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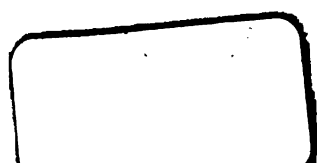
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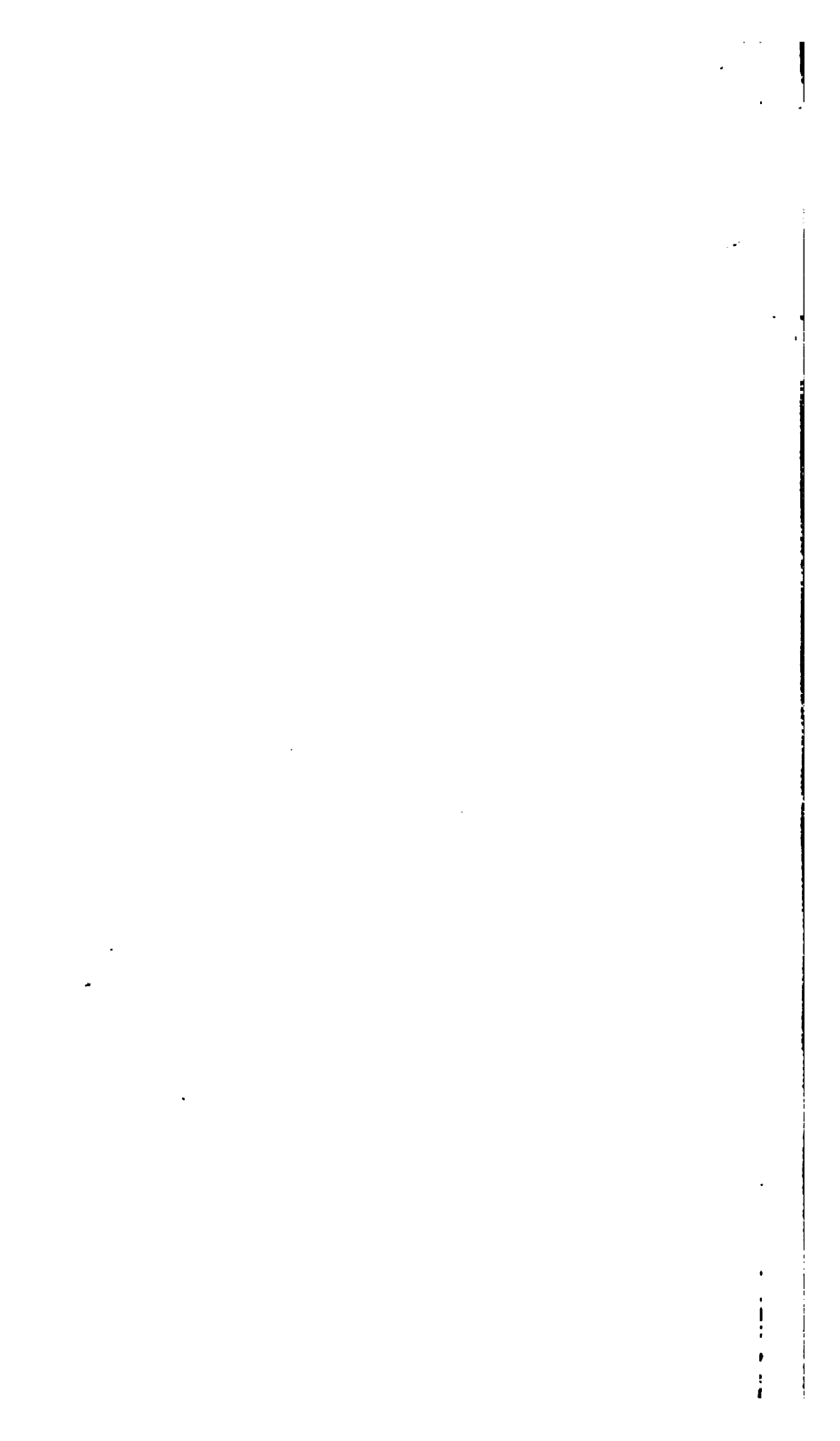
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T H E

# MONTHLY REVIEW,

For J U L Y, 1758.

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*Mathematical Essays; being Essays on Vulgar and Decimal Arithmetic. Containing not only the practical rules, but also the reasons and demonstrations of them; with so much of the theory, and of universal Arithmetic or Algebra, as are necessary for the better understanding the practice and demonstrations. With a general Preface, including a panegyric, on the usefulness of Mathematical Learning. By Benjamin Donn, of Biddeford, Devon. Teacher of the Mathematics, and Natural Philosophy, on Newtonian principles. 8vo. 6s. Johnston, Davey, &c.*

**M**ATHEMATICAL Learning, during the last and present centuries, has made a most surprizing progress; and truth, assisted by the uncontroverted principles of that science, has banished hypothetical chicanery from the regions of philosophy. It is therefore no wonder, that a great variety of Authors, desirous of extending so valuable a branch of science, should have written on every part of Mathematical Learning. But still, a general course of Mathematics and Natural Philosophy, tracing the science from its first principles, and exhibiting the demonstrations on which each rule or problem is founded, is still wanting; there being none in our own language that can, with any shew of justice, be called a Course of the Mathematics and Natural Philosophy, according to the modern improvements, and properly adapted to learners.

This defect Mr. Donn has undertaken to supply; and the work before us is intended as the first volume of a Course of Mathematics and Natural Philosophy; it contains the whole  
 VOL. XIX. B science

science of Arithmetic, both with regard to theory and practice, and is introduced with two prefaces; one general, and the other particular. In the general preface the Author endeavours, '1. To shew the dignity of the Mathematical Sciences. 2. Their use to men in general, in the improvement of the mind. 3. The advantage of those sciences in some particular professions. 4. Lastly, to make some general inferences by way of conclusion.' And in the particular preface, Mr. Donn has given a concise history of Arithmetic, and a catalogue of the principal Writers on that science.

The method made use of by Mr. Donn in these *Essays*, is, first, to lay down the necessary definitions and axioms; secondly, to give the rule, and illustrate it with examples; and, thirdly, to add its demonstration, which is generally in a note at the bottom of the page. The demonstrations are chiefly algebraical, as being the shortest, and easiest to be understood; and, indeed, in some cases, the only method that can be taken: many of the operations in Arithmetic being incapable of demonstration by any other manner of reasoning. Those, however, if, indeed, there are any such, who will rest satisfied with bare rules, without knowing the foundation on which they are built, may be accommodated with Mr. Donn's treatise; for the demonstrations may be passed over, without any confusion to the Reader, being, as it were, separate articles from the text. But we hope few will be so blind to their own interest as to read these essays in so careless and superficial a manner: for no person can be said to understand any rule in Arithmetic, if he is ignorant of the reasons on which it is founded: and it is surprizing, that so great a variety of books should have been written on this science, many of them by persons undoubtedly equal to the task, yet all, Mr. Malcom's treatise excepted, destitute of the demonstrations of the rules given for performing the several operations.

It is a general complaint, that few pupils make any tolerable progress in Arithmetic during the time of their being at school; and that the generality, after spending several years under the tuition of some master, are almost totally at a loss to apply the few rules they have learned to the real uses of life. But a small degree of reflection would sufficiently convince us, that any great progress is not to be expected from the common method of teaching. The child learns a few rules by rote, which are therefore soon forgotten; while the most material particulars, the reasons on which those rules are founded, and their extensive use in the various concerns of life, are totally omitted. And surely the learned themselves cannot wholly be acquitted of having contributed, in some measure, to propagate so preposterous a method of

of teaching: for by publishing rules without the reasons on which they depend, the generality have imbibed a notion, that demonstrations are useless in all cases, and in some impossible to be given. The work before us will therefore be of the greatest use in removing these errors, and pointing out a method of studying Arithmetic in a rational and scientific manner.

At the end of each rule Mr. Donn has given the most useful contractions, together with all the improvements lately made, in order to shorten the several operations. Thus, in Multiplication he has not only given the common contractions, but also shewn the method of multiplying several figures by several, in one line: an invention which lately made a great noise among Arithmeticians.

After shewing the nature of the rule of proportion, generally called the Golden Rule, the reasons on which it is founded, and its extensive use, our Author has added the following observations, which deserve to be attentively considered by every student in Arithmetic; as they tend to prevent his committing errors otherwise almost unavoidable.

' The rule of proportion being very extensive, and there being innumerable ways of proposing a question, it may be so complicated, as many times to require a considerable judgment to know what things are proportional, in order to state the question; and for these reasons it is impossible to give any general direction, that shall reach all cases; for, after all that is, or can be done, the bringing questions out of the complicated language of the question, into numeral expressions, must chiefly depend on the judgment of the Arithmetician; all that can be done to help the young Arithmetician, is to propose such a variety of questions, as, when he becomes master of them, it may be supposed he will be able to solve any other that may fall in his way.—

' Before we put an end to this chapter, it may be proper to hint to the young Arithmetician, that it is absolutely necessary, before he states the question, to consider whether the terms are in direct proportion to each other; for, otherwise he may commit gross errors, by taking such things to be in simple proportion, which are not so; thus, though in buying and selling, the price of the goods increases or decreases, in the same proportion with the quantity of the goods, yet in geometric, philosophical, &c. cases, those things which at first sight may, to many persons, appear to be in simple proportion to each other, may not be so upon mature consideration; wherefore, such persons as would solve such questions, must first acquaint themselves with the laws thereof; the necessity of which knowledge

may be shewn by an example. Let us suppose then, that there are two towers, one is sixteen feet in height, from the top of which a stone being let fall, fell to the ground in one second of time; it is required to find how high the other tower is, from which a stone falls in three seconds?—Here, a Tyro may conclude, that, since the higher the tower is, the longer time the stone must be in falling, that the space the stone falls through, will be in simple proportion to the time; and therefore would state the question thus, as  $1'' : 3'' :: 16 \text{ feet} : 48 \text{ feet}$ , for the height of the tower, which was required; but if he asks a person acquainted with the laws of falling bodies, he will be informed, that falling bodies do not fall equal spaces in equal times; but that, the greater space a body has fallen through, the greater is its velocity; and that the question ought to be thus stated,  $1'' \times 1 : 3'' \times 3 :: 16 \text{ feet} : \text{the answer}$ , or as,  $1 : 9 :: 16 \text{ feet} : 144$ , the true height of the tower as was required.

A caution of the same nature is given in the next chapter, which treats of reciprocal proportion, or the Rule of Three Reverse. 'As a learner,' says our Author, 'may be apt to take things in simple direct proportion which are not so, as we have already hinted, so in this rule, if he does not reason with himself, before he states the question, he may take some things to be in simple reciprocal proportion, which are not so; for example, suppose that in a room, where two men, A and B, are sitting, there is a fire, from which A is three feet, and B six feet distant, and it is required to find, how much hotter it is at A's seat than at B's? In solving this question, at first sight, the learner thinking, that as it is evident that the nearer a person is to the fire, the greater heat he must feel, may conclude, that this is a question in the Rule of Three Reverse, and therefore to be stated thus: if 6 feet : 1 degree of heat :: 3 feet reciprocally : 2 degrees of heat; or that the heat is twice so great at A's, as it is at B's seat: But let the Tyro go to a Philosopher, a person who is acquainted with these things, and he will be told, that, according to the principles of Philosophy, it should be stated, if  $6 \times 6 : 1 :: 3 \times 3$  reciprocally, or as  $3 \times 3 : 1 \text{ degree} :: 6 \times 6$  directly : 4 degrees of heat, or that it is four times so hot at A's seat as at B's. Whence it appears, that in solving some questions which may seem to belong to common rules of Arithmetic, there is not only required the knowledge of Arithmetic, but also of some other science.'

We shall conclude our account of this treatise, after recommending it to the perusal of those who are desirous of attaining a thorough

a thorough knowledge of Arithmetic, with the following demonstration of the common rule for extracting the square root.

It is time now to proceed to the demonstration of the rule delivered in article 459, for extracting the square root; and, for the more regular doing this, it may be proper to premise,

First, that the number of figures in the product of any two numbers may be equal to, but cannot possibly be greater than the number of figures in the two factors: and, though they may be less, yet never less than one fewer.

*Demonstration.* That the product may have as many places of figures as are in both the factors, one example, for instance,  $9 \times 7 = 63$ , is a sufficient demonstration. But that the number of places, in the product of any two numbers, cannot be more than the number of places in both factors, we thus shew: Let  $a$  and  $b$  be the two factors,  $p$  = their product,  $c$  = a greater number than  $b$ , viz. = 1 with as many 0's on the right hand as there are places in  $b$ ; then it is plain, that  $a c$  must be greater than  $p$ ; but  $a c = a$  with as many 0's on the right hand as there are places in  $b$ ;  $\therefore$  the number of places in  $a c$  is = the number of places in  $a$  + the number of places in  $b$ ; whence the number of places in  $a c$ , which is a greater product than  $p$ , is only = the number of places in  $a$  and  $b$ ; and, consequently,  $p$  which is less, cannot have more, for that is absurd. Q. E. D.

As to the above assertion, that the number of places in the product may be one less than the number of places in both factors, one example, viz.  $2 \times 3 = 6$ , is a sufficient proof.

It only remains now to be demonstrated, that the number of places in the product of any two numbers cannot, in any case, be less than the number of places in both factors minus one. And this may be thus demonstrated: if one less than the number of places in each factor is denoted by  $d$  and  $n$  respectively, the least numbers, consisting of the same number of places as the factors, are 1 with  $d$ , 0's; and 1 with  $n$ , 0's, by the nature of notation; and their product is 1 with  $d$ , 0's +  $n$ , 0's, that is, it consists of  $1 + d + n$  places; but  $d + 1$ , and  $n + 1$ , being the number of places in each respective factor, their sum, or the number of places in both, is  $d + n + 2$ , which is but one more than the number of places in the above product ( $1 + d + n$ ); therefore the least factors possible can have but one place less in the product than the number of places in both factors, and consequently no other factors, for the least factors must have the least product. Q. E. D.

‘ Hence it follows, that if the factors are equal, as they are  
 ‘ in raising any root to its square, then the product, or square,  
 ‘ can never have more places than twice the number of places in  
 ‘ the root; nor less than twice the number of places in root  
 ‘ minus 1.

‘ And from the last article it follows, that if a square be  
 ‘ pointed as directed in article 459, the number of points will  
 ‘ be equal to the number of places in the root. For if the root  
 ‘ is but a single figure, the square cannot be more than two  
 ‘ places, nor less than one place, but either one or two places  
 ‘ admit of more than one point; and if the root consists of  
 ‘ two places, the square cannot have more than four places, nor  
 ‘ less than three places, which, by the method of pointing, ad-  
 ‘ mits but of two points: also, if there be three places in the  
 ‘ root, the square cannot have more than six, nor less than five,  
 ‘ neither of which admit of more than three points, &c. *ad*  
 ‘ *infinitum*. For one place admits of one point, three places of  
 ‘ two points, five of three points, &c. Or generally thus: it  
 ‘ is plain, that if the number of places be

1. 3. 5. 7. &c.

The number of points are 1. 2. 3. 4. &c.

‘ which are two correspondent series in arithmetical progression;  
 ‘ in the first of which series the common difference is two, and  
 ‘ in the other one. Now let  $n =$  one less than the number of  
 ‘ terms in each series, then,  $2n + 1 =$  the last term in the first  
 ‘ series  $=$  the number of places in the square; and  $n + 1 =$  the  
 ‘ corresponding (last term) in the other series  $=$  the number of  
 ‘ points in the square. But, if we put  $d =$  the number of  
 ‘ places in the root, then the number of places in the square  
 ‘ cannot be more than  $2d$ , nor less than  $2d - 1$ ; let us sup-  
 ‘ pose the number of places to be the least, viz.  $2d - 1$ ; then,  
 ‘ by the above,  $2n + 1 = 2d - 1$ ,  $\therefore$ , subtracting one from  
 ‘ each side of the equation, we get  $2n = 2d - 2$ ;  $\therefore$  dividing  
 ‘ by 2 we find  $n = d - 1$ , to which adding 1, we have  
 ‘  $n + 1 = d$ , but  $n + 1 =$  the number of points,  $\therefore d =$  the  
 ‘ number of points, when the square has the fewest places pos-  
 ‘ sible, viz.  $2d - 1$ ; and  $\therefore$ , since the square can never have  
 ‘ but one place more, viz.  $2d$  places, it can have but  $d$  points;  
 ‘ because two places would make but one point more. Q. E. D.

‘ *Lemma 2.* If any number, which is not a perfect square, be  
 ‘ given to find the greatest square contained in it; if it be point-  
 ‘ ed by the method already delivered, the number of points will  
 ‘ be the same, as the number of points in the greatest square  
 ‘ which is contained in it,

‘ De.

*Demonstration.* Let  $a =$  the number which is not a perfect square,  $s =$  equal the greatest square which is contained in it; suppose  $a$  and  $s$  pointed, then it is evident, that  $s$  cannot have more points than  $a$ , because it is a lesser number; and that  $s$  cannot have fewer is easily shewn, by assuming the least square number that has the same number of points as  $a$ , viz. one with twice as many o's as the number of places on the right hand of the first point, or the root  $= 1$  with as many o's as the number of points less 1; for then its square is 1 with twice the number of o's in the root, or 1 with as many o's as there are places on the right hand of the superior point is a square number, and is contained in (for, being the least number having the given number of places, it cannot exceed) the number  $a$ ; and consequently, since this square has the same number of points, certainly the greatest square contained in it cannot have fewer. And, since  $a$  can neither have more nor less points than  $s$ , it must certainly have equal. Q. E. D.

Hence it follows, that the root of the greatest square contained in any number  $a$ , which is not a square, hath as many figures as  $a$  hath points; for it hath as many figures as its own square hath points which is  $=$  the points in  $a$ .  $\therefore$  the number of places in the root of  $s =$  the number of points in  $a$ .

*Lemma 3.* If any number be pointed according to the method already shewn, then if we consider the period in the first point (viz. the first on the left hand) as a number of itself, the greatest square contained in that period is equal to the square of the first figure, (viz. that in the highest place) of the root of the given number, if it be a perfect square, or of the root of the greatest square contained in it, if it be not a square number. Farther, the greatest square contained in the two first periods, (of the given number) taken as one number by themselves, is equal to the square of the two first figures of the root of the given number, or of the greatest square contained in it; and if in the same manner we compare 3 or 4, &c. first periods, the square of 3 or 4, &c. first figures of the root, is equal to 3 or 4 first periods taken in themselves as one number, or equal to the greatest square contained in them. To illustrate our meaning, let  $a$  be any number,  $b$  its square root, or the root of the greatest square contained in it. And put  $c$  to represent the first, (viz. the superior period) or two first, &c. periods; (as for example, if the number be the same as in article 461; then  $c = 1190$ ) and let  $r =$  the first, or two first, &c. figures of the root, according as we consider the first, or two first periods of the given number, or of the square  $b^2$  (viz.  $r = 3$ , or  $r = 34$ ;) then  $r^2 =$  the square of the first,

or two first figures of the root; now all that we mean is, that  $r^2$  is the greatest square contained in  $c$ .

*Demonstration.* If we can shew, that  $r^2$  cannot be greater than  $c$ , nor a greater than  $r^2$  be taken from  $c$ , then we shall have given a proper demonstration; and this may be done as follows.

1. That  $r^2$  is not greater; or which is the same thing, is contained in  $c$ .

We have already proved, that the number of points (or periods) in  $a$  is = the number of places or figures in  $b$ ; consequently, in all cases whatever, there are as many points on the right hand of  $c$  in the whole number  $a$ , as there are figures on the right hand of  $r$  in the whole root  $b$ .  $\therefore$  if we put  $d$  to express the number of figures on the right hand of  $r$  in the whole root  $b$ , then  $r$ , taken in its compleat value, is  $r$  with  $d$ , o's, and  $r^2$  taken in its compleat value =  $r^2$  with  $2d$ , o's; also  $c$  in its compleat value =  $c$  with twice as many o's as there are points on the right hand of it, in the whole number  $a$ ; viz. =  $c$  with  $2d$ , o's. Now it is evident, that if  $r^2$  is contained in  $c$ , then  $r^2$  with  $2d$ , o's, must be contained in  $c$  with  $2d$ , o's, (the number of o's in each being the same;) now, if possible, let us suppose  $r^2$  greater than  $c$ , then it follows, that taking them in their compleat values,  $r^2$  with  $2d$ , o's, is greater than  $c$  with  $2d$ , o's; but, according to this hypothesis,  $r^2$  with  $2d$ , o's, is greater than  $a$ , for  $a$  =  $c$  with as many figures on its right hand as we have put o's on  $c$ 's; but these figures can never exceed the excess of  $r^2$  above  $c$ , if it be but one, because it is in a higher place;  $\therefore$  from this supposition it follows, that  $r^2$  with  $2d$ , o's, that is, the square of part of the root, is greater than  $a$ , which the square of the whole root doth not exceed;  $\therefore$  to say that  $r^2$  is greater than  $c$ , or, which is the same, that  $r^2$  is not contained in  $c$ , is absurd.

2. Now, to prove that  $r^2$  is the greatest square that is contained in  $c$ , let us suppose, that  $r^2$  is not the greatest, but that  $g^2$ , a greater square, is contained in  $c$ ; then  $g^2$ , taken in its compleat value, is  $g^2$  with  $2d$ , o's, which by the supposition is contained in  $c$  with  $2d$ , o's; the square root of  $g^2$  with  $2d$ , o's, is  $g$  with  $d$ , o's, for  $g$  with  $d$ , o's squared, is =  $g^2$  with  $2d$ , o's; but since  $g^2$  is greater than  $r^2$  by the supposition,  $g$  with  $d$ , o's must be greater than  $r$  with  $d$  o's; but there being as many figures on the right hand of  $r$  in the whole root, as o's on the right hand of  $r$  taken in its compleat value, it follows, from the nature of notation, that if  $g$  exceed  $r$  by only an unit, then  $g$  with  $d$ , o's must be greater than the whole root  $r$  with  $d$  figures; and since  $g$  with  $d$ , o's is greater than the whole

root

‘ root  $b$ , consequently its square  $g^2$  with  $2d$ , o's must be greater  
 ‘ than  $b^2$ , or  $s$ ; and from hence it follows, that  $c$ , a part of  $s$ ,  
 ‘ contains  $g^2$  with  $2d$ , o's the square of  $g$  with  $d$ , o's, a num-  
 ‘ ber which is greater than  $b$ , the square root of the greatest  
 ‘ square  $b^2$ , which is contained in  $a$ , that is, making a part to  
 ‘ contain more than the whole;  $\therefore$  it is absurd to say, that a  
 ‘ greater square than  $r^2$  is contained in  $c$ , and, if a greater can-  
 ‘ not be contained, then  $r^2$  must be the greatest. Q. E. D.

‘ Whence we may observe, by way of corollary, that if we  
 ‘ find the root of the greatest square contained in the first point  
 ‘ or period, (viz. the first on the left hand) that root will be  
 ‘ the first figure of the required root; and, if we find the root  
 ‘ of the greatest square contained in the two first periods, it will  
 ‘ be the two first figures of the root, and so on to any number  
 ‘ of periods.

‘ *Lemma 4.* Let  $n$  = any number whose root if it be a square  
 ‘ number, or the root of the greatest square contained in it, if  
 ‘ it be not a square number, is to be found; then if we put  $r$  =  
 ‘ any part of such root assumed at pleasure, and  $x$  = the other  
 ‘ part of the root, we affirm, that if such a number be taken  
 ‘ for  $x$  as will make  $2r + x \times x = n - r^2$ , if  $n$  be a square  
 ‘ number or  $2r + x \times x$  = the greatest product that can be  
 ‘ taken  $n - r^2$ , if  $n$  be not a square number; such assumed va-  
 ‘ lue of  $x$  will be its true value.

‘ *Demonstration.* The demonstration of this may be conve-  
 ‘ niently parted into two parts, viz. when the number  $n$  is a  
 ‘ square, and when it is not a square number.

‘ *First.* When the number  $n$  is a square number, then  $r + x$   
 ‘ being equal the root,  $r + x^2$  must be  $= n$ ,  $\therefore r^2 + 2rx + x^2$   
 ‘  $= n$ , from each side of this equation subtracting  $r^2$ , we get  
 ‘  $2rx + xx = n - r^2$ ; but  $2rx + xx = 2r + x \times x$ ,  
 ‘  $\therefore 2r + x \times x = n - r^2$ . Q. E. D.

‘ *Part 2.* When  $n$  is not a square number. To shew the  
 ‘ truth of the *Lemma*, in this case, we put  $g$  = the excess of  $n$   
 ‘ above the next lesser square number, then  $r + x^2 + g = n$ ;  
 ‘  $\therefore$  subtracting  $r + x^2$  from both sides of the equation gives  
 ‘  $g = n - r + x^2$ ; but  $r + x^2 = r^2 + 2rx + x^2$ ,  $\therefore$  by  
 ‘ putting this value of  $r + x^2$  instead of  $r + x^2$ , we have  
 ‘  $g = n - r^2 - 2rx + x^2$ ; now, since  $n$  and  $r^2$  are supposed  
 ‘ constant, they being given or known quantities, it is plain  
 ‘ that the greater  $2rx + x^2$  is, the lesser will  $g$  be; and con-  
 ‘ sequently in  $2rx + x^2$ , or, which is the same, in  $2r + x \times x$ ,  
 ‘  $x$  must

‘  $x$  must be the greatest number possible; so that  $2r + x \times x$  be less than  $n - r^2$ . Q. E. D.

Hence if  $g = 0$ , that is, if  $n$  be a square number, then  $2r + x \times x$  is  $= n - r^2$ , the same as we have already demonstrated, in the first part of this demonstration.

‘ Hence it may be easily proved, that if, in extracting the square root of any number, we have a remainder greater than twice the root found, there must be some mistake made in the operation; for let the root found be called  $a$ , then, if the remainder  $g$  be greater than  $2a$ , it must be at least  $2a + 1$ ; to which, if we add  $a^2$ , the sum will be  $a^2 + 2a + 1$ , which is equal to  $(a + 1)^2$ , as will plainly appear by writing  $a$  for  $r$ , and  $1$  for  $x$ , in article 455; but the square of the root of the greatest square  $+ g$  is  $= n$ , and consequently,  $a^2 + 2a + 1$  must be contained in  $n$ , and  $\therefore a$  cannot be the true root, because the square of a greater number  $a + 1$  is contained in  $n$ . Q. E. D.

‘ Having premised the things necessary, we now come to demonstrate, or shew the reason and truth of the rule which we gave in article 459, and illustrated in subsequent ones.

‘ First then, we have already shewn, that the number of figures in the root is equal to the number of points in the number whose root, or the root of the greatest square contained in it, is to be found. We have also demonstrated, that the root of the greatest square contained in the first (left hand) period or point, is the first figure of the root, which is another part of the rule which we are now demonstrating; therefore if we take this first figure of the root (which may always be found in the column of the second power in the table of powers; because a point can never have more than two figures, and, therefore, the root of its greatest contained square is but one figure, for the least number of two figures is ten, whose square consists of three figures, viz. 100) in its compleat value, viz. the figure with 0 on its right hand; then if we put  $r$  for the compleat value of this first figure, and  $x =$  the other figure of the root,  $n =$  the number whose root is to be extracted, then  $x$  must be such a number that  $2r + x \times x$  may be the greatest product that can possibly be taken from  $n - r^2$ ; but this is, in effect, the same as the rule directs; which it may not be improper to illustrate by the example in article 460; here the greatest square in the first point is 1, and its root 1, which is the first figure of the root; and as the root must consist of two figures, there being two points,  $r$ , taken in its compleat value,

‘ luc,

' lue, is 10;  $\therefore r = 10$ , and  $r^2 = 100$ ;  $\therefore n$  being  $= 144$ ,  
 '  $n - r^2 = 144 - 100 = 44$ ;  $\therefore 2r + x \times x = 2 \times 10 + x$   
 '  $\times x = 20 + x \times x$  is the greatest product in 44; now  $x$   
 ' cannot be more than 2, for 20 can be taken from 44 only  
 ' twice, and  $20 + x$  is to be taken  $x$  times from 44, and, if it  
 ' be tried, it will be found, that  $x$  is not less than 2, for  $20 + 2$   
 '  $\times 2 = 22 \times 2 = 44$  which is contained exactly in  $n - r^2$   
 '  $= 44$ , and  $\therefore$ , there being no remainder, the true root is 12;  
 ' and this is exactly the same as one of the methods in article  
 ' 460, and  $\therefore$  agreeable to the rule.

' Again, if the root consists of three figures, the two first fi-  
 ' gures of the root may be found by finding the root of the  
 ' greatest square contained in the two first periods of the given  
 ' number, by the method (already proved) for finding a root of  
 ' two figures; and then, if we put  $r =$  these two first figures of  
 ' the root taken in their compleat value, and  $x$  for the other fi-  
 ' gure, and  $n =$  the whole number, then  $2r + x \times x$  must be  
 ' the greatest production in  $n - r^2$ ; but in finding the two first  
 ' figures of the root, we have found  $n - r^2$  (and  $\therefore$  need not  
 ' now square  $r$  to deduct it from  $n$ ) it being equal to what re-  
 ' mained after the second figure of the root was found; for, if  
 ' we put  $a$  to denote the first figure of the root taken in its com-  
 ' pleat value, and  $b =$  the second figure of the root in its real  
 ' value, then  $a + b =$  the two first figures in their compleat va-  
 ' lue  $= r$ ; now  $a + b^2 = a^2 + 2ab + b^2 = r^2$ ; but in finding  
 ' the two first figures of the root, we first deducted  $a^2$ , and there  
 ' must remain  $n - a^2$ ; from this again we deducted  $2a + b$   
 '  $\times b = 2ab + b^2$ , and  $\therefore$  there must remain  $n - a^2 - 2$   
 '  $ab - b^2$ , or  $n - a + b^2$ , or, since  $a + b^2 = r^2$ , the re-  
 ' mainder must be  $= n - r^2$ ; and  $\therefore$  we have only to take  
 ' what remains after the two first figures of the root are found,  
 ' and to take  $x$  such a figure, that  $2r + x \times x$  may be the greatest  
 ' product that can possibly be taken out of that remainder; and  
 ' this is agreeable to the rule; we will illustrate it by an example,  
 ' for instance, that in article 461. In that example,  $a$  in its com-  
 ' pleat value is 300, and  $b$ , the second figure of the root, in its  
 ' true value, as yet supposed unknown; then  $n - a^2 = 19025$   
 '  $- 90000 = 29025$ ; now  $b$  is to be taken such, that  $2a + b$   
 '  $\times b = 600 + b \times b$  may be the greatest possible in 29025;  $\therefore$   
 '  $b = 40$  (taken in its true value) for  $600 + 40 \times 40 = 640 \times$   
 '  $40 = 25600$  (and, if  $b$  was taken  $= 50$  it would be too much  
 ' for  $600 + 50 \times 50 = 650 \times 50 = 32500$  is greater than  
 ' 29025, and  $\therefore$  cannot be contained in it) now  $29025 - 25600$   
 '  $= 3425$

$= 3425 = n - r^2$  by the above; hence  $a = 300$ , and  $b = 40$ ,  
 and  $\therefore a + b = 340 = r$ ; and  $2r = 340 \times 2 = 680$ ,  $\therefore$   
 $2r + x \times x = 680 + x \times x$  is to be the greatest in 3425,  
 $\therefore x = 5$ ; for  $680 + 5 \times 5 = 685 \times 5 = 3425$ , which de-  
 ducted from 3425 leaves 0, and consequently,  $r + x = 685$  is  
 exactly the true root.

The same method of reasoning holds good in any other  
 number of points, but we think it unnecessary to proceed any  
 farther on this head; and therefore shall only add, that as evo-  
 lution is the reverse of involution, an evolution may be proved  
 by involving the root (and adding to the involution the re-  
 mainder, if any) and the number thus found, if the work be  
 right, must be equal to the given number; and from the na-  
 ture of multiplication it follows, that (after having subtracted  
 the remainder, if any, from the given number, as what then  
 remains must be a perfect square) if out of the square number  
 we cast out the nines, as out of the product in multiplication,  
 and also cast the nines out of the root, and the excess multi-  
 plied by itself, and the nines being cast out, the excess must be  
 $=$  the excess after all the nines were cast out of the square  
 number. Example, The root of the greatest square contained  
 in 150 is 12, and 6 remaining, then  $150 - 6 = 144$  the square  
 number, out of which the nines being cast, the remainder is 0;  
 and the nines (or rather the nine) being cast out of 12, the  
 excess is 3; and  $3 \times 3 = 9$ , out of which the nine being ta-  
 ken, the excess is 0, the same as out of the square number;  
 and  $\therefore 12$  is the true root of the greatest square. And if we  
 prove it by the method of involution, it stands thus,  $12 \times 12$   
 $= 144$  equal to the greatest square, to which adding the re-  
 mainder 6, the sum is  $= 150$ , the given number for proof.

*The Parliamentary History of England, Vols. XIX. and XX.*  
 See Review for May.

**T**HIS useful and entertaining History, now leads us to a  
 crisis which affords a melancholy instance, that the inte-  
 grity of the human heart is not proof against the intoxications of  
 power. We find the leading men of the nation bravely oppos-  
 ing the illegal attempts of an arbitrary Monarch; we find them,  
 after a long and bloody contest, become masters of his person,  
 and ignobly close their triumph with the death of their captive  
 King. The form of government being thus dissolved, we be-  
 hold these Patriots erecting themselves into a legion of Tyrants,  
 practising

practising the same illegal and unjustifiable measures they had before so nobly opposed; endeavouring to enlarge and perpetuate their own power; and, in one word, pursuing every mode of injustice and oppression, with an insolent presumption beyond that of the most flagitious Minister, or tyrannical King, that ever harassed this kingdom. So true it is, that all Courts and Judicatories whatever, have a natural longing and tendency to extend their authority even to the very borders of tyranny.

Of the qualifications of our Historians, and the merits of this valuable work, we have delivered our opinion in our review of the eighteen preceding volumes. The nineteenth, which now lies before us, opens with the resolutions of the Commons concerning the burial of the late unhappy King.

The Republican Party was now prevalent in the House of Commons, and they, with the assistance of the army, having excluded all those Members who refused to concur with their measures, and having abolished both the Monarchy and the Peerage, erected a Council of State for the government of England and Ireland, who were to act under the sole authority of that House. They likewise made alterations in the stile of the Courts of Law, and repealed the statutes relating to the oaths of *Allegiance and Supremacy*: In short, they industriously devised every innovation for the establishment of their new, and short lived, Commonwealth.

It is remarkable, however, that the Commons passed an act for restraining and prohibiting the printing and publishing the passages and proceedings of the *High Court of Justice*. Which seems as if they were conscious that the practices of that illegal Judicatory could not abide the test of open and impartial scrutiny. Proceedings warranted by the sanction of Law and Justice, may face the light, and need not be concealed under the mask of obscurity and oblivion.

The usurpation of the Commons, however, did not pass unnoticed or uncensured. Some sensible and spirited remonstrances were published, in which their artifices were detected, and their arbitrary views exposed. These they voted to be scandalous and seditious; and several persons were imprisoned for writing against this new Republic.

Nevertheless they thought proper to publish a vindication of their proceedings, by way of Declaration of their Reasons for establishing a Commonwealth. In this composition they advance all the specious and delusive arguments which fallacy could suggest. They begin with recapitulating all the arbitrary acts of the late King; and, after having perverted both reason and  
scripture

scripture to justify their putting him to death, they then proceed in the following extraordinary strain.

‘ The same power and authority which first erected a King, and made him a public Officer for the common good, finding him perverted, to the common calamity, it may justly be admitted, at the pleasure of those whose Officer he is, whether they will continue that Officer any longer, or change that Government for a better; and, instead of restoring tyranny, to resolve into a free state.

‘ Herein the Parliament received encouragement, by their observation of the blessing of God upon other States: the Romans, after their Regifugium, for many hundred years together, prospered far more than under any of their Kings or Emperors: The State of Venice hath flourished for one thousand three hundred years: How much do the Commons in Switzerland, and other free States, exceed those who are not so, in riches, freedom, peace, and all happiness? Our neighbours in the United Provinces, since their change of government, have wonderfully increased in wealth, freedom, trade, and strength, both by sea and land.

‘ In Commonwealths they find justice duly administered, the great ones not able to oppress the poorer, and the poor sufficiently provided for; the seeds of civil war and dissention, by particular ambition, claims of succession, and the like, (wherein this nation hath been in many ages grievously employed) wholly removed; and a just freedom of their consciences, persons, and estates, enjoyed by all sorts of men.

‘ On the other side, looking generally into the times of our Monarchs, what injustice, oppression, and slavery were the common people kept under; some great Lords scarce affording to some of their servants, tenants, or peasants, so good meat, or so much rest, as to their dogs and horses? It was long since warned in Parliament, by a Privy Counsellor to the late King, That we should take heed, lest, by losing our Parliaments, it would be with us as with the common people in a Monarchy, where they are contented with canvasses cloathing and wooden shoes, and look more like ghosts than men: This was intended for the fate of England, had our Monarch prevailed over us. To bring this to pass, their beasts of forests must grow fat, by devouring the poor man’s corn; for want of which, he and his wife and children must make many a hungry meal: A Tradesman furnishing a great man with most part of his stock, or a Creditor with money, and expecting due satisfaction and payment, is answered with ill words or blows; and the dear-bought learning that Lords  
‘ and

and King's servants are privileged from arrests and process of law. Thus many poor Creditors and their families have perished by the injustice and prodigality of their lawless Creditors.

A poor Waterman with his boat or barge; a poor Countryman with his team and horses, and others of other callings, must serve the King for the King's pay; which, if they can get, is not enough to find themselves bread, when their wives and children have nothing but the husband's labour to provide for them also.

It is worth our while to observe the Sophistry which bad men make use of to cover bad designs. It may be true, that if a King, who is a public Officer for the common good, perverts his trust to the common calamity, then it is at the pleasure of those whose Officer he is, whether they will continue that Officer any longer, or change that government for a better. But this power is not in the Representatives of the people, but in the body of the people at large. The people are Judges, with reverence we speak it, both of Kings and Parliaments: But no one branch of the Legislature has a power over the other, beyond what is particularly limited and ascertained by law. Much less can any one have a right to destroy or dissolve the other.

As Kings are *general* Officers for the common good, so the Representatives of the people are *particular* Officers for the good of their Constituents: they are to watch over and protect their Rights and Liberties as established by law. But as their power is limited, they have no right to alter Fundamentals, or to change the Constitution. That can only be done by the consent of the whole people, for whose sake it was originally framed. Nor is the sense of the whole people so difficult to be attained as imagined; once in seven years almost every man in the kingdom gives his assent in person, and upon an emergency, which may not arise in a century, sure it cannot be impracticable to collect the voice of the nation.

It is the Constitution, or particular frame of Government, which ascertains and establishes the Rights and Liberties of the people: and if their Representatives presume to change or dissolve the Constitution, they take away the basis which supports those Rights and Privileges, and make them to depend on their own absolute wills, and arbitrary systems of Revolution.

It seems evident, therefore, that the proceedings of the Parliament against the King, (we mean the judicial proceedings in the High Court of Justice) were not warranted by law: much less justifiable was the usurpation of the Parliament after his death.

By his death, and the exclusion of the Heir apparent, they in fact dissolved the Constitution, and consequently the power of Government reverted to the people, from whom it originally proceeded.

The Parliament, legally speaking, was no longer a Parliament. It wanted the essential, constitutive order, by whose summons it was assembled, and had being. In few words, the Parliament acted nobly and gloriously in resisting the despotic views of an arbitrary Sovereign. It was their duty to oppose them, and to endeavour to restrain the Prerogative, by compelling the King to restore the Constitution to its first principles; that is, to that model of Government settled and established by the laws and customs of the realm, and confirmed by his Coronation Oath: of which model they were the *Guardians*, but not the sole *Arbiters*. This is all they could *legally* do; and had they gone thus far, and no further, their names would have been revered by posterity: Whereas, at present, every man who considers them abstracted from Party Prejudice, must hold them in equal abhorrence with other Tyrants and Scourges of Society.

That part of the Declaration of the Commons which relates to parliamentary Privileges from Arrests and *Process of Law*, merits due consideration. Their *persons* undoubtedly ought to be free from Arrests: otherwise a designing Minister, to whom their absence might be useful, might instigate and bribe some base Creditor to remove them, while he carried some favourite point. But whether such privileges should be extended to proceedings *not against* their persons, would be, perhaps, more easy than safe for us to determine. Some Writers have explained this extensive Privilege as necessary, that the Members may not be disturbed by the embarrassments of their private concerns, so as to take off their attention from the public weal. But surely such Expositors do not reflect, that those, whose circumstances are so embarrassed, are very improper Guardians of the Rights and Properties of others.

Among the Remonstrators against the Parliament, it appears from our Historians, that the Scotch were most sharp and bitter. A war ensuing between the two nations, Cromwell, then Lord-Lieutenant of Ireland, was called home to march against the Scotch. He had greatly extended his fame, and increased his influence, by his successes in Ireland; and his good fortune attending him in Scotland, his service became still more necessary.

The Parliament's attention to public affairs, however, did not abate their zeal for private concerns. Our Historians take notice, that an act being passed for the suppressing Incest, Adultery, and Fornication, with other pious acts, the passing them  
gave

gave such encouragement to the reforming Members, that a bill was ordered to be read the Friday ensuing, against the *vice of Painting*, wearing *black Patches*, and immodest dress of women. Upon which our Authors make the following observation, which will probably be thought more shrewd than charitable. ‘No mention,’ say they, ‘is made of this bill in the Journal of that day, nor in Scobell’s Acts; from whence it seems the Ladies had interest enough to nip this project in the bud. Probably it was the case then, as in more modern times, for those women who would be thought modest, to copy their fashions from such of the sex as were known to be otherwise.’

We do not think, with these devout Reformers, that *Painting* is a *vice* in the Ladies, but certain we are, that it is a *folly* in *some*. As Beauty is the prerogative of the Fair, it is both natural and prudent for them to use every means to improve their charms; and if a wan and pallid hue overspreads the face, and deadens their features, what *sin* is there in using the borrowed vermilion to give them life and expression? or is it a greater crime to add a glow to their cheeks, than to powder their hair? But those slaves to fashion, who cover the vivid bloom of nature with the daubings of art, cannot be sufficiently ridiculed for being enemies to their own beauty. As to the *Patches* which these Reformers condemn, we shall, out of respect to our female Readers, say little concerning them. We will only observe, in the words of Horace, that they make the countenance appear *Nimum lubricus*.

But the Parliament had very little time to bestow on such private concerns, for business of more moment engrossed their care. Charles the second had been crowned King of Scotland at Scone; and, having retreated from Cromwell, prepared to march into England.

In the midst of these pressing occasions, it must be confessed, that the Parliament acted with spirit, and for the honour of the nation: and if they did not proceed with strict justice, they, nevertheless, behaved with magnanimity. The States General pursuing suspicious measures, they sent instructions to their Ambassadors in Holland, “To demand upon what grounds their fleet, under the command of Van Trump, was set forth? and if they should find those grounds tending to the prejudice of the Commonwealth, in Honour or Interest, that then they demand satisfaction for the same, and a revocation of his commission.” This was peremptory and noble.

Their Ambassadors having received some affronts in Holland, they likewise passed the following resolutions.

Rev. July, 1758.

C

1. “That

“ 1. That the Parliament doth approve of what the Ambassadors Extraordinary to the General Assembly of the States of the United Provinces, have done upon the affronts offered to them.

2. “ That the Parliament do approve of the direction given by the Council of State to the said Ambassadors Extraordinary, touching their return.

3. “ That it be referred to the Council of State, upon the debate now had in the House, on this Report, to give such orders and directions as they shall think fit, for the honour of this Commonwealth, and safety of the Ambassadors.

4. “ That the Debates of the House this day, and the Votes thereupon, be not made known to any person: and that the Members of the House, and the Officers thereof, be enjoined secrecy therein for twenty-one days.”

Our diligent Historians have traced the reasons of these extraordinary resolutions.

‘ In order,’ say they, ‘ to discover, as far as we can, the reason of these extraordinary Resolutions of the House, we must have recourse to the contemporary Writers and Diaries of the times. These authorities inform us, that many affronts and insults were offered to the Parliament’s Ambassadors at the Hague, by the Royalists, of which they give the following instances:—Mr. Strickland’s coachman, and another of his servants, were attacked by six Cavaliers, at their master’s own door; the former of whom received a cut upon his head, and the other lost his sword in the fray.—The threats run so high, that this Ambassador’s domestics were obliged to keep constant watch in his house by turns.—A design was formed to assassinate Mr. St. John; and an attempt made to break into his chamber.—Prince Edward, one of the Queen of Bohemia’s sons, walking in the park at the Hague with his sister, and meeting the Ambassadors in their coach, called out to them, in a taunting manner, “ Oh you Rogues, you Dogs!” ‘ with many other high expressions of his resentment and indignation. —But the most remarkable instance was a kind of rencounter between the Duke of York and Mr. St. John, which is related to the following effect, by a French Writer, who gives it us on the authority of a Gentleman resident in Holland when the affair happened:—“ Mr. St. John, taking a walk in the park at the Hague, unexpectedly met the Duke on foot, neither of them recollecting each other till they came up almost face to face. This Ambassador of the Commonwealth, thinking it beneath his dignity to give way to an exiled Prince,

“ kept

" kept his ground ; which the Duke resenting, snatched Mr. St. John's hat off his head, and threw it in his face with a—  
*" Learn, Parricide, to respect the brother of your King ; to which*  
 " the Ambassador immediately retorted, *I scorn to acknowledge*  
*" either you or him of whom you speak, but as a race of Vaga-*  
*" bonds.* Hereupon the Duke instantly clapt his hand to his  
 " sword ; and, in all probability, the dispute would not have  
 " ended without bloodshed, had not the company upon the  
 " walk interfered, and parted them."

" Complaint being made of all these matters to the States, they remonstrated to the Queen of Bohemia, and the Princess Dowager of Orange, against the behaviour of the two Princes. — They offered a reward of two hundred guilders for the discovery of the other offenders, and published a very strict Proclamation for the punishment of all such as should hereafter offer any violence to the persons or privileges of Ambassadors or Agents from foreign powers.—But all this the new Commonwealth of England were so far from looking upon as a sufficient satisfaction to their injured honour, that they soon after recalled their Ambassadors."

While these disputes with Holland were in agitation, King Charles marched into England ; and Cromwell following him, came to an engagement with the King's forces near Worcester. The events of the battle are too well known to dwell upon, and are carefully represented by our Historians. Let it suffice to observe, that the victory at Worcester was the foundation of Cromwell's future greatness. He himself seemed so sensible of the importance of this conquest, that, if we believe cotemporary Writers, he altered his behaviour from that day, and grew more haughty and supercilious.

He was then General of all the forces in the kingdom ; he had no enemy to oppose him, capable of making even a shew of resistance : and it was then probably that he first entertained thoughts of aspiring to the summit of power. He had all along professed great shew of obedience to the Parliament, but when he perceived himself effectually their master, he began to meditate their dissolution ; a crisis to which they seemed by no means disposed to submit. But before he attempted this enterprise, and ventured to seize the supreme power, he thought proper to confer with some Members of Parliament, and some of the chief Officers of the army, who met at the Speaker's house.

Our Historians have related this conference, which is a key to Cromwell's future system of policy.

‘The company being assembled, Cromwell proposed, “That now the old King being dead, and his son being defeated, he held it necessary to come to a settlement of the nation: and that, in order thereunto, he had requested this meeting, that they, together, might consider and advise what was fit to be done, and to be presented to the Parliament.”

‘*LENTHALL, Speaker.* “My Lord, this company were very ready to attend your Excellency; and the business you are pleased to propound to us is very necessary to be considered. God hath given marvellous success to our forces under your command, and if we do not improve these mercies to some settlement, such as may be to God’s honour, and the good of this Commonwealth, we shall be very much blame-worthy.”

‘*Major-General HARRISON.* “I think that which my Lord General hath propounded is, to advise as to a settlement both of our civil and spiritual liberties; and so that the mercies which the Lord hath given in to us, may not be cast away: How this may be done is the great question.”

‘*WHITLOCKE.* “It is a great question, indeed, and not suddenly to be resolved; yet it were pity that a meeting of so many able and worthy persons, as I see here, should be fruitless.

“I should humbly offer, in the first place, whether it be not requisite to be understood in what way this settlement is desired, whether of an absolute Republic, or with any mixture of Monarchy?”

‘*CROMWELL.* “My Lord Commissioner Whitlocke hath put us upon the right point; and indeed it is my meaning that we should consider, whether a Republic or a mixed Monarchical Government will be best to be settled; and, if any thing Monarchical, then in whom that power shall be placed?”

‘*Sir T. WIDDRINGTON.* “I think a mixed Monarchical Government will be most suitable to the laws and people of this nation; and, if any Monarchical, I suppose we shall hold it most just to place that power in one of the sons of the late King.”

‘*Col. FLETWOOD.* “I think that the question, whether an absolute Republic or a mixed Monarchy be best to be settled in this nation, will not be very easy to be determined.”

‘*Lord Chief Justice ST. JOHN.* “It will be found that the Government of this nation, without something of the Monarchical Power, will be very difficult to be so settled, as not to

“ shake the foundation of our Laws, and the Liberties of the people.”

‘ **SPEAKER.** “ It will breed a strange confusion to settle a Government of this nation, without something of Monarchy.”

‘ **Col. DESBOROUGH.** “ I beseech you, my Lord, why may not this, as well as other nations, be governed in the way of a Republic?”

‘ **WHITLOCKE.** “ The Laws of England are so interwoven with the power and practice of Monarchy, that to settle a Government without something of Monarchy in it, would make so great an alteration in the proceedings of our law, that you have scarce time to rectify; nor can we well foresee the inconveniences which will arise thereby.”

‘ **Col. WHALEY.** “ I do not well understand matters of Law, but it seems to me to be the best way not to have any thing of Monarchical power in the settlement of our Government: and if we should resolve upon any, whom have we to pitch upon? The late King’s eldest son hath been in arms against us, and his second son likewise is our enemy.”

‘ **Sir T. WIDDRINGTON.** “ But the late King’s third son, the Duke of Gloucester, is still among us, and too young to have been in arms against us, or infected with the principles of our enemies.”

‘ **WHITLOCKE.** “ There may be a day given for the King’s eldest son, or for the Duke of York his brother, to come in to the Parliament; and, upon such terms as shall be thought fit and agreeable both to our civil and spiritual Liberties, a settlement may be made with them.”

‘ **CROMWELL.** “ That will be a business of more than ordinary difficulty; but really I think, if it may be done with safety, and the preservation of our Rights, both as Englishmen and as Christians, that a settlement, with somewhat of Monarchical power in it, would be very effectual.”

‘ Our Memorialist adds, “ That there was much discourse, by divers Gentlemen then present, but too large to be inserted: That, generally, the Soldiers were against any thing of Monarchy, tho’ every one of them was a Monarch in his own regiment or company: That the Lawyers were for a mixed Monarchical Government; and many were for the Duke of Gloucester to be made King; but Cromwell still put off that debate, and came to some other point: And that in conclusion, after a long debate, the company parted without coming to any result at all; only Cromwell discovered,

“ by this meeting, the inclinations of the persons that spake,  
 “ which he fished for, and made use of what he then discern’d.”

We find that Cromwell thus artfully sounded the affections of the leading men among the Parliament and the Army. But he afterwards came nearer to the point of his ambition, in a confabulation with Lord Commissioner Whitlocke.

Cromwell having discoursed much of the unsettled state of the kingdom, of the little hopes there was from the Parliament, and of the fear that they would destroy what was done, the following dialogue ensued.

‘ WHITLOCKE. “ We ourselves have acknowledged them the  
 “ supreme power, and taken our commissions and authority in  
 “ the highest concerns from them; and how to restrain  
 “ and curb them after this, it will be hard to find out a way  
 “ for it.”

‘ CROMWELL. “ What if a man should take upon him to be  
 “ King?”

‘ WHITLOCKE. “ I think that remedy would be worse than  
 “ the disease.”

‘ CROMWELL. “ Why do you think so?”

‘ WHITLOCKE. “ As to your own person, the title of King  
 “ would be of no advantage, because you have the full kingly  
 “ power in you already, concerning the Militia, as you are Ge-  
 “ neral. As to the nomination of civil Officers, those whom  
 “ you think fittest are seldom refused; and altho’ you have no  
 “ negative vote in the passing of laws, yet what you dislike will  
 “ not easily be carried; and the taxes are already settled, and in  
 “ your power to dispose the money raised. And as to foreign  
 “ affairs, though the ceremonial application be made to the  
 “ Parliament, yet the expectation of good or bad success in it is  
 “ from your Excellency; and particular solicitations of foreign  
 “ Ministers are made to you only: so that I apprehend, indeed,  
 “ less envy and danger, and pomp, but not less power, and real  
 “ opportunities of doing good in your being General, than  
 “ would be if you had assumed the title of King.”

‘ CROMWELL. “ I have heard some of your profession observe,  
 “ That he who is actually King, whether by election or by de-  
 “ scent, yet being once King, all acts done by him as King are  
 “ as lawful and justifiable as by any King who hath the Crown  
 “ by inheritance from his forefathers: And that by an Act of  
 “ Parliament in Henry the seventh’s time, it is safer for those  
 “ who act under a King, be his title what it will, than for those  
 “ who act under any other power. And surely the power of a  
 “ King

“ King is so great and high, and so universally understood and  
 “ revered by the people of this nation, that the title of it  
 “ might n<sup>t</sup> only indemnify, in a great measure, those that act  
 “ under it, but likewise be of great use and advantage in such  
 “ times as these, to curb the insolences of those whom the pre-  
 “ sent powers cannot controul, or at least are the persons them-  
 “ selves who are thus insolent.”

‘ WHITLOCKE. “ I agree in the general what you are pleased  
 “ to observe as to this title of King; but whether for your Ex-  
 “ cellency to take this title upon you, as this is now are, will  
 “ be for the good and advantage either of yourself and friends,  
 “ or of the Commonwealth, I do very much doubt; notwith-  
 “ standing that Act of Parliament, 11 Henry VII. which will  
 “ be little regarded, or observed to us by our enemies, if they  
 “ should come to get the upper hand of us.”

‘ CROMWELL. “ What do you apprehend would be the  
 “ danger of taking this title?”

‘ WHITLOCKE. “ The danger, I think would be this: One  
 “ of the main points of controversy betwixt us and our adver-  
 “ saries is, whether the Government of this nation shall be estab-  
 “ lished in Monarchy, or in a Free State or Commonwealth; and  
 “ most of our friends have engaged with us upon the hopes of  
 “ having the Government settled in a Free State, and to effect  
 “ that have undergone all their hazards and difficulties, they  
 “ being persuaded, though I think much mistaken, that under  
 “ the Government of a Commonwealth they shall enjoy more  
 “ Liberty and Right, both as to their spiritual and civil concern-  
 “ ments, than they shall under Monarchy; the pressures and  
 “ dislike whereof are so fresh in their memories and sufferings.

“ Now if your Excellency should take upon you the title of  
 “ King, this state of your cause will be thereby wholly determin-  
 “ ed, and Monarchy established in your person; and the ques-  
 “ tion will be no more whether our Government shall be by a  
 “ Monarch, or by a Free State, but whether Cromwell or Stu-  
 “ art shall be our King and Monarch.

“ And that question, wherein before so great Parties of the  
 “ nation were engaged, and which was universal, will by this  
 “ means become, in effect, a private controversy only. Before  
 “ it was national, What kind of Government we should have,  
 “ now it will become particular, Who shall be our Governor,  
 “ whether the family of the Stuarts, or of the family of the  
 “ Cromwells?

“ Thus the state of our controversy being totally changed,  
 “ all those who were for a Commonwealth (and they are a very

“ great and considerable party) having their hopes therein frustrated, will desert you; your hands will be weakened, your interest straitened, and your cause in apparent danger to be ruined.”

‘ CROMWELL. “ I confess you speak reason in this; but what other thing can you propound that may obviate the present dangers and difficulties wherein we are all engaged ?”

‘ WHITLOCKE. “ It will be the greatest difficulty to find out such an expedient. I have had many things in my private thoughts upon this business, some of which perhaps are not fit, or safe, for me to communicate.”

‘ CROMWELL. “ I pray, my Lord, what are they? You may trust me with them; there shall no prejudice come to you by any private discourse betwixt us; I shall never betray my friend; you may be as free with me as with your own heart, and shall never suffer by it.”

‘ WHITLOCKE. “ I make no scruple to put my life and fortune into your Excellency’s hand; and so I shall if I impart these fancies to you, which are weak, and perhaps may prove offensive to your Excellency; therefore my best way will be to smother them.”

‘ CROMWELL. “ Nay, I prithee, my Lord Whitlocke, let me know them; be they what they will they cannot be offensive to me, but I shall take it kindly from you: therefore, I pray, do not conceal those thoughts of yours from your faithful friend.”

‘ WHITLOCKE. “ Your Excellency honours me with a title far above me; and since you are pleased to command it, I shall discover to you my thoughts herein; and humbly desire you not to take in ill part what I shall say to you.

‘ CROMWELL. “ Indeed I shall not; but I shall take it, as I said, very kindly from you.”

‘ WHITLOCKE. “ Give me leave then, first, to consider your Excellency’s condition. You are environed with secret enemies: Upon your subduing of the public Enemy, the Officers of your army account themselves all Victors, and to have had an equal share in the conquest with you.

“ The success which God hath given us hath not a little elated their minds; and many of them are busy and of turbulent spirits, and are not without their designs how they may dismount your Excellency, and some of themselves get up into  
“ the

“ the saddle ; how they may bring you down, and set up them-  
“ selves.

“ They want not counsel and encouragement herein ; it may  
“ be from some Members of the Parliament, who may be jea-  
“ lous of your power and greatness, lest you should grow too  
“ high for them, and in time over-master them ; and they will  
“ plot to bring you down first, or to clip your wings.”

‘ CROMWELL. “ I thank you that you so fully consider my  
“ condition ; it is a testimony of your love to me, and care of  
“ me, and you have rightly considered it ; and I may say with-  
“ out vanity, that in my condition yours is involved and all our  
“ friends ; and those that plot my ruin will hardly bear your  
“ continuance in any condition worthy of you. Besides this,  
“ the cause itself may possibly receive some disadvantage by the  
“ strugglings and contentions among ourselves. But what, Sir,  
“ are your thoughts for prevention of those mischiefs that hang  
“ over our heads ?”

‘ WHITLOCKE. “ Pardon me, Sir, in the next place, a little  
“ to consider the condition of the King of Scots.

“ This Prince being now by your valour, and the success  
“ which God hath given to the Parliament, and to the army  
“ under your command, reduced to a very low condition ; both  
“ he and all about him cannot but be very inclineable to heark-  
“ en to any terms, whereby their lost hopes may be revived of  
“ his being restored to the Crown, and they to their fortunes  
“ and native country.

“ By a private treaty with him you may secure yourself, and  
“ your friends, and their fortunes ; you may make yourself and  
“ your posterity as great and permanent, to all human probabi-  
“ lity, as ever any subject was, and provide for your friends,  
“ You may put such limits to monarchical power, as will secure  
“ our spiritual and civil Liberties, and you may secure the cause  
“ in which we are all engaged ; and this may be effectually  
“ done, by having the power of the Militia continued in your-  
“ self, and whom you shall agree upon after you.

“ I propound, therefore, for your Excellency to send to the  
“ King of Scots, and to have a private treaty with him for this  
“ purpose ; and I beseech you to pardon what I have said upon  
“ the occasion : It is out of my affection and service to your  
“ Excellency, and to all honest men ; and I humbly pray you  
“ not to have any jealousy thereupon of my approved faithful-  
“ ness to your Excellency and to this Commonwealth.”

‘ CROMWELL.

‘ CROMWELL. “ I have not, I assure you, the least distrust of  
 “ your faithfulness and friendship to me, and to the cause of  
 “ this Commonwealth ; and I think you have much reason for  
 “ what you propound ; but it is a matter of so high importance  
 “ and difficulty, that it deserves more time of consideration and  
 “ debate than is at present allowed us : we shall therefore take  
 “ a further time to discourse of it.”

Cromwell, however, was by no means satisfied with Whitlocke’s discourse ; and he soon took occasion to remove him by an honourable employment abroad.

Thus finding that he could not reason men into an acquiescence with his designs, he resolved to accomplish them by force. Accordingly he soon after came to the House, attended with Soldiers, and turned all the Members out. He bid one of his Soldiers take away that Fool’s Bauble, the Mace ; and he stayed himself to see all the Members out of the House, and then caused the doors to be shut. The next day a paper of the following import was pasted on the Parliament-house door ;

*This House is to be Lett, now unfurnished.*

Having now destroyed all appearance even of legal and civil authority, he and his Council of Officers, exercised the supreme power. In this situation of affairs, it was not difficult for him to practice upon his creatures in the army, in such a manner as to get the sole possession of this power. This he soon effected, and got it to himself under the title of *Lord Protector of England*. The form and manner of his inauguration being an unprecedented ceremonial, our Authors have given us the following description of it.

‘ On the 16th of December, [1653.] his Excellency came  
 ‘ from Whitehall, attended by the Lords Commissioners of the  
 ‘ Great Seal of England ; the Judges and Barons of the several  
 ‘ benches in their robes ; and most of the Council of the Com-  
 ‘ monwealth : the Lord Mayor and Aldermen of the city of  
 ‘ London, in their scarlet gowns, with the Recorder, Town-  
 ‘ Clerk, and Sword Bearer with the Cap of Maintenance and  
 ‘ Sword, but not erected, passed immediately before his Excel-  
 ‘ lency ; all in their coaches. Last of all came his Excellency  
 ‘ himself, in his own coach, dressed in a black velvet suit and  
 ‘ cloak, with his Life-guard, and divers Gentlemen bare before  
 ‘ him ; many of the chief Officers of the army, with their  
 ‘ cloaks and swords, and hats on, passed on foot before and  
 ‘ about his coach.

‘ In this equipage his Excellency and attendants came to the  
 ‘ court of Chancery in Westminster-Hall ; where was placed a

rich chair of state, with a large cushion and carpets on the floor. The Lords Commissioners of the Great Seal stood on each side of the chair, and his Excellency on the left-hand of it, all bare-headed: round about the chair stood all the Judges and the Council of State; the Lord-Mayor and Aldermen were placed on the right side of the Court, and the chief Officers of the army on the left.

Then Major-General Lambert, after declaring the dissolution of the Parliament, and the great exigency of the times, did, in the name of the army, and of the three nations, desire the Lord General to accept of the Protectorship; to which, with seemingly great reluctance, having given his consent, the following instrument was read aloud by Mr. Jessop, one of the Secretaries of the Council.

The instrument here spoken of, is too tedious for our insertion. But they who are acquainted with the history of those times know, that as Cromwell gained his power by the Sword, so he altogether ruled by that instrument alone.

Thus the arbitrary and unjustifiable attempts of the ill-fated King Charles, brought a train of calamities on the nation, and led the unhappy sufferers from one species of tyranny to another. They felt in their turns all the inconveniencies of an Oligarchy, a Democracy, and a Stratocracy; till at length they were obliged to submit to the absolute will of a fellow subject and ignoble Usurper, after they had bravely refused to stoop to a King.

With respect to Cromwell, he was undoubtedly subtle, a perfect master of dissimulation, active, vigilant, and intrepid. But we cannot discover in him those refined marks, or that deep system of policy which some Writers attribute to his character. He seems rather to have been led by a train of accidents to the power he usurped, than guided to it by a series of design. His chief merit, was the artifice he employed to raise himself to the sole command of the army; when he had gained that point, in a state quite unsettled, and where the Government was upon no legal foundation whatever, it was easy for a victorious Commander to change the Sword for the Sceptre. Nay, to an ambitious mind, the transition was almost involuntary: But we are not persuaded that he planned his schemes from a foresight of events; we rather think that he was taught by the occasion as it offered. Thus much is certain, that his system of foreign politics was, in many respects, erroneous in its principles, and narrow in its foundation: and that he consulted how to gratify his own pride, by raising what he called the *Honour* of the nation, while he neglected its *Interest*.

With

With regard to our Historians, it is but just to acknowledge, that in the course of these twenty volumes, they have acquitted themselves with diligence, judgment, and impartiality. They appear to be as little warped by prejudices, or biased by party attachments, as any Writers we have met with. We do not doubt but that, in the ensuing volumes, they will exert the same care and attention; and then we may venture to pronounce, that the whole will be the most perfect Collection of the kind which has hitherto appeared.

*The Conduct of a noble Commander in America, impartially reviewed. With the genuine Causes of the Discontents at New-York and Hallifax. And the true Occasion of the Delays in that important Expedition. Including a regular Account of all the Proceedings and Incidents in the Order of Time wherein they happened. 8vo. 1s. Baldwin.*

**I**T were to wished, for the honour and interest of the nation, that we could greet our Commanders with panegyricks and songs of triumph, instead of their greeting us with Apologies and Justifications. Nevertheless, as in the uncertain operations of war, unforeseen and unfortunate events will happen, without any fault in the Commanders; the public ought patiently to hear their vindication, and receive it with candour, let it come from what quarter it will. For to condemn any man's conduct, without a thorough knowledge of facts, is a disgrace to our understanding, and a reflection upon our integrity.

The professed design of the pamphlet before us, is, to vindicate Lord Loudon from some imputations which have been thrown out against his conduct in America. It must be confessed, that the Writer has acquitted himself like an able Advocate, and, admitting his facts, he seems, in most points, to have clearly exculpated his Client.

The two causes which, he tells us, were the chief grounds of discontent against his Lordship, were his laying an embargo on the outward bound vessels, and his quartering the forces in a manner inconsistent with the rights and privileges claimed by the people of New York.

Our Writer undertakes to prove, that laying the Embargo was a prudent step; and attended with very good consequences, by preserving secrecy in regard to the enemy. 'I know,' says he, 'this embargo has been an occasion of much complaint at home,

home, for some cause of dissatisfaction must be assigned; and this was best, for it was popular. Far be it from those who interest themselves in Lord Loudon's cause, to endeavour to deny, to extenuate, or even to excuse this proceeding. If there be blame laid on it, what is the cause? was it not necessary to the service? none would dispute it, that would be too hardy: it would betray an ignorance no man would charge upon himself. Had he not a right and just authority to do it? there is no question but he had. His orders were absolute: he was supposed to understand the service; he was considered as a brave and an honest man: and he will be considered as such a one when even the detestation shall cease, which will long pursue their memories who now affect to think him otherwise.

It must be owned, that the laying an embargo on the outward bound vessels was a necessary measure, and that Lord Loudon had just authority to do it. Of what then is it that men would complain! Is there any one will say a Commander is to blame, who does a necessary action by his proper power? there is none so absurd! Let them, on the other hand, say, whether they would not have blamed him if he had omitted it? They would have had just reason.

This embargo was attended with many inconveniences to private persons: it is allowed; but it could not be avoided. Public measures of the most useful kind often are so, and when the people's voice is left to its free course, the necessity is seen, and there is no complaint.

None will dispute the necessity of it in this instance. It is impossible. At the same time it must be owned, it was attended with particular inconveniences. England was in want of corn; at least the public by bad men were made to think so; and to suffer as much as if the scarcity was real: there was corn in the colonies that could be spared; and the embargo prevented for the time its exportation. The circumstances are certain. But did Lord Loudon create these circumstances? was he the Author of our imaginary famine, or in the plan of his enterprize could he foresee it?

It is allowed, those persons in the Colonies who had shipped corn for England, lost an advantage: but it was a loss that could not be avoided: and if those who have been loudest in complaints would make out a fair list of the sufferers, the quantity shipped, and the time delayed, it would be found that very little occasions, when it is thought convenient, can raise great clamours. This is the fair way of stating the account: it is very plain why they will not be brought to do it;

‘ it ; but if we hear more of it, it is not impossible that we may do it for them.

‘ In plain truth the inconvenience was much less than has been pretended ; and the importance of the measure greater than can be well imagined. The candid Reader sees the fair state of the case ; and he will perhaps say for himself, what, after the measures that have been taken, it would be indecent for me to say to him.’

With respect to quartering the forces, our Author endeavours to justify that measure by the plea of necessity.

‘ If it be a crime,’ says he, ‘ to prefer the public service to the conveniences of a few private persons, it cannot be denied that Lord Loudon has been guilty. If the care of those forces which are expected to perform the greatest exploits, be criminal in their Commander, this Nobleman is without excuse. He had before this great affair of the Embargo, incurred the ill will of some individuals on this account : and it must be owned, that he seems on that first occasion to have considered the soldiery not only as valuable members of a state, but as human creatures. These are his crimes : for he is not accused of others, except by persons who are too low for answering ; and to all these I believe he will plead guilty. England had refused to give quarters to the Hessians, whom she had called over for her immediate defence, at a season when the field presented only death to them : and New-York, faithful to the disgraceful example of the mother country, would have exposed to death, with as little remorse, the troops this Government sent thither for her protection ; and for the enterprise designed by this Commander.

‘ On this occasion, if Reason be allowed to judge, Lord Loudon’s conduct may be set as a model for all future Officers in the like circumstance.

‘ The troops the Government had sent in pursuance of the plan, arrived after the worst hardships of a winter’s voyage : and after all their sufferings, they had the spirit to say, that they complained of nothing, since they knew the service required it.

‘ The people, though they had been sensible enough of these dangers, and though they looked upon the troops as destined for their lasting security, yet would have treated them with a rigour disgraceful, even if shewn toward the prisoners of an enemy : the public houses were by no means sufficient for their reception ; and to the most mild remonstrances, the Magistracy answered with as little decency as feeling, that  
‘ they

‘ they should not be admitted into private ones. The Commander knew equally his power and the necessity of the service: he ordered them in a fair and equal distribution, to the private as well as public houses. The Magistracy insisted on their Rights and Privileges; to which Lord Loudon opposed his authority, and the necessity of the service. They were outrageous, and he was resolute. He always spoke with great respect of their natural and political Rights; but he would not sacrifice to them the lives of the soldiers. His Lordship carried his point; and he then took orders for the good behaviour of the soldiers. In this he was as indefatigable as he had been resolute in giving them quarters; and it will be owned at New-York for ever, in spite even of prejudice itself, that the soldiers behaved with so perfect regularity and decency, that those who had been loudest in the opposition, owned afterwards, they suffered no hardship.’

Here it is observable, that this Advocate does not attempt to dispute the Rights and Privileges claimed by the people of New-York: and however his justification may clear his Lordship as a Commander, it does not acquit him as a Citizen. They who sent the forces, should have provided for their accommodation; they should have known the Privileges of the people, and that those Privileges were not to be invaded. Notwithstanding their mild remonstrances, we know that armed men are arbitrary guests: and though, as *men*, humanity teaches us to receive the meanest of our fellow creatures with hospitality, yet, as *citizens*, policy directs us not even to shelter a Monarch from the storm, who claims entrance with a General’s staff in his hand, in violation of our Rights. All encroachments are made by degrees; our concessions are recorded as precedents, and may at some future time be produced as evidences against our Rights: therefore the example of a certain noble Assembly should teach us, that we cannot be too jealous of our Privileges.

The Writer next proceeds to describe his Lordship’s plan of operations, with the schemes he employed to gain intelligence: and endeavours to shew, that the success of his plan was frustrated by delays in England; and other accidents, for which his Lordship was not accountable. Upon the whole, this piece, which evidently speaks its Author, is the most consistent performance which has for a long time issued from his hasty pen. However, the facts still remain to be established; and we must not forget the adage—*Audi alteram Partem*.

*An Essay on Coin.* By Brian Robinson, M. D. 8vo. 1s. Johnston.

THE Editor of this posthumous performance informs us, in a note, that 'the copy from which this Essay is printed, was made by the Author in January 1747; and that it is the last perfect one which he left. In November 1750, he began another copy; but proceeded no farther than the two first propositions.' Our Editor farther takes notice, that the variation between the two copies is not very considerable, and modestly apologizes for the part he has taken in the publication.

The method professed to be observed by our Author is, 1st. to shew how to measure the value of a commodity; 2dly, how to determine its price in silver and gold; 3dly, how to determine the value of any weight of *fine* gold, in proportion to the value of the same weight of fine silver; 4thly, how to determine the fineness of *allayed* gold, or *allayed* silver, both from its specific gravity, and its assay; 5thly, how to determine the English values of foreign gold and silver coins; and sixthly, he concludes 'with a representation of Sir Isaac Newton's, concerning coin \*.'

We had a former occasion to celebrate our Author's mathematical talents †; these he appears to have more aptly applied in the discussion of his present subject; the Reader fond of analytical computations and resolutions, will, in this pamphlet, find ample matter to exercise his skill and industry; but as such disquisitions are not calculated for the majority, we shall thus briefly dismiss the deceased Dr. Robinson, in order to allow the more room for a living Writer, who has treated the same subject, as it appears to us, with at least equal knowledge, and in a manner more comprehensible by, and more useful to the public.

\* An Appendix is added concerning Exchanges.

† See Review, Vol. VII. p. 310.

*An Essay upon Money and Coins. Part II. Wherein is shewed, that the established standard of Money should not be violated or altered, on any pretence whatsoever.* 8vo. 2s. Hawkins.

THOUGH Authors are not generally supposed to have much familiarity with the subjects here discussed, yet we ventured to signify our approbation of the former part \* of this

\* See Review, Vol. XVII. p. 110.

Essay;

Essay; nor shall we scruple to affirm, that to whomsoever the Public is obliged for this performance, the Writer has proceeded, in the execution of his plan, in a masterly manner. 'The design of this second part is,' as the Author observes, 'a very arduous and important one: it is to defend and preserve every man's right and property; to preserve un sullied the national faith, honour, and credit; to preserve a reign hitherto distinguished by equal laws, and an equal administration of justice, from a blot that would remain to all posterity: to vindicate and defend all these—from an assassination in the dark, by a debasement of the long established standard of property.'

This second part consists of two chapters: in the first our Author gives, from Martin Folkes, Esq; the subjoined synoptical table of the several adulterations that have been made in the standard of our money from the Norman Conquest to the present time.

Years of the Kings Reign, and A. D.	Fineness of the silver.	Weight of 20 lh. in Troy-wt.	Value in present money.	Proportion.	Fine gold to fine silver.
	oz. dwts.	oz. dwts. gr.	l. s. d.		
Conquest 1066	11 2	11* 5	2 18 1½	2. 900	} NO gold
28 Edw. I. 1300		11 2 5	2 17 5	2. 871	
18 Edw. III. 1344		10 3	2 12 5½	2. 622	
20 Ditto 1346		10	2 11 8	2. 583	
27 Ditto 1353		9	2 6 6	2. 325	11. 158
13 Hen. IV. 1412		7 10	1 18 9	1. 937	
4 Edw. IV. 1464		6	1 11	1. 55	10. 331
18 Hen. VIII. 1527		5 6 16	1 7 6¾	1. 378	11. 267
34 Ditto 1543	10	5	1 3 3½	1. 163	10. 435
36 Ditto 1545	6	5	13 11½	0. 698	6. 818
37 Ditto 1546	4	5	9 3¾	0. 466	5.
3 Edw. VI. 1549	6	3 6 16	9 3¾	0. 466	5. 151
5 Ditto 1551	3	3 6 16	4 7¾	0. 232	2. 011
6 Ditto 1552	11 1	4	1 0 6¾	1. 028	11. 05
1 Mary 1553	11	4	1 0 5¾	1. 024	11. 05
2 Elizabeth 1560	11 2	4	1 0 8	1. 033	11. 1
43 Ditto 1601	11 2	3 17 10½	1	1.	10. 905

The reasonable complaints of, and manifest injury to, the public, from this frequent alteration and adulteration of the coin,

\* N. B. The Saxon or Tower Pound, which was then the common weight, and continued to be the Money-weight till the eighteenth year of Henry VIII. was but 11 oz. 5 dwts. Troy, so that 20 billings in tale was then exactly a pound in weight.

are the next objects of our Author's elucidation : to this purpose he produces several extracts from those who had formerly considered the subject, particularly from the learned gentleman \* of whom he has borrowed the prefixed table ; from a speech made by Sir Thomas Rowe, at the council-table, in July, 1640 ; and from the opinion of a committee appointed at the same time to examine into the business of debasing the standard.—For even this ruinous project did not escape the advocates for arbitrary power in that unhappy reign.

Having demonstrated the pernicious consequences of every sort of debasement or adulteration of the coin, our Author concludes this chapter with a recital of the several specious methods that have been proposed for carrying into effect this iniquitous scheme.

\* Among the extracts from Folkes's Table of English Silver Coins, are two passages taken from two sermons, preached by Bishop Latimer before the King, in March 1549 ; which, as well for their singularity, as that they serve to shew what probably were the current opinions concerning the debasement of the coin in those times, we shall insert ; and in conformity to our Author, have thrown into a note.

‘ In the first, he [the Bishop] says, “ We have now a pretty little shilling, indeed a very pretty one. I have but one, I think, in my purse, and the last day I had put it away almost for an old groat, and so I trust some will take them. The fineness of the silver I cannot see : but therein is printed a fine sentence, *Timor Domini fons vitæ vel sapientiæ*.” In the next sermon, he says, “ thus they burdened me ever with sedition. And wot ye what ? I chanced in my last sermon to speak a merry word of the new shilling, to refresh my auditory, how I was like to put away my new shilling for an old groat. I was therein noted to speak seditiously.—I have now gotten one fellowe more, a companion of sedition, and wot ye who is my fellowe ? Esay the Prophet. I spake but of a little prettie shilling, but he speaketh to Jerusalem after another sort, and was so bold as to meddle with their coynes. Thou proud, thou haughty city of Jerusalem : *Argentum tuum versum est in scoriæ*, thy silver is turned into, what ? into tissions ? *scoriæ*, into dross. Ah, seditious wretch, what had he to do with the mint ? Why should he not have left that matter to some master of policy to reprove ? thy silver is dross, it is not fine, it is counterfeit, thy silver is turned ; thou hadst good silver. What pertained that unto Esai ? marry he espied a piece of divinity in that policy, he threateneth them God's vengeance for it. He went to the root of the matter, which was covetousness ; he espied two points in it, that either it came of covetousness, which became him to reprove, or else that it tended to the hurt of poore people ; for the naughtiness of the silver was the occasion of dearth of all things in the realm. He imputed it to them as a crime. He may be called a matter of sedition indeed. Was not this a seditious fellow ; to tell them this even to their face. ?”

These are, '1st. By altering the denominations of the coin, without making any alteration at the mint, or in the coins themselves; as suppose nine-pence, or as much silver as there is now in nine-pence, should be called a shilling, then a shilling would be called sixteen-pence, and so proportionably of all the other coins; and three crown pieces, or fifteen of our present shillings, would be called a pound sterling, which is our money-integer. The same loss would descend down to the penny, and by this reckoning, the real penny must be called  $1 \frac{1}{3}$  penny.

'Or the alteration may be made at the Mint by either of the following methods.—2dly, By continuing the same names and the same weights to the coins, but making them baser, or with less silver and more allay.—3dly, By preserving the same fineness of the metal, but making the coins smaller or lighter.—Lastly, The two last methods, or all the three methods might be compounded together.'

Hitherto our Author contents himself with supporting his own sentiments by the authority of other Writers. In his second chapter, which employs full four-fifths of the pamphlet, he enters into a more minute examination of his subject. To this purpose he very clearly evinces the necessity of establishing certain determinate standards for all sorts of measures; which standards he justly insists, ought to be preserved inviolably, as every deviation from them 'would disturb the arithmetic of the country, confound settled ideas, create perplexities in dealings, and subject the ignorant and unwary to frauds and abuses.'

'But,' proceeds our Author, 'of all standard-measures in any country, that of money is the most important, and what should be most sacredly kept from any violation or alteration whatsoever. The yard, the bushel, the pound, &c. are applied only to particular commodities; and should they be altered, the people would soon learn to accommodate themselves in their bargains to the new measures; and it is but rare, that these have any retrospect to preceding contracts. But money is not only an universal measure of the values of all things; but is also at the same time the equivalent, as well as the measure, in all contracts, foreign as well as domestic.

'The laws have ordained, that coins, having certain denominations, well known to every body, should contain certain assigned quantities of pure or fine silver. This makes our standard of money; and the public faith is guaranty, that the Mint shall faithfully and strictly adhere to this standard. It is according to this standard, and under this solemn guaranty,

‘ that all our establishments are fixed ; all our contracts, public and private, foreign and domestic, are made and regulated.

‘ Is it not self-evident then, that no alteration can be made in the standard of money, without an opprobrious breach of the public faith with all the world ; without infringement of private property ; without falsifying of all precedent contracts ; without the risque at least of producing infinite disorders, distrusts, and panics among ourselves ; as all men would become thereby dubious and insecure as to what might further be done hereafter ; without creating suspicions abroad, that there is some canker in the state ; without giving such a shock to our credit, as might not afterwards be easily repaired ? These wild and unjustifiable measures have ever been, and ever will be, considered as a kind of public declaration of some inward debility and decay ; and the discredit occasioned thereby, has ever proved injurious to those who used them. All payments abroad are regulated by the *course of Exchange*, and that is founded upon the intrinsic values, and not on the mere names of coins. But having once broke the public faith, and curtailed the settled and long established measure of property ; foreigners will make ample allowance for what we may do of this kind hereafter ; and however we may cheat and rob one another, they will not only secure themselves, but make an advantage of our discredit, by bringing the exchange against us beyond the *par*. If we think to avert this evil by transporting our coin, our having debased it will avail us nothing.’

After some pertinent observations on our laws relating to this subject, our Author shews, that trade absolutely requires, and in effect will have, an indelible standard of money ; the debasing of which would prove highly injurious to the government ; would invalidate all preceding contracts ; and at the same time, by its affecting credit, might prove injurious to all in distressed circumstances. That it would more especially affect those who live upon their own established properties ; that it would be productive of many evils which could not be remedied, even by a contrary law ; and lastly, that it would occasion cutting and transporting of the old coins at an under value.

This project of debasing the coin is ascribed partly to weak Princes, and weak counsellors, who, at the real, but not thought of, expence to themselves, as well as to the subject, might hereby propose a temporary accumulation of ready cash in the exchequer. It is, however, imputed more particularly to bankers, scriveners, and all sorts of money-jobbers, who became thus able not only to cheat all their creditors, but also to make large profits to themselves, ‘ by taking advantages of the fears and ignorance of the  
‘ many

‘ many; buying up the old coins at an under value, and cutting  
‘ and transporting, or sending into the Mint all the heaviest of  
‘ them.’ But above all, as no people were more interested in the  
promotion of so destructive a scheme than the Mint-masters, it  
is suggested, that from their credit and influence, ‘ they had the  
‘ greatest hand in bringing about the several adulterations that,  
‘ from time to time, have been made in coins: they had an in-  
‘ terest in keeping the Mint constantly at work, and nothing  
‘ could perpetuate this gainful trade so effectually, as adulterating  
‘ the standard of money; this, in effect, reduced all the old  
‘ coins into mere bullion, and created an absolute necessity of  
‘ recoinage: by virtue of this, those gentlemen were supposed  
‘ to be the most competent judges, and most to be relied upon  
‘ in those matters.’—

Our Author next enumerates the various pretences that have  
occasionally been started in favour of debasing the standard.

‘ 1. I,’ says he, ‘ have often heard it asserted, and that by  
‘ men who thought themselves very wise and knowing in these  
‘ matters, that our standard of money was too good, and should  
‘ be debased.——

‘ 2. Increasing the coinage, and also increasing the quantity  
‘ of tale money, by giving the old names to smaller pieces of  
‘ silver, are both urged as arguments for debasing the standard  
‘ of money.

‘ 3. The keeping our coin from being melted, or exported;  
‘ also the examples of former times, and of foreign states, are all  
‘ brought as arguments for the same purpose.

‘ 4. The lightness of our coins, from long wear, &c. is urged  
‘ as an argument for altering the course of the Mint, so as to  
‘ make the new coins no better than the old in common cur-  
‘ rency.

‘ 5. It is said, that debasing the coin, provided it be done  
‘ gradually, a little at a time, would not be perceived, and there-  
‘ fore no injury to any body.

‘ 6. Some confine the standard to the fineness only of the  
‘ metal; and if that be but preserved, you may clip and diminish  
‘ the coin as you please.

‘ These are all common-place, thread-bare arguments, ready  
‘ upon all occasions; and founded only upon this supposition, that  
‘ as good money may be coined at the Stamp-office, as at the  
‘ Mint: but our modern projectors have found out new argu-  
‘ ments, and, as they think, very formidable ones.

‘ 7. Some say, that gold is our standard as much as silver; and therefore that no argument can be used as to the one, but will hold equally with respect to the other.

‘ 8. Others go yet further; and say, that gold only is our standard; that you may debase silver coins as you please, and treat them as mere tokens, without giving any one a right to complain. This is making short work of it, indeed, and with one stroke demolishing our poor old standard: and in support of this, it is said, that gold is the standard of merchants; and therefore, is or ought to be the national standard.

‘ There is an obvious necessity of bringing the rates of gold and silver coins to a juster proportion to each other, than they bear at present; and as something should be speedily done, it is said in, favour of gold,

‘ 9. That as we have greater plenty of gold coins, and of far greater value, than we have of silver; should we lower the price of gold, we should undervalue our own treasure; therefore say they, curtail the silver standard.

‘ 10. Some more modest than the rest, are for debasing some of our coins only, as shillings and sixpences, and leaving the crowns and half-crowns upon their present footing: they think that would be sufficient to secure them from the odium of having debased the standard.

‘ Lastly, As we are a nation indebted to foreigners, should we lower the price of gold, we should pay our foreign creditors more than we borrowed from them; therefore we should debase the silver, &c.’

Previous to his refutation of these pretences, our Author thinks it necessary to remove out of the way, what he apprehends to have been a stumbling block to many well meaning people, by the solution of the following question.—‘Why coin and bullion of the same metal and fineness, are not always of the same value, or will not exchange in equal quantities one for the other?’ This, we conceive, he has done satisfactorily, nor does he appear less happy in his refutation of the pretences urged in favour of a debasement of the standard. As a specimen of his success in this respect, take his reply to number 9.

‘ We have already met with many pretences for debasing the standard; which, upon examination, appeared sufficiently weak and frivolous: but amongst them all, I think there is not one quite so vague and ridiculous, as this before us. Let us suppose that the reduction wanted to be made in the rate of a guinea, is one shilling; for it is nothing to the argument, what the

the precise quantity really is; and that will come to be considered in another place. You say, that if the rate of a guinea be reduced one shilling, there would be a loss of the one and twentieth part upon all the guineas in the nation; but that there would be no loss at all upon guineas, if they were ordered to pass for twenty-one shillings, having in them no more silver than there is at present in twenty shillings. Strange, very strange, indeed, that there should be such magic in the word shilling, and in the number twenty-one, as to make the same thing, only calling it by different names, have such different effects! It is scarce necessary to take any farther notice of such a mere jingle of words; but out of tenderness to these young logicians, but more out of regard to those who may be deceived by them, if any such there can be: I shall endeavour to shew, that our scheme is more favourable to them than their own.

1. It is self-evident, that the nation would not lose one farthing upon all the gold it exported, by a reduction of the mint price of gold. For this reduction would not in the least debase the intrinsic quality of the gold; and every guinea that went into foreign parts, would fetch there as much afterwards as it doth at present; unless, perhaps, there is now a trade abroad for purchasing guineas, and re-exporting them to us again; and if there be such a trade, it is much to our disadvantage.

2. Let us suppose, that the reduction is made, by calling twenty of our present shillings, by the name of twenty-one shillings; or, which is the same thing, by a new coinage, wherein twenty-one pieces, called shillings, are cut out of the same quantity of silver, as before used to be put into twenty shillings. Here it is self-evident, that every one will lose a shilling upon a guinea; and that his loss will be in the same proportion, upon all the silver coins which he hath to receive. For, it hath been shewed, that the prices of all things at home, are regulated by the silver standard; and therefore they would soon raise against us, in proportion as that standard had been debased; unless you think, that sounding the words *twenty-one* in their ears would lull men asleep, and deprive them of their understanding. By this scheme then, the one and twentieth part of all their cash, gold as well as silver, would be taken away from, and irrecoverably lost to, every body; and this loss would fall not only upon the present stock in hand, but also upon all that they had to receive for the future, in consideration of any contracts already made.

3. Let us suppose, that the rate of a guinea is, without using any other indirect means, directly reduced to twenty shillings. Here then, whilst his property in general is left unviolated, both now and in future; the only loss any one can sustain, is upon his present stock in hand of guineas, and this loss cannot exceed one shilling upon each. But it is not improbable, that by the falling of commodities, there might be some abatement of this loss: for, by the concessions of those who abett the contrary measure, they making gold to be the standard of merchants; foreign exchanges will alter in our favour, proportionably to our reduction upon gold; and with the exchanges, it is likely, the prices of all foreign commodities, would in some degree likewise alter, which would also cause an abatement in the prices of our own.

It is difficult to state to any exactness, what influence foreign exchanges, or the dealings of merchants, have upon the prices of goods in general; that is, how far our high valuation of gold, and so the mercantile trade, may clash with the legal standard, in measuring the values of contracts and of commodities: I admit, that this may have some effect; but I think, for the reasons which have been already given, that this effect is very inconsiderable.

But to bring this whole debate, as far as it any way relates to our present subject, to a short issue: if it be admitted, that contracts, and the prices of all things, are governed wholly by the established silver standard; then it is manifest, that if you alter that standard, the prices of all things will raise, at least, in that proportion: on the other hand, if you insist that gold is the standard; then, I say, that if you lower its price, and that will be equally done by either of the preceding methods, the prices of all things will fall proportionably. But whether gold hath any share jointly with silver, in settling and measuring the prices of things; or whether gold takes all upon itself, it is as clear as the day, that according to which method is taken in adjusting the present disproportion between the legal rates of gold and silver, there will follow a difference, at least, in the prices of things in general, to the full amount of that disproportion: and it is as clear, that our method of reducing them would be by much the most favourable to the present possessors of guineas, as well as a security to them of their full property for the future; which, by the other method, would be invaded and taken from them, to the whole amount of the reduction or debasement of the standard. But is there need of balancing so exactly, the immediate profits and loss between these two different methods of reducing the price of gold? The one, all the world knows, is fair, equitable, and perfectly agree-

- agreeable to public faith ; whilst the other would be reproach-
- ful, unjust, and a thousand ways injurious, both to the state
- and to individuals.\*—

It is almost impossible to abstract the whole scope of an Author, who, like our Essayist, though always perspicuous, labours to be concise : however, it is hoped, that what has been already given, from him, will be sufficient to excite the inquisitive Reader to wish a greater intimacy with him. After having answered the above-quoted pretences, he adds a few more general reflections on the consequences of debasing the standard ; and particularly animadvert judiciously and smartly on an insinuation in Mr. Postlethwayt's *Britain's Commercial Interest explained and improved*\*, that “ the prosperity of France was greatly owing to pranks that “ had been played with the coin by Lewis XIV.”

Seeing a further regulation of our weights and measures seems to be generally wished for, and was the last session of Parliament under the consideration of the Legislature, it is imagined, the insertion of the Postscript to this performance, which is appropriated to this subject, (a subject of no less concern to private individuals, than to the community in general) will not be unpleasing.

• The utility and necessity of having standard measures, are very  
• evident ; and at the first establishing of these, it is quite indiffer-  
• ent what are the specific quantities assumed : the first round  
• pebble, and the first strait stick that came to hand, would make  
• as good standard measures, the one of a pound, and the other  
• of a yard, suppose, as any that could be fixed upon. But I  
• do not know whether it hath been duly attended to, that all  
• standard measures, whether of weight or extension, must, in  
• the nature of things, be *units* ; that is, a standard properly so  
• called, must be one determinate individual thing. The parts  
• and multiples of this standard, wherever made by art, can only  
• be considered as approximations to the truth, or to those parts  
• and multiples, which they are supposed to represent ; and these  
• will be more or less accurate, according to the skill and care  
• of the artists employed in making them. Those artificial  
• parts and multiples of the true standard, when made with due  
• care, might be kept in proper places as standards, for the com-  
• paring of others with them. But the true original standard,  
• to which these artificial parts and multiples are referred, must  
• be, as above observed, one individual thing, not subject to  
• doubts and scruples, arising from human inaccuracies in the  
• forming of it. Upon this principle, there can be in the Ex-

\* An account of this Work may be seen in the Review, Vol. XVII.  
ge 307.

chequer but one standard-weight; suppose this be the Troy-pound; then the ounces, and their multiples there to be met with, are to be deemed only as artificial approximations to the just weights, intended by them respectively; and this may be deemed sufficient for all common purposes. A law then should declare explicitly, what piece or pieces, taken conjunctly, of metal now in the Exchequer, is the real standard weight of the kingdom. \* No more than this is necessary to make the standard unit we have been speaking of; and if we have no such thing, it is a reproach to this enlightened age.

It is a pity that we have two sorts of weights, Troy and Averdupois; but one of these being made the standard, and I think for many reasons, that that should be the pound Troy; it may be sufficient, after comparing the weights we have of each together, to declare, in parts not less than grains, what proportion a pound of the one bears to the other made the standard. The law, by only naming the different parts of each, and declaring the proportions which they severally bear to the whole, will settle their quantities exactly, without leaving or creating those doubts that the inaccuracies of human art are liable to.

In like manner, if a yard be our standard of extension; this should be a clean strait metalline rod, with its ends smooth, and of a proper figure; or that extension laid betwixt two points upon a rod of a greater length. This rod being for convenience divided as accurately as can be into parts; the feet and inches there expressed, are to be deemed nevertheless only as artificial approximations to the true standard. The longitudinal standard, as here the yard, must be the real and only standard of all other measures, whether superficial or solid. Suppose a gallon is our standard measure of capacity; if we would avoid difficulties and absurdities, the way of making this standard is, by declaring how many cubic inches make a gallon, and not by appointing a certain vessel to be that mea-

\* The standard should be one clean piece of metal, kept under the locks of some of the principal officers of state; and, I think it should not be accessible to any one, without their personal presence, if not of a certain number of other privy-counsellors. All the use that there need be made of this standard, would be for the adjusting of duplicates, or representatives of it, which might be kept in the several offices, as those things called standards are at present. These being adjusted with due care and exactness, together with their artificial parts, or multiples, the law might declare to be sufficiently exact, or near to the true standard for common use. And to these all persons might have recourse at such proper seasons as the law should direct, upon paying of very moderate fees.

sure;

sure; but it might be declared with propriety enough, that such a vessel is sufficiently near to the true gallon. It would be a greater absurdity still to say, that such a vessel, as a bushel for instance, shall contain or measure so much, and also weigh so much of any thing. For weights, and measures of extension, are utterly incomparable. But it would be no absurdity to call a certain weight of corn, for instance, by the name of bushel, provided that at the same time all reference to measure be excluded.

These observations about standard weights and measures, may perhaps be deemed foreign to our subject, but they are of consequence, and I could not expect a fitter opportunity of offering them to the public.

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*The Life of William of Wykeham, Bishop of Winchester. Collected from Records, Registers, Manuscripts, and other authentic Evidences. By Robert Lowth, D. D. Prebendary of Durham, and Chaplain in ordinary to his Majesty. 8vo. 5s. Millar.*

IN a sensible and modest Preface to this work, the learned and judicious Author informs us, that he had no other motive to undertake it, than his earnest desire of expressing, in the best manner he was able, his sense of the great obligations he has to the two learned and flourishing Societies of Wykeham's foundation, and to their pious and munificent Founder.

As to the work itself, it is executed with care, accuracy, and judgment: The Doctor has been at great pains in collecting all the best and most authentic materials that lay within his knowledge or his reach; and in digesting and composing them he has chiefly studied clearness of method, and plainness of narration. His view, he tells us, was not elegance and ornament, but evidence and truth; nor does he pretend to entertain and amuse, but merely to inform and explain. He has taken care to affirm nothing positively without sufficient warrant, and to give exact references to his authorities; and that the Reader may be able to judge what degree of credit is due to the several authorities so frequently cited, he gives, in his Preface, a particular description, and an exact account, of such of them as are not commonly to be met with, or generally known, under the several titles by which they are referred to.

The work is divided into nine sections, of each of which we shall give our Readers a short view. In the first, we have an account of Wykeham from his birth to his being made Bishop of Winchester.—He was born at Wykeham in Hampshire, in the year 1324, in the eighteenth year of Edward the second. His parents were persons of good reputation and character, but in such narrow circumstances, that they could not afford to give him a liberal education. This deficiency, however, was supplied by some generous patron, who maintained him at school at Winchester, where he was instructed in grammatical learning, and gave early proofs of his piety and diligence.

The later Writers of Wykeham's life, have generally mentioned his removing from Winchester to Oxford, to prosecute his studies; and that he continued there almost six years; but our Author thinks they have no sufficient authority for what they say; and is of opinion that he never studied in any university. And, indeed, as he observes, whoever considers the miserable state of learning in general, and in particular in the university of Oxford, in that age, will not think it any disadvantage to him to have been led into a different course of studies.

‘ It was just at the time,’ says the Doctor, ‘ when Wykeham must have been at the university of Oxford, if he had ever been there at all, that certain logical contentions, turning merely upon words, so far prevailed, as to divide the Scholars into perpetual factions, and to become almost the only object of their studies and attention. The Nominals lifted themselves under the standard of Occham the invincible Doctor, in opposition to the Reals, the followers of Duns Scotus, entitled the Subtile Doctor. This occasioned the revival of the old quarrels between the Northern and Southern men: the former, for want of a better reason as it seems, joined themselves to the party of their countryman Scotus; and consequently the latter, out of mere spirit of opposition, siding with Occham. The consequence of these disputes was not only the establishing in the schools an unintelligible jargon, (the thing that is chiefly meant at this time when they talk of knowledge and learning) but the introducing a scandalous barbarity and brutality of manners, into the place appropriated to the studies of humanity and politeness. The parties in their madness soon transgressed the bounds of academical dispute, and came to blows: they had frequent battles, which generally ended in bloodshed. Six years spent at the university just at this time, and in that part of life in which prejudices of all kinds take the fastest hold, and make the most lasting impression, might have unhappily given a wrong turn to a person of as great genius, as extensive knowledge, and as  
‘ found

‘ sound judgment, as any which that age produced. As he had  
‘ a capacity that would probably have carried him to the top of  
‘ any profession into which he might have chanced to have been  
‘ thrown, he might indeed have become an eminent Schoolman,  
‘ an Irrefragable perhaps, or even a Seraphic Doctor: but we  
‘ should have absolutely lost the great Statesman, and the ge-  
‘ nerosus Patron and Promoter of true learning.

‘ ’Twas certainly for abilities very different from what were  
‘ commonly attained at that time in the university that Wyke-  
‘ ham was recommended to Edward the third. He is said to  
‘ have been brought to Court, and placed there in the King’s  
‘ service, when he was about two or three and twenty years of  
‘ age. What employment he had there at this time, (if he was  
‘ really employed by the King so soon) I cannot say: for the  
‘ first office which he appears upon record to have borne, was  
‘ that of Clerk of all the King’s works in his manors of Henle  
‘ and Yeshampsted. The patent conferring this office upon  
‘ him, is dated the 10th of May, 1356. The 30th of Octo-  
‘ ber following he was made Surveyor of the King’s works at  
‘ the castle and in the park of Windsor. By this patent he had  
‘ powers given him to press all sorts of Artificers, and to pro-  
‘ vide stone, timber, and all other materials, and carriages.  
‘ He had one shilling a day while he stayed at Windsor, two  
‘ shillings when he went elsewhere on his employment, and  
‘ three shillings a week for his Clerk. On the 14th of Novem-  
‘ ber, 1357, he received a grant from the King of one shilling  
‘ a day, payable at the Exchequer, over and above his former  
‘ wages and salary. ’Twas by the advice and persuasion of  
‘ Wykeham, that the King was induced to pull down great  
‘ part of the castle of Windsor, and to rebuild it in the magni-  
‘ ficent manner in which it now appears; and the execution of  
‘ this great work he committed entirely to him. Wykeham had  
‘ likewise the sole direction of the building of Queenbourough  
‘ Castle: the difficulties arising from the nature of the ground,  
‘ and the lowness of the situation, did not discourage him from  
‘ advising and undertaking this work; and in the event they  
‘ only served to display more evidently the skill and abilities of  
‘ the Architect.

‘ Wykeham acquitted himself so much to the King’s satisf-  
‘ faction in the execution of these employments, that he gain-  
‘ ed a considerable place in his master’s favour, and grew daily  
‘ in his affections: for from henceforth we find the King conti-  
‘ nually heaping upon him preferments both civil and ecclesiasti-  
‘ cal. It seems to have been all along his design to take upon  
‘ him holy Orders: he is stiled Clericus in all the above-menti-  
‘ oned patents; I find him called so as early as the year 1352.  
‘ He

‘ He had as yet only the Clerical Tonsure, or some of the lower Orders. The first ecclesiastical preferment which was conferred upon him, was the Rectory of Pulham in Norfolk, by the King’s presentation: it is dated the 30th of November, 1357. He met with some difficulties with regard to this preferment from the Court of Rome; wherefore he received from the King, on the 16th of April, 1359, a grant of two hundred pounds a year over and above his former appointments, until he should get quiet possession of the church of Pulham, or some other benefice to the value of one hundred marks.’

Our Author goes on to acquaint us, that Wykeham attended upon the King in the month of October, 1360, at Calais, when the treaty of Bretigny was solemnly ratified, and confirmed by the reciprocal oaths of the Kings of England and France in person. He then gives us a list of his ecclesiastical and civil preferments; and closes the section with telling us, that the King might easily have procured him a Bishopric before this time; but that, as Bishoprics were not absolutely in his disposal, nor translations from one Bishopric to another become the common steps of advancement in the Church, he seems to have reserved him for the Bishopric of Winchester, which in point of honour and revenue would be a proper station for his favourite Minister, and which, in the course of nature, must shortly become vacant.

The second section is introduced with an account of Wykeham’s being unanimously elected to succeed William de Edyngdon Bishop of Winchester, who died on the 8th of October, 1366. The Congè d’elire is dated October the 13th. The King approved the election on the 24th of the same month. The Pope constituted him Administrator of the Spiritualities and Temporalities of the vacant See, by his bull dated December the 11th of the same year: and he was admitted to the administration of the Spiritualities by the Archbishop of Canterbury, February the 22d following. By his bull of July the 14th, 1367, the Pope gave him leave to be consecrated, referring in it to the bull of Provision of the same date, by which he confers on him the Bishopric. He was consecrated in St. Paul’s London, on the 10th of October, 1367, and two days after received from the King the grant of the Temporalities of the Bishopric. Thus it was a whole year from the time of the vacancy, and even from the time of his election, before he could get into full possession of his new dignity.

‘ The delay which this affair met with,’ continues our Biographer, ‘ has been taken notice of by many Authors; some of whom have assigned no reason for it; others, chiefly the latter  
‘ Writers,

Writers, have given a false one. Some say, that the King was very unwilling to promote to so high a station in the Church, a person who was very deficient in point of learning: this is not at all probable; Wykeham was recommended by the King, the election was made, and was approved by him, all within sixteen days after the vacancy happened; with as much dispatch as was possible in an affair of this nature. Others pretend that the Pope made the same objection: the contrary to this appears from the words of the bull above-mentioned, dated December the 11th, 1366, in which the Pope speaks of Wykeham as "recommended to him, by the testimony of many persons worthy of credit, for his knowledge of letters, his probity of life and manners, and his prudence and circumspection in affairs both spiritual and temporal." Which testimony of his learning is the more to be insisted upon, as it appears on examining all the bulls of this kind that occur in Rymer's Collection of public Records through this century, that this part of the bull, in which the character of the person preferred is given, for the most part runs in more general terms, and has more frequently than otherwise no mention of learning at all. The Pope was so far from making the objection, that he seems fully persuaded that there was really no room for it: for we may be sure the Court of Rome had more address than to go out of its way, and depart from a common form, to compliment a person for the very quality in which he was notoriously deficient.

But the true state of the case, and the reason of this delay on the side of the Pope, seems to be this. Since the time of Henry the third, the Kings and Parliaments of England had resolutely opposed the usurpations of the See of Rome, one considerable article of which among many, was the Pope's assuming to himself the disposal of all Church Preferments by way of provision and reservation. The pretence was, that the Holy Father, out of his great care for the welfare of the Church in general, and that of such a diocese suppose in particular, had *provided* for it beforehand a proper and useful person to preside over it, lest in case of a vacancy it might suffer detriment, by being long destitute of a Pastor; for which reason, out of the plenitude of his authority, he *reserved* to himself for this turn the disposal of the said Bishopric, decreeing from that time forward all interposition or attempts to the contrary of all persons whatsoever null and void. The most effectual method of putting an end to these encroachments on the rights of the King, Chapters, and Patrons, seemed to have been taken under Edward the third, by the Statutes of Provisors and Premunire: however, the Pope still continued his pretensions,

' pretensions; and his provisions in reality took place; only the  
 ' person so preferred, was obliged to renounce in form, all man-  
 ' ner of right to the temporalities which might be derived to him  
 ' from the Bull of Provision, and all words contained in it preju-  
 ' dicial to the rights of the Crown. This was the occasion of  
 ' perpetual disputes between the King and the Pope, and of the  
 ' delay in the present case. Wykeham was probably a person  
 ' very agreeable to the Pope, who had several times made use of  
 ' his interest with the King: and we see that at this very time  
 ' he made no difficulty of granting to him, as to the presump-  
 ' tive successor, the administration of the vacant See. The  
 ' point in question was not, whether Wykeham should have  
 ' the Bishopric of Winchester or not; but by what title, and  
 ' by whom it should be conferred on him. The Pope's right  
 ' of provision was not to be dropt in the disposal of so great a  
 ' preferment, and when he had an opportunity by it of making  
 ' a merit with the first Minister of the greatest Prince in Eu-  
 ' rope. The King defended the right of election: the Pope  
 ' pretended, that election in this case gave no right to the Bi-  
 ' shopric, and would have it acknowledged as a favour from him-  
 ' self. The King had so great a regard for Wykeham, that he  
 ' condescended at last to form an interest with the Pope, to in-  
 ' duce him to recede a little from his pretensions. He wrote to  
 ' the Duke of Bourbon, one of his hostages for the King of  
 ' France, to whom he had granted leave of absence about a  
 ' year before, and had lately prolonged it at the Pope's request,  
 ' desiring him to prevail with the Pope to confirm Wykeham's  
 ' election. The Duke went to Avignon, where the Pope then  
 ' resided, and solicited the affair in person. He was glad of  
 ' this opportunity of laying the King and his Minister under an  
 ' obligation to him. And it is probable, that in consideration  
 ' of this service the King the more readily granted him his li-  
 ' berty the year following, on his paying forty thousand crowns  
 ' for his ransom. The Pope was as well pleased to receive a  
 ' petition from the King of England; 'twas the very thing he  
 ' proposed to himself by all this delay. He so far complied with  
 ' it, as to end the dispute without determining the merits of the  
 ' cause: according to the general maxim of the Court of Rome,  
 ' never to give up its pretensions in any case whatsoever; but  
 ' rather to yield to the desire of an opponent too powerful to be  
 ' resisted, as out of mere grace and favour, without admitting  
 ' his claim. However, in the present case it seems to have been  
 ' agreed, that each party should in some measure allow the pre-  
 ' tensions of the other. Accordingly the Pope's bull of July  
 ' the 14th, 1367, before-mentioned, in which he refers to the  
 ' Bull of Provision, is nevertheless directed to William Bishop  
 ' Elect of Winchester: and on the other hand the King in his  
 ' letters

letters patent of the 12th of October, 1367, by which he grants him the Temporalties of the Bishopric, acknowledges him Bishop of Winchester by the Pope's provision; without mentioning his election. He was inthroned in the cathedral church of Winchester by William de Askeby, Archdeacon of Northampton, by commission from the Cardinal Archdeacon of Canterbury's Procurator General, on the 9th of July, 1368; who acknowledges him to be Bishop of Winchester by election, confirmation, and consecration, without any mention at all of the Pope's provision.

As soon as the dispute between the King and the Pope was accommodated, Wykeham, being now qualified by his advancement in the Church, to receive the highest dignity in the State, was constituted Chancellor of England. He was even possessed of this great office while he was only Bishop elect; for he was confirmed in it on the 17th of September, 1367. Considering the infinite multiplicity of affairs which he had transacted for the King, in the several employments with which he had been entrusted, it was impossible for the most upright or prudent man to have acted in every particular with so much exactness and caution as to guard against the envy and malice of those enemies, which high station in a Court is sure to create. As therefore he had now quitted some of those employments, no more to be engaged in them, and was to act from henceforth in a new sphere, he thought it proper to secure himself with regard to the past, by obtaining a full acquittance and discharge from the King. This the King granted him in the most ample manner, by his letters patent, dated May the 22d, 1368.

In 1371 he delivered the great seal to the King, in consequence of a complaint made by the Parliament, that the government of the realm had been for a long time in the hands of Ecclesiastics, by which many mischiefs had in times past happened, and more might happen in times to come, to the *dishe-  
rison* of the Crown, and great prejudice of the kingdom. There is no reason to conclude, however, that he was dismissed with any marks of the King's displeasure, or that he was himself dissatisfied with his removal.

In the beginning of the third section, our Author tells us, that though Wykeham was so deeply engaged in affairs of State, yet was not in the mean time wanting to his episcopal function, remiss in the care of his diocese. One of the first things that drew his attention, was the care of the episcopal houses and buildings of all sorts; which his predecessor had left very much out of repair in general, and many of them in a ruinous condition. The buildings belonging to the Bishops of Winchester, in 1758. E were

were at this time very large and numerous, and Wykeham immediately set about the great work of repairing them all in such a manner as might have been expected from one of his generous spirit, and of his skill and experience in Architecture. In the year 1373 he held a visitation of his whole diocese; not only of the secular Clergy through the several Deaneries, but also of the Monasteries, and religious Houses of all sorts, which he visited in person. The next year he sent his Commissioners with powers to correct and reform the several irregularities and abuses which he had discovered in the course of his visitation.

Some years afterwards, having visited three several times all the religious Houses throughout his diocese, and being well informed of the state and condition of each, and of the particular abuses which required correction and reformation, beside the orders which he had already given, and the remedies which he had occasionally applied by his Commissioners, he now issued his injunctions to each of them. They were accommodated to their several exigences, and intended to correct the abuses introduced, and to recal them all to a strict observation of the rules of their respective orders. Many of these injunctions, our Author says, are still extant, and are evident monuments of the care and attention with which he discharged this part of his episcopal duty.

‘ But the zeal and diligence with which the Bishop pursued the wholesome work of discipline,’ continues the Doctor, ‘ and the reformation of abuses, will be best exemplified by an account of his proceedings in the visitation of the hospital of St. Cross; of which we are able to give a more particular detail, as he met with some difficulties and obstructions in them, and was, upon that occasion, engaged in a long and troublesome dispute. It will be necessary to premise an account of the foundation and constitution of this ample and remarkable charity; which, if it is more particular than is elsewhere to be met with, will not, perhaps, be the less agreeable to the curious Reader.

‘ The hospital of St. Cross, at Sparkeford, near Winchester, was founded by Henry de Blois, Bishop of Winchester, and brother to King Stephen, about the year 1136, for the health of his own soul, and the souls of his predecessors, and of the Kings of England. The Founder’s institution requires, That thirteen poor men, so decayed and past their strength, that without charitable assistance they cannot maintain themselves, shall abide continually in the hospital, who shall be provided with proper cloathing, and beds suitable to their infirmities; and shall have an allowance daily of good wheat bread, good beer, three meales each for dinner, and one for supper. If any

any one of these shall happen to recover his health and strength, he shall be respectfully discharged; and another taken in his place. That besides these thirteen poor, an hundred other poor, of modest behaviour, and the most indigent that can be found, shall be received daily at dinner time; who shall have each a loaf of coarser bread, one mess, and a proper allowance of beer, with leave to carry away with them whatever remains of their meat and drink after dinner. The Founder also ordered other charities to be distributed to the Poor in general, as the revenues of the Hospital should be able to bear, the whole of which was to be applied to such uses.

The endowment of the Hospital consisted chiefly of the impropriations of nineteen considerable rectories, for the most part belonging to the diocese of Winchester, and of the Bishop's patronage; the greatest part of which were afterwards converted into annual pensions. I do not find when, or by what means this alteration was made; but it seems to have taken place not long after the first foundation of the Hospital. The revenues of the Hospital appear, by an old record of inquisition, produced in Wykeham's time by the Prior of Winchester, from the archives of his monastery, without date, to have amounted to about 250l. per annum; they are said by Wykeham in his letters to the Pope, to be above 300l. per annum; and are proved by the testimony of one who had been long Steward of the Hospital, and many others, to have been, at that time, above 400l. per annum. The whole revenues of the Hospital were free from all taxes both to the King and Pope, as being wholly appropriated to the Poor, except 7l. 4s. 6d. (called elsewhere 8l.) per annum, which was the valuation of the Prior's, or Master's portion.

The particular allowances to the Poor, with their valuations, according to the above-mentioned record of inquisition, were as follows: Each of the thirteen secular brethren had daily one loaf of good wheat bread, of five marks weight; (or three pounds four ounces;) one gallon and a half of good small beer; a sufficient quantity of pottage; three messes at dinner, namely, one mess called *Mortrell*, made of milk and *Wastelbrad*, one mess of flesh or fish, and one pittance as the day should require; and one mess of supper: the whole valued at 17d. q. a week; in Wykeham's time at three pence a day. On six holidays in the year they had white bread and ale in the same quantities; and one of their messes was roast-meat, or fish of a better sort; and on the eves of those holidays, and that of the Founder's obit, they had an extraordinary allowance of four gallons of ale among them. The hundred Poor were fed in a place called Hundred-menneshall: each of them

' had a loaf of coarser bread of five marks weight, three quarts  
 ' of small beer, a sufficient quantity of pottage, or a mess of  
 ' pulse, one herring, or two pilchers, or two eggs, or one far-  
 ' thing's worth of cheese; value 3d. q. a week: of which  
 ' hundred Poor were always thirteen of the poorer scholars of  
 ' the great Grammar School of Winchester, sent by the School-  
 ' master. On the anniversary of the Founder's obit, August 9,  
 ' being the eve of St. Laurence, three hundred Poor were re-  
 ' ceived at the Hospital: to each of the first hundred were given  
 ' one loaf, and one mess of the same sort with those of the  
 ' Brethern's ordinary allowance, and three quarts of beer; to  
 ' the second hundred was given the usual Hundredman's allow-  
 ' ance; and to each of the third hundred half a loaf of the  
 ' Brethren's bread. On six holidays in the year the hundred  
 ' men had each a loaf of the better sort of bread, and a double  
 ' mess. There were besides, maintained in the Hospital, a  
 ' Steward, with his two servants and two horses, a Porter,  
 ' twelve Servants, two teams of six horses each, and three  
 ' Carters.

' The Founder had constituted the Master and Brethren of  
 ' the Hospital of St. John of Jerusalem Guardians and Admi-  
 ' nistrators of his Hospital of St. Cross, saving to the Bishop of  
 ' Winchester his canonical Jurisdiction. A dispute arising be-  
 ' tween Richard Toclive Bishop of Winchester, immediate suc-  
 ' cessor to Henry de Blois, and the Master and Brethren of St.  
 ' John of Jerusalem, concerning the administration of the Hos-  
 ' pital; King Henry the second interposed, and by his media-  
 ' tion an agreement was made between them. The Master and  
 ' Brethren ceded to the Bishop of Winchester and his successors  
 ' the administration of the Hospital, the Bishop giving them the  
 ' impropriation of the churches of Mordon and Hanniton for  
 ' the payment of fifty three marks per annum, and procuring  
 ' them a discharge from the pension of ten marks, two wax can-  
 ' dles, and ten pounds of wax, paid to the Monks of St. Swi-  
 ' thun, for the House of St. Cross: and the Bishop moreover, out-  
 ' of regard to God, and for the health of the King's soul, and  
 ' his own, (and because the revenues of the Hospital were suf-  
 ' ficient for the maintenance of many more poor, and ought  
 ' not to be converted to other uses, as Wykeham represents to  
 ' the Pope) orders, that besides the number instituted by the  
 ' Founder, one hundred additional Poor should also be fed every  
 ' day in the same manner at the Hospital. This agreement is  
 ' dated April the 10th, 1185, and was made at Dover in the  
 ' presence of the King; and attested by him. This new insti-  
 ' tution of feeding an hundred additional Poor was not of long  
 ' continuance: it had ceased long before Wykeham's time; and  
 ' instead

instead of it, by what authority I cannot say, was introduced the establishment of four Priests, thirteen secular Clerks, and seven Choristers, who were maintained in the Hospital for the performance of divine service in the church. The four Priests dined at the Master's table, and had each a stipend of 3*l.* 6*s.* 8*d.* per annum; the thirteen Clerks had each daily a loaf of wheat bread, weight sixty one shillings and eight pence, (i. e. three pounds and an ounce) three quarts of beer, and one mess of flesh or fish of the Brethren was allotted to two of them; the seven Choristers had each one loaf of the common family bread, and the fragments of the Master's table and common hall, so as to have a sufficient provision; and were taught at school in the Hospital.

Our Author goes on to give a particular account of the manner in which Wykeham proceeded against the Masters of this Hospital, which he perfectly reinstated in all its rights: restoring the Charity to its original design, and leaving it under such due regulation, that his immediate successor Beaufort, having resolved to dispose of some part of his great wealth to the like purposes, chose rather to make an enlargement of this institution, than to erect a new one of his own.

Wykeham was warned by the great abuses which he had seen at St. Cross, to keep a more watchful eye upon other Charities of the same nature, and at the same time that he was thus engaged in the reformation of these charitable institutions, he was forming the plan of a much more noble and extensive foundation of his own, and taking his measures for putting it in execution. He had long resolved to dispose of the wealth which Divine Providence had so abundantly bestowed upon him, to some charitable use, and for the public good; but was greatly embarrassed when he came to fix his choice upon some design that was like to prove most beneficial, and least liable to abuse. After much deliberation, and devout invocation of the Divine Assistance, considering how greatly the number of the Clergy had been of late reduced by continual wars and frequent pestilences, he determined at last, to endeavour to remedy, as far as he was able, this desolation of the Church, by relieving poor Scholars in their clerical education; and to establish two colleges of Students for the honour of God and increase of his worship, for the support and exaltation of the Christian faith, and for the improvement of the liberal arts and sciences: hoping and trusting that men of letters and various knowledge, and bred up in the fear of God, would see more clearly, and attend more strictly to the obligation lying upon them, to observe the rules and regulations which he should give them.

‘Wykeham seems to have come to this resolution,’ continues our Author, ‘and in some measure to have formed in his mind his general plan, as early as his becoming Bishop of Winchester: for we find, that in little more than two years after, he had made purchases of several parcels of ground in the city of Oxford, which make the chief part of the site of his college there. His college of Winchester, intended as a nursery for that of Oxford, was part of his original plan: for as early as the year 1373, before he proceeded any further in his design for the latter, he established a school at Winchester, of the same kind with the former, and for the same purpose. He agreed with Richard de Herton, that for ten years, beginning from Michaelmas of the year above-mentioned, he should diligently instruct in grammatical learning, as many poor scholars as the Bishop should send to him, and no others without his leave; that the Bishop should provide and allow him a proper assistant; and that Herton, in case of his own illness, or necessary absence, should substitute a proper Master to supply his place.

‘Wykeham’s munificence proceeded always from a constant generous principle, a true spirit of liberality. It was not owing to a casual impulse, or a sudden emotion, but was the effect of mature deliberation and prudent choice. His enjoyment of riches consisted in employing them in acts of beneficence; and while they were increasing upon him, he was continually devising proper means of disposing of them for the good of the public: not delaying it till the time of his death, when he could keep them no longer; nor leaving to the care of others what he could better execute himself; but forming his good designs early, and as soon as he had the ability, putting them in execution, that he might have the satisfaction of seeing the beneficial effects of them; and that by constant observation, and due experience, he might from time to time improve and perfect them, so as to render them yet more beneficial.’

We are now got to the fourth section, which contains an account of Wykeham’s troubles in the last year of Edward the third. By his zeal for the public good, and his steady adherence to the Prince of Wales’s interest in the Parliament of 1376, in opposition to the Duke of Lancaster’s Party, and his suspected designs, he fell under the displeasure of the Duke; who was most highly incensed against him, and determined to make him feel the whole weight of his resentment, and the full force of his power. He could not, however, attempt to oppress a Prelate in an arbitrary way, and without any colour of law, as he had acted with regard to Sir Peter de la Mare: he therefore procured articles

articles of accusation to be brought against the Bishop, for divers crimes committed by him during his administration of affairs. These articles our Author mentions, makes some very pertinent observations upon them; and gives a very clear and distinct account of the whole affair; to which, however, we must refer our Readers.

Upon the accession of Richard the second to the throne, all difficulties with regard to Wykeham's affair ceased immediately: he was summoned to attend at the King's coronation, and accordingly assisted at that ceremony, on the 15th of July, 1377: his pardon passed the privy-seal on the 31st of the same month, as soon as a thing of this nature, at such a time, could well be dispatched; and was conceived in the fullest and most extensive terms possible, as Lord Coke (3 Inst. chap. 105.) has particularly observed. He was looked upon, indeed, by the people, during the whole of the affair, as a person unjustly oppressed by the exorbitant power of the Duke of Lancaster; not in the odious light of a wicked Minister of State, deservedly called to account for a corrupt administration.

The fifth section contains a short view of civil affairs during the former part of the unhappy reign of Richard the second, which was subject to all the inconveniences of a minority; unsettled measures, divided counsels, ill management in the revenues, continual losses abroad, and dangerous seditions at home. Wykeham conducted himself through these dangerous times, with that wisdom and caution which might be expected from one of his great experience; so as to maintain himself always in credit, and in a due degree of favour with the King, at the same time that he stood high in the esteem and confidence of the people. It appears plainly from what our Author advances in this section, that the nation in general wholly imputed the mal-administration in the latter part of Edward the third's time, so much complained of, to the Duke of Lancaster, and his Party, and not to the Bishop of Winchester.

In the sixth section of this work we see Wykeham applying himself to the great work of executing his design for his two Colleges; upon which he had long before been determined, and for which he had many years been making preparations. Being now delivered from the persecution of the Duke of Lancaster, and disengaged, as far as his high station and great authority would permit, from his former constant attendance on public affairs, he was resolved to make use of the opportunity and leisure which these circumstances afforded him, of putting his grand scheme in execution. His whole plan, our Author observes, was formed at once; and the design was noble, uniform, and

compleat. 'It was no less,' continues he, 'than to provide for the perpetual maintenance and instruction of two hundred Scholars, to afford them a liberal support, and to lead them through a perfect course of education; from the first elements of letters, through the whole circle of the sciences; from the lowest class of grammatical learning, to the highest degrees in the several faculties. It properly and naturally consisted of two parts, rightly forming two establishments, the one subordinate to the other. The design of the one was to lay the foundations of science, that of the other, to raise and compleat the superstructure; the former was to supply the latter with proper subjects, and the latter was to improve the advantages received in the former. The plan was truly great, and an original in its kind: as Wykeham had no example to follow in it, so no person has yet been found, who has had the ability or generosity to follow his example, except one, and that a King of England, who has done him the honour to adopt and to copy his whole design.

'The work which demanded his attention at this time, was to erect his college at Oxford; the society of which he had already compleated and established, and that some years before he began to raise the building. For he proceeded here in the same method which, as I have already shewn, he took at Winchester: as he began there with forming a private Grammar School, provided with proper Masters, and maintained and supported in it the full number of Scholars, which he afterwards established in his college; so at Oxford, in the first place, he formed his Society, appointed them a Governor, allowed them a liberal maintenance, provided them with lodgings, and gave them rules and directions for their behaviour; not only that his beneficence might not seem to lie fruitless and ineffectual, while it was only employed in making his purchases of lands, and raising his building, which would take up a considerable time; but that he might bestow his earliest attention, and greatest care in forming and perfecting the principal part of his design, and that the life and soul, as it were, might be ready to inform and animate the body of his college as soon as it could be finished, and so the whole system be at once compleated in every part of it. This preparatory establishment, I imagine, took place about the same time with that at Winchester, that is, in the year 1373; which agrees with the account that some Authors give, that it was seven years before the foundation of the building was laid: but they are mistaken, in supposing that there were only fifty Scholars maintained by him in this manner; for it appears by the Rolls of Accounts of New College, that in the year 1376, the Society

ciety consisted of a Warden and seventy Fellows, called Pauperes Scholares Venerabilis Domini Domini Wilhelmi de Wykeham Wynton Episcopi; and that it had been established, probably to the same number, at least as early as September 1375. Richard Toneworth, Fellow of Merton College, was appointed by him Governor of this Society, with the title of Warden, and a salary of 20l. per annum. The Fellows were lodged in Blakchall, Herthall, Shulehall, Maydenhall, and Hamerhall: the expence of their lodging amounted to 10l. 13s. 4d. per annum. They were allowed each of them 1s. 6d. per week for their commons: and they had proper servants to attend them, who had suitable stipends.

In the year 1379, the Bishop compleated his purchases of lands for the site of his College, and immediately took his measures for erecting his building. In the first place, he obtained the King's patent, granting him licence to found his College: it is dated June 30th, 1379. He procured likewise the Pope's Bull to the same effect. He published his Charter of Foundation November 26th following; by which he entitled his College *Sainte Marie College of Wynechestre in Oxenford*. It was then vulgarly called the New College, which became in time a sort of proper name for it, and in common use continues to be so to this day. At the same time, upon the resignation of Toneworth, he constituted his kinsman Nicholas Wykeham Warden, with a salary of 40l. per annum. On the 5th of March following, at eight o'clock in the morning, the foundation stone was laid: the building was finished in six years, and the Society made their public entrance into it with much solemnity and devotion, singing Litanies, and marching in procession, with the Cross borne before them, at nine o'clock in the morning, on the 14th of April, 1386. The Society consists of a Warden and seventy poor Scholars, Clerks, Students in Theology, Canon and Civil Law, and Philosophy: twenty are appointed to the study of Laws, ten of them to that of the Canon, and ten to that of the Civil Law; the remaining fifty are to apply themselves to Philosophy (or Arts) and Theology; two of them, however, are permitted to apply themselves to the study of Medicine, and two likewise to that of Astronomy; all of whom are obliged to be in Priests Orders within a certain time, except in case of lawful impediment. Beside these there are ten Priests, three Clerks, and sixteen Boys or Choristers, to minister in the service of the chapel.

The body of statutes, which Wykeham gave to his College, was a work upon which he bestowed much time and constant attention. It was the result of great meditation and study, assisted,

‘ assisted, confirmed, and brought to maturity by long observation and experience. He began it with the first establishment of his Society, and he was continually improving and perfecting it almost as long as he lived. And accordingly, it has been always considered as the most judicious and the most complete performance in its kind, and as the best model which the Founders of Colleges in succeeding times had to follow, and which, indeed, most of them have either copied or closely imitated.’——

‘ While the Bishop was engaged in building his College at Oxford, he established in proper form his Society at Winchester. His charter of foundation bears date October the 20th, 1382, by which he nominates Thomas de Cranle Warden, admits the Scholars, and gives his College the same name of *Seinte Marie College of Wynehestre*. The next year after he had finished his building at Oxford, he began that at Winchester, for which he had obtained both the Pope’s and the King’s licence long before. A natural affection and prejudice for the very place which he had frequented in his early days, seems to have had its weight in determining the situation of it: the school which Wykeham went to when he was a boy, was where his College now stands. The first stone was laid on March the 26th, 1387, at nine o’clock in the morning: it took up six years likewise in building; and the Warden and Society made their solemn entrance into it, chanting in procession, at nine o’clock in the morning, on March the 28th, 1393. The School had now subsisted near twenty years, having been opened at Michaelmas 1373. It was completely established from the first to its full number of seventy Scholars, and to all other intents and purposes; and continued all along to furnish the Society at Oxford with proper subjects by election. It was at first committed to the care of a Master and Undermaster only: in the year 1382, it was placed under the superior government of a Warden. This was the whole Society that made their formal entrance into it, as above-mentioned. ‘Till the College was erected, they were provided with lodgings in the parish of St. John upon the Hill. The first nomination of Fellows was made by the Founder on the 20th of December, 1394. He nominated five only, tho’ he had at that time determined the number to ten. But the chappel was not yet quite finished; nor was it dedicated and consecrated till the middle of the next year: soon after which, we may suppose, that the full number of Fellows, and of all other Members designed to bear a more particular relation to the service of it, was completed by him. The whole Society consists of a Warden, seventy poor Schol-

lars,

‘ lars, to be instructed in grammatical learning, ten secular  
‘ Priests, perpetual Fellows, three Priests Chaplains, three  
‘ Clerks, and sixteen Choristers: and for the instruction of the  
‘ Scholars, a Schoolmaster, and an Undermaster or Usher.

‘ The Statutes which he gave to his College at Winchester,  
‘ and which are referred to in the Charter of Foundation, are  
‘ as it were the counterpart of those of his College at Oxford:  
‘ he amended, improved, and enlarged the former by the same  
‘ steps as he had done the latter; and he gave the last edition,  
‘ and received the oaths of the several Members of the Society  
‘ to the observance of them, by his Commissaries appointed for  
‘ that purpose, September the 9th, 1400. In this case he had  
‘ no occasion to make a particular provision in constituting a  
‘ Visitor of his College; the situation of it coincided with his  
‘ design, and he left it under the ordinary jurisdiction of the  
‘ Diocesan, the Bishop of Winchester.

‘ Wykeham enjoyed for many years the pleasure, a pleasure  
‘ the greatest to a good and generous heart that can be enjoyed,  
‘ of seeing the good effects of his own beneficence, and receiving  
‘ in them the proper reward of his pious labours; of observing  
‘ his Colleges growing up under his eye, and continually bringing  
‘ forth those fruits of virtue, piety, and learning, which he had  
‘ reason to expect from them. They continued still to rise in  
‘ reputation, and furnished the Church and State with many  
‘ eminent and able men in all professions. Not long after his  
‘ death, one of his own Scholars, whom he had himself seen  
‘ educated in both his Societies, and raised under his inspection,  
‘ and probably with his favour and assistance in conjunction  
‘ with his own great merits, to a considerable degree of  
‘ eminence, became an illustrious follower of his great example.  
‘ This was Henry Chicheley, Archbishop of Canterbury; who,  
‘ besides a Chantry and Hospital, which he built at Higham-Ferrers,  
‘ the place of his birth, founded likewise All Souls College  
‘ in Oxford, for the maintenance of forty Fellows, (beside  
‘ Chaplains, Clerks, and Choristers) who, according to Wykeham’s  
‘ plan, are appointed, twenty-four of them to the study of  
‘ Theology and Philosophy, and the remaining sixteen to that  
‘ of the Canon and Civil Laws. He gave a handsome testimony  
‘ of his affection, esteem, and gratitude towards the College  
‘ in which he had received his academical education, by a  
‘ considerable present, (123l. 6s. 8d. to be a fund for loans  
‘ to the Fellows on proper occasions,) and by appointing  
‘ Dr. Richard Andrews, one of that Society, and with whom  
‘ he had contracted a personal acquaintance there, to be the first  
‘ Governor of his own College.

‘ Shortly

‘ Shortly after this Henry the sixth founded his two Colleges of Eton and Cambridge, entirely upon Wykeham’s plan, whose statutes he has transcribed without any material alteration. While the King was employed in this pious work, he frequently honoured Winchester College with his presence ; not only to testify the favour and regard which he bore to that Society, but that he might also more nearly inspect, and personally examine the laws, the spirit, the success, and good effects of an institution which he proposed to himself for a model. From hence it appears, that his imitation of Wykeham’s plan was not owing to a casual thought of his own, or a partial recommendation from another, or an approbation founded only on common report or popular opinion, but was the result of deliberate enquiry, of knowledge and experience. He came to Winchester College five several times with this design, and was afterward frequently there, during his residence for above a month at Winchester, when the Parliament was held there in the year 1449.’

The seventh section contains a short but distinct view of civil affairs during the latter part of the reign of Richard the second. And here we see Wykeham maintaining the same prudent and steady conduct which he had observed in the former part of this troublesome reign, and recommending himself, by his discretion and integrity, to the esteem of both parties.

In the eighth section we have an account of Wykeham’s death, which happened on the 27th of September, in the year 1404; after which our Author enumerates the several legacies, benefactions, and charities bequeathed by him in his Will, together with a great variety of instances of that extensive and almost boundless generosity, which peculiarly distinguished the whole life of this illustrious Prelate.

The ninth section contains an examination and confutation of several things that have been published to his discredit. In the beginning of it, our Author acknowledges with much regret, that very few particulars relating to the private and domestic part of Wykeham’s character, are transmitted down to us.

‘ However,’ says he, ‘ not to omit whatever may be advanced upon reasonable evidence, we may find him in his early youth distinguished for his piety and his diligence ; raising himself from a low condition by his abilities, his industry, and his fidelity ; meriting the regard and encouragement of several worthy and eminent Patrons ; and at length raised to the highest stations, by the favour of two of the greatest men that this nation has to boast of, Edward the Third, and his son

son the Prince of Wales. We may well conclude from the constant course, and quick progress of his rising fortune, that he was not deficient in any of those accomplishments that generally lay open and smooth the way to success in the world: that he was a man of lively parts, of an engaging address, and an agreeable conversation, and that he had in a great degree that sort of natural penetration which, assisted with some experience, is necessary to the attainment of a ready and sure knowledge of men and things. It is almost needless to observe, that one who was possessed with such a spirit of universal benevolence, must have been the best of Masters, the kindest and most generous Patron, the most constant and affectionate Friend: but all this we are not left to deduce by consequence; we have evident proofs of the largeness and warmth of his heart in every instance of this kind: we find the list of his Friends, his Officers, his Domestics, almost invariably the same, all receiving in their turns testimonies of his favour, and rewards of their services; never leaving him, nor ever deserted by him.

As to his public character, he may be considered in two lights; as a Statesman, and as a Benefactor.

His genius for business was strong and universal: he was endowed by nature with a great capacity, and his industry had furnished him with a large stock of acquired qualifications, for the management of all sorts of affairs; with a just theory of Law in all its branches, of the Canon, the Civil, and Common Law; and a perfect knowledge of the Languages, and the forms which were made use of in practice. The monuments which remain of his acts in this kind, discover throughout evident marks of uncommon abilities, of a clear and exact comprehension of things, and the greatest care and precision in the execution. His skill in Architecture seems to have been only one part of that various treasure of useful knowledge which he had laid up in store for occasional application, and not the main fund upon which he proposed to raise his fortune: his first employments were of a very different kind, and he struck into this as a fair opportunity offered, prompted by the impulse of a ready genius, and the consciousness of his own sufficiency for the undertaking. The same apt and pliable genius turned itself to state affairs, with the same ease and with equal success. Edward the third's opinion of him was fully justified: he proved an able, vigilant, indefatigable, and honest Minister; and at the same time that he advanced daily in his Master's favour, he grew in the esteem of the public. While he pursued with zeal and fidelity the interests of the King, he did not forget or disregard the ease and

and happiness of the people; but was their constant advocate, and, as far as the necessities of the state would permit, always preserved them from exactions and oppressions. In matters of doubt and difficulty he had a penetrating and a sound judgment: he was easy of access, open and cheerful in conversation, and ready in his answers to all that applied to him: his words were not unmeaning and evasive, but his performances were always answerable to his professions, and his actions kept pace with his promises. When he saw his two great friends Edward the third and the Prince of Wales, both together evidently declining and dying, and the whole power devolving into other hands, he had the courage, honour, and gratitude, to exert himself in behalf of those who could not protect him, in opposition to those who would, in all probability, soon have it in their power to destroy him: and this, as he must have foreseen, in effect brought upon him that malicious attack of his enemies, which served only in the end to shew, that his integrity could stand the severest trial, and abide the strictest scrutiny; and to produce, for the satisfaction of posterity, those public testimonies of his honesty and uprightness, which we should otherwise have wanted. 'Tis not to be wondered, that such experience of unmerited persecution, should teach him a lesson of caution, and make him steady in the practice of it, in times of yet greater difficulty; when that uniform conduct of prudence and moderation, which from thenceforth distinguishes his public character, became equally expedient for the safety of his King and Country, and for his own security.

We frequently hear of men, who by the force of their genius, by their industry, or by their good fortune, have raised themselves from the lowest stations to the highest degree of honour, power, and wealth: but how seldom do we meet with those who have made a proper use of the advantages which they have thus happily acquired, and considered them as deposited in their hands by Providence for the general benefit of mankind. In this respect Wykeham stands an uncommon and almost singular example of generosity and public spirit. By the time that he had reached the meridian of life, he had acquired great wealth; and the remainder of his days he employed, not in increasing it to no reasonable end, but in bestowing it in every way that piety, charity, and liberality could devise. The latter half of a long life he spent in one continued series of generous actions and great designs, for the good of his friends, of the poor, and of his country. His beneficence was ever vigilant, active, and persevering: it was not only ready to answer when opportunity called, but sought it

‘ it out when it did not offer itself. No man seems to have tasted more sensibly the pleasure of doing good ; and no man had ever a greater share of this exquisite enjoyment. The foundation of his Colleges, the principal monuments of his munificence, was as well calculated for the real use of the public, and as judiciously planned, as it was nobly and generously executed. Whatever Wykeham’s attainments in letters were, he had at least the good sense to see, that the Clergy, though they had almost engrossed the whole learning of that age, yet were very deficient in real and useful knowledge : besides that by the particular distresses of the times, and the havoc that several successive plagues had made in all ranks of the people ; but especially among the Clergy, the Church was at a loss for a proper supply of such as were tolerably qualified for the performance of the common service. It was not vanity and ostentation that suggested this design to him ; he was prompted to it by the notorious exigence of the times, and the real demands of the public. The deliberation with which he entered upon it, and the constant attention with which he pursued it for above thirty years, shews how much he set his heart upon the success of his undertaking, and how earnestly he endeavoured to secure the effectual attainment of the end proposed, the promoting of true piety and learning. In a word, as he was in his own time a general blessing to his country, in which his bounty was freely imparted to every object that could come within the reach of his influence ; so the memory of this great man merits the universal regard of posterity, as of one whose pious and munificent designs were directed to the general good of mankind, and were extended to the latest ages.’

In the remaining part of this section, our Author examines the several scandalous and malicious imputations with which Wykeham has been loaded ; and, with great exactness and perspicuity, traces out the causes and motives that gave birth to them, and the means by which they have been nursed up, and sent abroad into the world. He concludes his work with the following words, with which we shall close this article.

‘ I have now,’ says he, ‘ fairly laid before the Reader, every thing that I can find, which has been at any time alledged to the discredit of Wykeham : much of it of that sort which nothing but the obscurity in which all private and personal history of those times lies involved, and the confidence, that any charge of this kind, boldly affirmed, would not easily admit of a direct confutation, could have encouraged the most determined malice to utter. But notwithstanding these disadvantages, I hope I have set every thing material in so clear a light, as to leave

' leave no room for doubt in any unprejudiced mind: it would  
 ' have been enough to have shewn, that these allegations are  
 ' all destitute of proof; I think I have demonstrated their falsity.  
 ' I shall only add, that from the experience which I have had in  
 ' my inquiries into this subject, I am fully persuaded, that the re-  
 ' putation and character of Wykeham will always gain by be-  
 ' ing accurately examined, and fully laid open; that whatever  
 ' new discoveries may be made in the general history of his  
 ' time, or whatever unexpected lights may be thrown upon his  
 ' particular affairs, they will all tend to advance his honour,  
 ' and that nothing but evidence and truth is required to set forth  
 ' his life and actions to the greatest advantage.'

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*Memoirs of the Life of Sir Thomas More, Lord High Chancellor  
 of England, in the Reign of Henry VIII. To which is added,  
 his History of Utopia, translated into English; describing the  
 most perfect State of a Commonwealth, in the Manners, Reli-  
 gion, and Polity of that Island: With Notes Historical and  
 Explanatory. By Ferdinando Warner, L. L. D. 8vo. 5s.  
 Davis, Payne, &c.*

**A**S Biography is intended for the entertainment and instruc-  
 tion of mankind, our Author could not have made a hap-  
 pier choice of a subject than the Life of Sir Thomas More: a  
 Life chequered with a variety of incidents, both interesting in  
 themselves, and also strongly marking and characterizing the  
*great and good Man.*

But the merit of a work of this nature depends chiefly on the  
 manner in which it is drawn up. Our Author has, in this re-  
 spect, so acquitted himself, as not to prejudice the reputation he  
 had acquired by his Ecclesiastical History. He has judiciously  
 avoided the two extremes which Biographers too generally run  
 into; neither aiming by his narrative merely to please; nor, on  
 the other hand, disgusting us with any affected importance, by  
 moralizing on every circumstance. Scarcely an incident is re-  
 lated which does not strongly indicate a particular manner and  
 disposition, and make us better acquainted with the *Man*; nor  
 any general encomiums passed, but the justness of them is ap-  
 parent from the narration which precedes them. His judgment  
 is generally seen in his disquisitions concerning the motives to  
 such actions as bear a doubtful aspect, which had been differ-  
 ently interpreted; and tho' such a partiality as casts a veil over  
 little defects in a worthy character, is not unpardonable, yet he

indulges not this so far as to conceal any peculiar weaknesses, that may serve more *particularly* to characterize the man, or illustrate, and account for, any *peculiar* conduct. In short, let the materials of this History be collected from what quarter they may, they are so well put together, as to render the account uniform and consistent, as well as entertaining; which is no faint mark of its truth and authenticity.

The account of Sir Thomas More is introduced by remarking the natural reverence which mankind have for antiquity, which accounts for our being moved much more by examples of ages past, than by those of our own time. 'If therefore,' says our Author, there is any probability that a great example of our own country, in a very distant time, may be exhibited to the present age with some success, I believe it will be as much allowed, that I have made a proper choice in Sir Thomas More, as that great examples are wanting to excite our virtue.'

After having concisely narrated his parentage, education, and marriage; he produces the first public instance, which was a very early one, of his patriotism and probity.

'Whilst he was employed in fitting himself for his profession, [the Law] he was elected a Burgess before he was two-and-twenty years of age, in the reign of Henry VII. The design of the King in calling this Parliament, was to demand a subsidy and three fifteenths, for the marriage of his eldest daughter to the King of Scotland: and when it was moved in the House of Commons, though the majority were against the demand, yet many of the Members being afraid of the King's displeasure, and others having reasons not more justifiable nor important, they made no opposition to it. Here was therefore a fair occasion for Mr. More to shew his courage and integrity in defence of Liberty and his Country; and this occasion he took. He argued with such strength and clearness against this unjust and arbitrary imposition, though he was then so very young, that his Majesty's demand was in the end rejected. Upon this Mr. Tyler, one of the King's Privy-council, who was present in the House of Commons when this speech was made, went immediately to the King, and told him, "That a beardless Boy had disappointed all his purpose."

This opposition to the covetous disposition of the King, gave such offence, as obliged our young Patriot to lay aside his practice, and live in a retired manner at home, where he diverted himself with Music, Arithmetic, Geometry, Astronomy, and the study of the French Tongue; and in this retirement he made himself a perfect master of History. His great abilities soon attracted the notice of Henry the VIIIth, who first made him

Master of the Requests, in a month after knighted him, and appointed him one of his Privy Council.

In the year 1520, the Treasurer of the Exchequer dying, the King, without any solicitation, conferred that office on Sir Thomas More: who, within three years after this was elected Speaker of the House of Commons.

In describing his behaviour in this arduous office, our Author has given us an high idea of his manly spirit, as well as prudence and discretion; all which, indeed, were absolutely necessary to his safety, and the maintenance of his honour, now that he was entered into so close a connection with a turbulent and tyrannical King, and looked on as a Rival by the haughty and designing Cardinal Wolsey.

In the year 1528, Sir Thomas was appointed Chancellor of the Dutchy of Lancaster; and admitted into the highest degree of favour, and even to great familiarity with the King; but besides his natural temper which was far from aspiring, he too well discerned his Majesty's precarious disposition, and interested views in his attachment to him, to be any way elated with this honour, or to put any great confidence in it.

Upon the Fall of Cardinal Wolsey, Sir Thomas was made Lord Chancellor. Our Author thinks there is no foundation for supposing, with certain Historians, that the King gave him the Great Seal, in hopes of procuring his approbation of the Divorce of Queen Catherine, and of his second marriage with Ann Bologne: he rather considers this last acquisition as a reward for his eminent services, particularly his acquitting himself with so much honour and dexterity, on his Embassy to Cambray, in order to mediate a peace between the Emperor, the King of England, and the King of France.

When Sir Thomas was invested with the office of Lord Chancellor, he was conducted through Westminster-Hall, to his place in the Court of Chancery, between the Dukes of Norfolk and Suffolk; where, having been complimented by the former in the highest strains, on his high preferment, and his rare and excellent endowments, after he had recollected himself, as well as the time and place would give him leave, he made a sensible, modest, and becoming answer. In this he appears to have had elocution equal to those great and generous sentiments which it always graced. As the specimen cannot but be very entertaining to our Readers, we shall here present them with our Author's extract from it.

‘After many expressions,’ says he, ‘of his own unworthiness, of his unwillingness to be a Courtier, of his gratitude  
and

and dutifulness to the King, and, above all, of his aversion to this high office, which was a weight unsuitable to his weakness, a burthen and not a glory, a care and not a dignity—promising, however, to do the best he should be able—He looked round towards the seat, and proceeded thus.—“ But when I look upon this seat, when I think how great, and what kind of personages have possessed this place before me, when I call to mind who he was that sat in it last of all, a man of what singular wisdom, of what known experience, what a favourable and prosperous fortune he had for a great space of time, and how at the last he had a most grievous fall, and died inglorious; I have cause enough, by my predecessor’s example, to think Honour but slippery, and this dignity not so grateful to me as it may seem to others. For it is a hard matter to follow with like paces or praises a man of such admirable wit, prudence, splendour, and authority; to whom I may seem but as the lighting of a candle when the sun is down. Then the sudden and unexpected fall of so great a man as he was, doth terribly put me in mind, that this honour ought not to please me too much, nor the lustre of this glittering seat dazzle my eyes. Wherefore I ascend it as a place full of labour and danger, void of all solid and true honour; which the higher it is, so much greater fall I am to fear; as well in respect of the nature of the thing itself, as because I am warned by this late fearful example. This therefore shall be always fresh in my mind, this will I have still before my eyes, that this state will be honourable, famous, and full of glory to me, if I shall with care and diligence, fidelity and wisdom, endeavour to do my duty; and if I shall persuade myself that the enjoying thereof may chance to be but short and uncertain: the one of these my labour ought to perform; the other my predecessor’s example may easily teach me. All which being so, you will readily perceive what great pleasure I take in this high dignity, or in the praises of this most noble Duke.”——

Moreover, in conclusion, he declared to this effect;

“ That as he had been charged in the King’s name, to do equal justice to the people, without corruption or affection, so he charged them now again in his turn, that if at any time, or in any circumstances, they saw him digress from his duty in that honourable office, so as they would discharge even their own duty to God, and their fidelity to the King, that they should not fail to inform his Majesty; who might otherwise have just occasion to charge his fault to their account.”——

‘ If we consider that this speech was made extempore, upon the most difficult of all subjects, a man’s self, above two hundred years ago, in these very words, we shall allow, that Sir Thomas More was not reputed eloquent without reason.’

This may serve to shew what entertainment the public is likely to receive from the perusal of the Life of so eminent a Personage, drawn up in an agreeable and instructive manner; we shall not therefore any longer detain our Readers, than only to assure them, that the History from this period, in which the Hero of it is arrived to the highest post in the kingdom which a layman can possess, is by far the most interesting and affecting part. It is impossible not to admire his abilities and amazing talents, and not to reverence his justice and integrity, while we review his conduct in the discharge of this great office. His retirement from the same shews a greatness of mind, equal to any thing that was pretended by the ancient Philosophers in such cases; he not being able to defray the necessary expences of his private family when he had divested himself of this employment. What follows, his persecution from a King whom he had faithfully served, and most conscientiously advised; his trial and imprisonment, the tender scene of his last interview with his favourite daughter, and his composed exit, or rather dismissal from the world, is not to be read without a mixture of reverence and compassion for the venerable Sufferer, and of indignation against his persecutors.

As for the History of Utopia, which is added to the above work, and which has stood the test of several ages as a masterpiece of wit and fancy, it would be needless to say any thing of the original performance itself; we shall therefore only give our Readers Doctor Warner’s Advertisement relating to the present edition of it in English.

‘ The Reader ought to be told, that as Bishop Burnet had published a translation of the Utopia of Sir Thomas More, I apprehend it would be deemed presumption and arrogance in me, if I should attempt to give it the world in better language, or more agreeable to the original. Besides, the first thoughts of republishing this work, were suggested to me by his son, the late learned Judge; who was desirous that I should do justice to the Bishop’s performance, because he thought it had not been done in any former edition.

‘ As that translation, however, was published above seventy years ago, I have presumed to make a few slight alterations in the turn of expression, and in single words, in order to make it more modern; but such as shew no defect or error in the Bishop as a Translator, or need any apology from me as an  
 ‘ Editor.

‘ Editor. The Reader may be assured, that this is a true and  
‘ correct edition of his Lordship’s work, cleared of all those  
‘ imperfections which had before disgraced it. The Notes  
‘ which he will find subjoined in it, are my own: and they are  
‘ such as I thought were proper, either to explain and illustrate  
‘ the Author’s meaning, or to make this little piece of one of  
‘ our celebrated ancient Writers, more instructive and enter-  
‘ taining to the present age; especially as it has had an unjust,  
‘ tho’ no uncommon fate, to be more known and admired all  
‘ over the world, than it is here at home.

‘ It is very uncertain in what year he wrote this imaginary  
‘ state of a Commonwealth. According to the account which  
‘ he gives himself in the Introduction, it could not be earlier  
‘ than his Embassy into Flanders, which, I believe, by the ac-  
‘ count of some of our Historians, was in the year 1516. It  
‘ is probable, however, from many circumstances, that it was  
‘ wrote about that time; before he was much employed in the  
‘ King’s service, and whilst he was Under-Sheriff of London.  
‘ For tho’ he had courage and integrity enough for the boldest  
‘ undertakings, as we have seen in the foregoing pages, yet he  
‘ would scarcely have ventured to indulge his imagination so  
‘ freely about Government, when he was not called to it by  
‘ any duty, under a Prince so haughty and impatient of any re-  
‘ straint as Henry VIII. if he had been admitted at that time  
‘ into his familiarity,

‘ There is no doubt, I think, to be made, but that all his  
‘ own notions of Government were recommended under this  
‘ ingenious fiction of a Commonwealth: and if in some in-  
‘ stances of his conduct afterwards, he seemed evidently to  
‘ counteract them, it may be supposed that he had seen reason  
‘ to change his sentiments, upon further knowlege, and more  
‘ experience of men and things. These instances, however, I  
‘ apprehend, will be found to be very few; and the diffusion of  
‘ property which is the ground-work of his plan, if we may  
‘ judge from his superlative contempt of riches all thro’ his life,  
‘ which in these days will be thought, perhaps, to be either folly  
‘ or phrenzy, was not one of the things which he afterwards  
‘ disapproved. But I will no longer detain the Reader from the  
‘ work itself, unless it be to bespeak a candid interpretation of  
‘ it, on account of the age in which it was written, soon after  
‘ the Resurrection of Letters in the English nation.’

*Remarks on Mr. Douglas's Treatise on the Hydrocele.* 8vo.  
2s. Marks.

THE professed design of this performance, as may be collected from the Author's own words, is an attempt to vindicate those whose known merit and eminence, place them beyond the necessity of a vindication, in order to make ' Mr. Douglas, and those who are prepossessed in his favour, sensible of any unjust censures upon men whose names will ever be regarded with honour.'

But besides the laudable design of vindicating those who stand in no need of a vindication, we may suppose our young Champion (for such his production speaks him) modestly intended also to display his literary prowess, by taking the Gentlemen who are occasionally mentioned in Mr. Douglas's treatise, under his protection.

' In the prosecution of this work,' says he, ' I shall examine the Author's Remarks, Corollaries, and Quotations, in the order he has delivered them ;' but whether he may be properly qualified for this task, is greatly to be doubted, as we find him resting his arguments on errors which men of reading could hardly fall into ; such as Celsus being posterior to Galen, Haller's description of a true Membrane, &c. He likewise very obviously mistakes assertions for arguments, and objections for refutations. Yet it must be allowed, that a few of his Remarks are ingenious, and some of his objections plausible ; although it will appear, on examination, that even these are grounded rather on little-inaccuracies of expression, than any fault or inconsistency in Mr. Douglas's meaning. But we shall defer any quotation from this performance, till we come to the next article, where we shall see the Critic's Remarks, with Mr. Douglas's Answers subjoined, from whence a clearer notion of the points in debate may be formed.

*An Answer to the Remarks on a Treatise upon the Hydrocele.* By John Douglas, Surgeon. 8vo. 6d. Wilkie.

IN this Reply to the preceding Remarks, Mr. Douglas particularly considers the several allegations brought against him by his Adversary ; and endeavours to convict him, both of want of knowledge, and of candour.—How far he may have succeeded in this, we shall submit to the determination of the Chirurgical

gical Reader, by presenting to his view the following extracts from each performance.

REMARK. Mr. Douglas, in his treatise, censures Arnaud for extending the name of Hydrocele to a watery tumour in the navel. In regard to this the Critic remarks, "If the word Hydrocele may be used in a *literal sense*, I think, there is as much Reason to be given, why Arnaud extends the name to a watery tumour in the navel, as why Mauriceau or Ambrose Parey apply it to a collection of water in the groin and labia pudendi in women; but if it should be used in a limited sense, or to signify a collection of water in the *Scrotum only*, then Mauriceau's and Ambrose Parey's application of the word, is equally faulty, with that of Arnaud's."

ANSWER. 'The parallel does not hold; these collections of water in women had not been distinguished by any particular epithet; whereas the watery tumour in the navel was named by Galen, the Hydromphalon; an appellation followed by several Writers, and much more apposite than the other given by Arnaud.'

**REMARK.** In the sixth page (says the Critic) we meet with the following passage; ‘ All the cavities of the body, which in a healthy state contain no sensible fluid, have a very subtle one constantly oozing from their numberless exhalant arteries, which is taken up as fast by the corresponding absorbent veins.’

“ If we say the cavities of the body contain no sensible fluid; it amounts to as much as saying, they contain no fluid at all; and yet Mr. Douglas at the same time affirms, that these cavities are furnished with numberless exhalent arteries which constantly supply them with a very subtle fluid. Besides the apparent impropriety of expression in this passage, it certainly is contradictory to experience also: for all the cavities of the body, which he says contain no sensible fluid, do evidently contain a very sensible one; of which we may be convinced by opening these cavities, the internal surface of which, in a healthy state, always appears slippery and moist, and if touched wets the finger: a sufficient proof that there must be fluids within them. But I might ask Mr. Douglas, what would be the use of a fluid, if it were to be taken up as fast as emitted? It would then seem, that it is not evacuated into, but only circulates through the cavity, as through the arteries and veins in the rest of the body.”

ANSWER. ' Can any thing be more obvious than the  
' meaning, viz. that the tunica vaginalis, as well as the other  
F 4 ' mem-

‘ membranes, has its inner surface bedewed with a fine vapour, and does not contain any sensible quantity of fluid? do not KAW and Haller every where make this distinction? and is not the sense of this moisture’s being taken up as fast by the absorbent veins, fully as apparent? will not a little reflection convince us, that if this æquilibrium did not obtain, the whole body would be soon bloated in [with] water?’

REMARK. “ Mr. Douglas says, (page 11.) ‘ Authors in general ascribe the cause of Hydroceles and other Dropsies, to a rupture or dilatation of the Lymphatics, &c. but we know so very little about them; (i. e. *the Lymphatics*) their origin, course, and many other particulars, remain still to be ascertained before we can with any shew of reason draw Corollaries from them, relating to diseases.’ “ Mr. Douglas (page 5) had before asserted, that *the fluid which distends the cells in a Scrotal Anasarca is derived from the lymph*; now if it is derived from the lymph, it must certainly be discharged by some means or other from the lymphatics; he seems therefore to contradict his former position in this passage, merely, as might be imagined, for the sake of censuring the opinions of others; for, in the next page, he makes the following observation.” “ I will not indeed deny that there are instances of ruptured lymphatics, producing a discharge of lymph.” “ I must confess our Author is very cautious in what he denies; if a bladder full of water should be ruptured, he will not deny that it will produce a discharge of water.”

ANSWER. ‘ I am charged with an inconsistency in denying that Dropsies are derived from a rupture or dilatation of the Lymphatics; and yet in another place affirming, that the fluid in a scrotal anasarca is derived from the lymph. But where is the contradiction here? Are you then, Sir, so little versant in anatomy as not to know, that by the word *lymphatic*, when it stands alone, those thin, pellucid, valvular tubes are always understood, which convey the lymph to the receptaculum chyli and thoracic duct? as also not to know that the lymph may be discharged either into the cells of the Scrotum or into any other cavity from the lymphatic arteries? and is there not some little difference between an artery and vein? is not your observation then at the end of that paragraph very pertinent?’

From these extracts it will appear, we presume, that many of the contested points are not of very great importance. But as what regards Mr. Douglas’s practice in the Cure of the Hydrocele, is more material, so it seems to be discussed with a greater degree of earnestness. From page 17 to 34, Mr. Douglas takes

taken a review of the eight cases mentioned in his treatise, obviates every objection of the Critic, and evinces, with great appearance of reason, the superior advantages attending the entire excision of the cyst, in performing the operation for the Hydrocele. He concludes with the following animadversions.

‘ Upon the whole, if the Critic, in the course of these Remarks, had preserved a constant attachment to truth—if he had given any proofs of his knowledge in anatomy or surgery—and especially, if in those points relating to practice, he had candidly produced facts and observations,—I should have been proud of such an antagonist, and with the greatest cheerfulness have submitted to a fair conviction. But what a pitiful reverse of character am I contrasted with? A palpable ignorance not only of the subject in dispute, but even of the common principles of the profession—and this joined to some qualities, which, I am afraid, are already but too apparent, and exhibit a most unlucky specimen, either of his veracity or candour.

We cannot, however, altogether join with the late Mr. Douglas in the severity of these strictures; for however inferior to him the Remarker may be, in point of knowledge, and argument, it does not appear, in managing this controversy, that he has dropped any hints that can be deemed illiberal, or unwarrantable.

•• As one of the Parties in this Contest is now no more, it is to be hoped, that a period is put to this unimportant Dispute.

*The History of the Life and Reign of Philip King of Macedon; the Father of Alexander.* By Thomas Leland, D. D. Fellow of Trinity College, Dublin. 4to. 2 vols. 1l. 10s. Johnston.

THE ingenious preface to the History before us, shews the Author to have been well acquainted with the nature of his undertaking, and thoroughly apprized of the difficulties attending it. He has studiously avoided the common vice of Biographers, who either flatter the characters they draw with all the extravagance of panegyric, or insult them with all the outrage of invective. He has been no less just to the imperfections, than to the virtues of his Hero. But we must observe, that he appears to have been too anxious to make Philip act *systematically*, and that he has attributed some events to a deep laid plan of operations, which seem to have depended upon contingencies too remote and precarious to have been the effect of a regular disposition of policy. In our observations on past facts, we are too apt to mistake chance for design: and we often pay an unmerited

merited compliment to successful adventurers \*, by supposing their sagacity to have *made* those happy opportunities, which are often presented to them by good fortune; nay, we sometimes applaud their very errors, as refined strokes of policy†.

With regard to facts, our judicious Writer appears to have been particularly careful and attentive. Having, in his preface, given an account of the several Writers from whom he has extracted his materials, he proceeds to observe, that—‘the greatest lights, the amplest supplement, to the omissions and defects of history, are furnished by the noble and valuable remains of the great Athenian Orators.’ Nevertheless, with true propriety of sentiment, and energy of style, he describes the difficulty of ascertaining the force and extent of their testimony, of distinguishing between truth and artifice, between the real and probable state of facts, and the representations of a vehement, impassioned, and perhaps interested speaker.’ This he illustrates by a striking and extraordinary instance: for which we refer to the preface, page 25—27.

Our Historian takes notice, that the detail of Philip’s actions is frequently addressed rather to the judgment than the imagination. But we could have wished, that he had oftener relieved us from a painful attention to dry, uninteresting parts of the narrative, by more frequent reflections of his own, to animate and inspirit the relation. Pope says

*The worst of avarice, is that of sense.—*

And we are the less inclined to pardon this failing in our Author, as we have received great pleasure and satisfaction from those few observations which, with a niggard hand, he has interspersed through the pages of his history.

\* As learned Commentators view  
In Homer, more than Homer knew.

† At the time when Philip was courting the alliance of Thebes, and that the Thebans were likewise pressed to accede to a treaty with his enemies the Athenians, we cannot forbear thinking, that his seizing the city Elatzea was a step highly impolitic. He might reasonably have expected, that it would be attended with the consequences it produced; and that it would drive the Thebans into the arms of the Athenians. So far from frightening them into an engagement with him, it was the ready means to deter them from an alliance with him. For they could never expect to continue long as an ally to one, who, while he was soliciting their friendship, behaved thus with perfidious hostility: and had it not been for the presumption and unskilfulness of Lyficles and the other Athenian Generals, Philip would have had cause to repent those measures which provoked the union between Thebes and Athens.

This

This first volume opens with a preliminary dissertation, in which the Writer gives a curious and accurate account of the council of Amphictyons. He then proceeds to describe the kingdom of Macedon, and to commemorate those actions of Philip's predecessors, which tend more immediately to illustrate the present history.

He recounts all the commotions which happened during Philip's minority, and having attended his Hero to the age of fifteen, he relates the particulars of his education, at that critical time of life. He tells us, that Philip was placed in the family of Polymnus, the father of Epaminondas. And having drawn the character of that illustrious Theban, with great force of judgment, and warmth of expression, he says,

Such was the accomplished personage, in whose steps Philip was now taught to tread. A Pythagorean Philosopher was also given to him as an instructor, to form his mind by those precepts, whose effects were already so eminently displayed in Epaminondas. But these precepts do not seem to have been received by Philip with that due regard to their intrinsic worth, which the virtuous Theban had discovered. Yet, as reputable and honourable accomplishments, they sufficiently engaged his attention; and, under the direction of this tutor, he attained to a remarkable proficiency in the Pythagorean doctrine. The same polite and ornamental parts of education he had also the fairest opportunities of acquiring, and was early taught to admire all those arts in which Greece excelled. Eloquence was pointed out as an accomplishment highly meriting his regard; and he continued, even in his most exalted fortune, to glory in the proficiency he was now labouring to gain. The conversation of Epaminondas enriched his mind with knowledge; and taught him the loveliness of virtue. High and exalted sentiments of glory were best fitted to his disposition; and all the arts and accomplishments which led to this, he studiously cultivated, and eagerly acquired. From the great Theban he learned activity and vigour in all military operations; address and sagacity in improving all opportunities, and turning every incident to his advantage; but the more material parts of this great man's excellencies, saith Plutarch, his justice, his magnanimity, and his clemency, of these Philip possessed no share by nature, nor did he acquire them by imitation. But, although the conduct of this Prince may sometimes give occasion to this severe sentence, yet may we reasonably consider the Historian as speaking from the resentment of a man whose country had suffered by this Prince's power. To conceal his faults, and, by a strained defence, to convert his most exceptionable actions into so many instances of virtue or abilities;

is

‘ is to destroy that profitable instruction which his history may afford to mankind. But it may be at least asserted, without any violation of historical truth, that Philip doth not always appear destitute of those virtues. He was sensible of the worth and amiableness, and never failed to assume the exterior appearance of them; and it may be more consonant to his character to say, that an inordinate ambition, the first great passion of his mind, checked and controuled all the humane and benevolent sentiments which he received from nature and education. Glory was his ultimate pursuit, and to this all his virtues were made subservient. Hence it is, that we find this Prince, who, from many instances of his conduct, appears by no means insensible to the dictates of justice and clemency, yet sometimes acting injuriously and cruelly; forgetting, or neglecting, those noble instructions he had received, and that example of true greatness, which had been pointed out to his imitation.’

Our Author, in the next place, gives an account of the artifice which Philip employed, to obtain the royal title and authority; he takes notice, that Philip's first attention, after ascending the throne, was turned to military affairs, and he has presented us with many regulations he made in the army, previous to the forming the famous Macedonian *Phalanx*, which Philip considered as his best resource; and the soldiers of which he treated with every mark of distinction and regard, calling them his Fellow-Soldiers.

‘ His forces,’ says our Author, ‘ were constantly exercised, reviewed, engaged in mock-battles; trained and inured to form, to move, to march, with ease and regularity. Every thing that tended to luxury and indulgence was strictly prohibited. Their wives were never suffered to attend his officers, though he himself was yet not careful to enforce this strict regard to the discipline of his camp, by his own example. His exact care in banishing luxury and effeminacy, continued during the whole course of his reign. We learn from Polyænus, that one officer was dismissed from his service for using warm baths, and two others for entertaining a singing girl. The men of most distinction in his army were not permitted to make use of any carriages in their march, either for themselves or for their baggage; which was allowed to be no more than their servants could carry: nor were the number of these permitted to be any greater than strict necessity required.’

Having recounted Philip's exploits in Illyria and Thrace, &c. he proceeds to characterize the several states of Greece, which successively became the scenes of Philip's future enterprizes. Here

it must be confessed, that our Author's power of description is very strong, and that he paints the characters of men and nations with a masterly hand.

In his representation of the public manners of the Athenians, there are so many passages which are descriptive of the present, or at least very late, times, that we cannot suppress the ensuing extract.

‘ As public virtue is, in an especial manner, the basis of a  
‘ Democratical government, when this was impaired, their very  
‘ constitution must have contributed to hurry on their ruin.  
‘ The final determination of all public affairs was in the popular  
‘ assembly; and this assembly was now made up of several  
‘ distinct factions, which almost always pursued their own particular  
‘ views and interests; as to be excused from personal service in war;  
‘ from contributing their share in the public expences; or the like. The  
‘ public leaders, and speakers, perceived and flattered this weakness.  
‘ They were the springs which moved the whole community; the  
‘ administration was, in a great measure, committed to them; and they  
‘ had, some time since, learned the art of applying it to enriching and  
‘ aggrandizing themselves and their families. Many of them were  
‘ already the pensioners of Philip; and, while they earned his pay,  
‘ at the same time secured their own power, and acquired the  
‘ favour of the people, by flattering their supineness, and recommending  
‘ pacific measures, under various plausible pretences. Sometimes the  
‘ enemy was too weak, and inconsiderable, to be an object of terror  
‘ to the great sovereigns and arbiters of Greece: sometimes he was  
‘ too powerful and formidable; it was rash and impolitic to provoke  
‘ his resentment; a war was burthensome and expensive; the balance  
‘ of power a romantic consideration: and the true interest of the  
‘ state, to attend to her domestic affairs, and to secure and improve  
‘ the advantages of commerce. If some bold attempt upon their  
‘ dominions, roused them from their insensibility, then their  
‘ national pride and vanity dictated the most magnificent and  
‘ pompous decrees and resolutions: armies were to be raised, and  
‘ navies sent abroad: but, in these magnificent decrees, their  
‘ courage all evaporated. Affected delays arose; their love of  
‘ ease returned; they sent out some mercenary troops (for to these  
‘ were their interests now entrusted) commanded by a General,  
‘ chosen by cabal and intrigue. He sails out, dreaded and suspected  
‘ by their allies, whom he oppresses and pillages; despised by the  
‘ enemy, whom he takes care to avoid; and when he at last appears  
‘ before the place he is appointed to relieve, it is in the hands of the  
‘ besiegers. Thus, like unskilful boxers (to use the simile of their  
‘ own orator) they think of de-  
‘ fending

' sending themselves, when they have already received the blow.  
 ' And this defence generally proved weak and insufficient, even  
 ' if exerted seasonably. Their forces then return; their Gene-  
 ' ral is brought to a trial; and either condemned rashly for not  
 ' performing what, with a wretched collection of mercenaries,  
 ' unaffected by any sentiments of honour, or regard for the  
 ' public-cause, and unprovided with pay or provisions, he could  
 ' not perform; or else he screens his cowardice and bad conduct  
 ' under the protection of a powerful faction, and so escapes  
 ' from public justice. It is true, that, even in this state of their  
 ' degeneracy, some acts of valour were performed, not unwor-  
 ' thy of their early and uncorrupted age; nor did they want  
 ' able Statesmen, or valiant, judicious, and faithful Generals:  
 ' but the first had the vices and prejudices of their countrymen  
 ' to encounter, as well as the opposition and eloquence of cor-  
 ' rupted leaders: and their greatest commanders were either  
 ' laid aside by the power of factions, or their abilities were ren-  
 ' dered ineffectual, by the general indolence and misconduct of  
 ' the state; or, lastly, they were condemned rashly and unjustly,  
 ' and disqualified from serving the public, at the time when their  
 ' services were particularly demanded.'

Nor is his account of their private life less analogous. He  
 describes them as passionately and outrageously fond of theatrical  
 entertainments, in which we certainly do not fall short of them;  
 for our very gardens are turned into theatres, and, as if the  
 winter was too short for those amusements, we have transplanted  
 burlettas; and lose the beauties of a summer's evening, while  
 we attend to the ridiculous imitation of a nonsensical original.

He represents them likewise as attached to gaming; in which  
 he observes, their love of money, or their incapacity for more  
 rational entertainment, engaged them. ' Thus,' says he, ' was  
 ' their wealth lavishly and ignobly wasted, while the public ex-  
 ' gencies were sparingly and reluctantly supplied.' We may  
 likewise find a resemblance in many other parts of their charac-  
 ter, which we have not room to transcribe.

Our Historian appears to be intimately acquainted with the  
 character of Demosthenes; of whose Philippic orations he has  
 obliged the Public with an excellent version, from the preface  
 to which, he has transcribed the following account of his quali-  
 fications as an orator.

" Energy and majesty were his peculiar excellencies. From  
 " the gravity of Thucydides, the pomp and dignity of Plato,  
 " the ease and elegance, the neatness and simplicity of the Attic  
 " Writers, he formed a stile and manner admirably fitted to his  
 " own temper and genius, as well as that of his hearers. His  
 " own

“ own severity determined him to the more forcible methods of  
“ astonishing and terrifying, rather than to the gentle and in-  
“ sinuating arts of persuasion ; nor did the circumstances and  
“ dispositions of his countrymen admit of any but violent im-  
“ pressions. As many of those to whom he addressed himself  
“ were men of low rank and occupations, his images and ex-  
“ pressions are sometimes familiar. As others of them were  
“ themselves eminent in speaking, and could readily see through  
“ all the common artifices of oratory, these he affects to despise ;  
“ appears only solicitous to be understood ; yet, as it were, with-  
“ out design, raises the utmost admiration and delight : such de-  
“ light as arises from the clearness of evidence, and the fulness  
“ of conviction. And as all, even the lower part of his hear-  
“ ers, were acquainted with the beauties of poetry, and the  
“ force of harmony, he could not admit of any thing rude or neg-  
“ ligent ; but, with the strictest attention, laboured those com-  
“ positions which appear so natural and unadorned ; they have  
“ their ornaments ; but these are austere and manly, and such  
“ as are consistent with freedom and sincerity. A full and regu-  
“ lar series of diffusive reasoning would have been intolerable in  
“ an Athenian assembly. He even contents himself with an  
“ imperfect hint : a sentence, a word, even his silence is some-  
“ times pregnant with meaning. And this quickness and ve-  
“ hement flattered a people, who valued themselves upon their  
“ accuteness and penetration. The impetuous torrent, that in  
“ a moment bears down all before it ; the repeated flashes of  
“ lightning, which spread universal terror, and which the strong-  
“ est eye dares not encounter ; are the images by which the na-  
“ ture of his eloquence hath been expressed.”

As a specimen of the Doctor's style in the familiar way, we have selected the following entertaining anecdote, preserved by Seneca, and thus related by our Author :

‘ A certain foldier, in the Macedonian army, had, in many  
‘ instances, distinguished himself by extraordinary acts of va-  
‘ lour, and had received many marks of Philip's favour and ap-  
‘ probation. On some occasion, he embarked on board a vessel,  
‘ which was wrecked by a violent storm, and he himself cast on  
‘ the shore, helpless and naked, and scarcely with the appea-  
‘ rance of life. A Macedonian, whose lands were contiguous  
‘ to the sea, came opportunely to be witness of his distress, and,  
‘ with all humane and charitable tenderness, flew to the relief  
‘ of the unhappy stranger. He bore him to his house, laid him  
‘ in his own bed, revived, cherished, comforted, and, for forty  
‘ days, supplied him freely with all the necessaries and conve-  
‘ niences which his languishing condition could require. The  
‘ foldier, thus happily rescued from death, was incessant in the  
‘ warmest

warmest expressions of gratitude to his benefactor, assured him  
 of his interest with the King, and of his power and resolution  
 of obtaining for him, from the royal bounty, the noble returns  
 which such extraordinary benevolence had merited. He was  
 now compleatly recovered, and his kind host supplied him with  
 money to pursue his journey. In some time after he presented  
 himself before the King, he recounted his misfortunes, mag-  
 nified his services; and this inhuman wretch, who had looked  
 with an eye of envy on the possessions of the man who had  
 preserved his life, was now so abandoned to all sense of grati-  
 tude, as to request that the King would bestow upon him the  
 house and lands where he had been so tenderly and kindly en-  
 tertained. Unhappily Philip, without examination, inconsider-  
 ately and precipitately granted his infamous request; and this  
 soldier now returned to his preserver, and repaid his goodness  
 by driving him from his little settlement, and taking immedi-  
 ate possession of all the fruits of his honest industry. The  
 poor man, stung with this instance of unparalleled ingratitude  
 and insensibility, boldly determined, instead of submitting to  
 his wrongs, to seek relief; and, in a letter addressed to Philip,  
 represented his own and the soldier's conduct in a lively and  
 affecting manner. The King was instantly fired with indig-  
 nation; he ordered that justice should be done without delay;  
 that the possessions should be immediately restored to the man  
 whose charitable offices had been thus horridly repaid; and,  
 having seized his soldier, caused these words to be branded on  
 his forehead, THE UNGRATEFUL GUEST: a character in-  
 famous in every age, and among all nations; but particularly  
 among the Greeks, who, from the earliest times, were most  
 scrupulously observant of the laws of hospitality.

Upon the whole, this history is, in our judgment, a work of  
 great merit: but it would undoubtedly have been more perfect, if  
 the Author had made suitable reflections on the moral, as well as  
 the political character of Philip. To extol the fatal enthusiasm,  
 and to give the name of *Greatness* to the wild exploits and crafty  
 schemes of *ill-directed* ambition, is to raise a spirit among man-  
 kind which is the bane of true virtue, and the destruction of true  
 happiness. That policy alone is laudable, and that valour alone  
 is glorious, which is directed to a right end. All other, so far  
 from arguing a greatness, betrays a narrowness, we had almost  
 said, a baseness of soul.

\* \* \* *What has been said, relates only to the first volume of this  
 work; in our next we shall take notice of the second.*

*A. Let-*

*A Letter to the Author of the Estimate, on that part of his Explanatory Defence which relates to the Universities.* 8vo. 6d. Pridden.

**T**HIS *Lepidum Caput* has, with great pleasantry and facetiousness, ridiculed the Estimator's remarks on the Universities. Though the last, we may venture to say, that he is far from being the meanest, of the Doctor's antagonists.

The Reader may judge of his talent for ridicule, from the following humorous introduction.

Mincing-lane, 29th June, 1758.

SIR,

After all the trouble you have taken to make yourself understood, you will think it a little hard that any person should yet be so dull, as not to apprehend your meaning. For, be assured, I am not one of those who would misapply or pervert it, either through carelessness or by design. Very few of your numerous adversaries have shewn a proper regard to your character, either as a clergyman, a scholar, or a gentleman. I therefore did not expect they would have been compared to *hornets*, nature having given that race of animals, as far as we can collect from their actions, great generosity, and nobleness of temper; great power to hurt, without the least inclination to exert it, excepting in the necessary occasions of self-defence. If *wasps* would have been too trite an allusion, perhaps a nest of *ants* might have furnished the illustration you wanted. Their creeping, groveling disposition, their selfish and thievish industry, the little dirty trade which they carry on, the acrimony with which they conspire to annoy every creature that offers to interrupt it; are qualities which all seem to meet in the *Author-race* you complain of. Every *grain* of merit which they take from you, is esteemed an addition to their own stock. In short, I know of little difference between the two species, excepting that the one lives in a *ground-floor*, and the other in a *garret*.

You will pardon me for taking this small liberty with the language of your work. I was only afraid lest the allusion you chose should seem to dignify the objects you designed to degrade. It is true, there are many observations in the course of your two volumes, concerning the justness of which I am not perfectly satisfied, and of which I believe no notice has yet been taken: however, I shall not trouble you with my objections to them, as they seem to be, many of them, such points

REV. JULY, 1758. G in

‘ in which either of us may be mistaken with very little harm to ourselves or others. Neither shall I presume to meddle with any part of your late *Defence*, excepting that which relates to the *Universities*. It is true, I cannot hear of any *member* who has discovered more truth in the rest of your remarks, than in those you have so generously retracted. Yet certainly, if they had been true, or had carried but the smallest appearance of truth, some of them would have been impartial enough to see, and ingenuous enough to own it. Their silence, indeed, may be thought to import the contrary, but it is clear to me, that they are all either too idle, or too busy to defend themselves, or else too polite to contradict you.’—

Our lively Letter-writer then proceeds to expose the futility of the Doctor’s observations on College-government; and closes his sprightly epistle with the following droll and sensible conclusion.

‘ Thus, Sir, have I thrown together, without method or order, (perhaps you will think them thrown away) such reflections as occurred to me on your judgment of the *Universities*, and on your two revisions of the first decree. If, in the *rapidity of composition*, heated as I am with the importance of the subject, any casual repetitions, or seeming contradictions, any little inaccuracies of stile, or trivial mistakes in point of reasoning, or of fact, should unluckily have escaped me; persuaded I am, no candid Reader will take offence. I am aware, indeed, some captious critic may be at me with a tale, “ A giddy, conceited thing comes into a room;—runs up to the glais;—turns about to the Lady of the house, Lard, Madam, I’m such a figure! as I hope to live, I’m quite ashamed; but I protest I was in such a hurry to be with you, I would not give myself time to put my cloaths on. But you know, Ma’am, a friend will excuse ceremony; and I had something which I *must* tell you,—little do you think *what!* This pretty precipitation of the *flatterer*, much resembles that of the Author. The *Public* is *his Friend*; and, as such, is bound to excuse all that’s imperfect or unfinished, aukward or defective.”—“ I knew what the *moral* would be, but if so much ceremony is required, this I know, that the *Public* and I must never be acquainted. The trouble of *dressing*, were I possessed of the talent, would overcome my ambition, and for ever deter me from coming into view. But, luckily for me, the muses have assumed the modish *negligée*. Otherwise, the thickest shades of peaceful obscurity would hit my fancy better, than the dear-bought splendor of the learned drudge. This humour, indeed, should not be indulged by those who are better qualified for the service of mankind, and whose services must  
‘ be

' Be loſt, did they not greatly ſubmit to the toil of compoſition, and the tax to envy. You have done both. And whatever the *hornets* may buzz in the ſpirit of oppoſition and hoſtility, I maintain that your work is not a whit the worſe for a few errors and obliquities, as *dameſels* are not deemed the leſs beautiful for *ſquinting* a little.

' But as men are diſpoſed to imitate moſt, thoſe whom they moſt admire; and as that graceful *negligence* ſo hard to be caught, and ſo conſpicuous in you, might in others degenerate into downright *ſlovenlineſs*, I own I am for binding *them* down to thoſe old formal and muſty rules, which logicians, critics, and grammarians have invented and framed, for the purpoſes of order, perſpicuity, and truth. *I am, Sir, &c.*'

After all, we cannot help having ſome compaſſion for the Doctor; and though we acknowledge, that there is great merit in this little piece, yet, in our opinion, it is rather unreaſonable. We now think it time to temper juſtice with mercy; and that it will be charitable in his opponents, to ſuffer the reverend Writer to ſlide peaceably into that ſtate of oblivion, into which vanity and affectation muſt unavoidably ſink, when not ſupported by eminent and *ſolid* talents.

*A Treatiſe of Fevers: wherein are ſet forth, the cauſes, ſymptoms, diagnostics and prognosics, of an—1. acute continual, 2. intermitting, 3. ſlow nervous, 4. miliary, 5. malignant, 6. ſcarlet, 7. eryſipelatoſe, and 8. heſtic fever, or conſumption; 9. ſmall-pox, 10. meaſles, 11. pleuriſy, 12. peripneumony, pleuro-peripneumony, and the, 13. ſpurious peripneumony. Together with the method of cure, according to modern practice. By John Ball, Apothecary. 8vo. 4s. Scott.*

' **O**F making many books, there is no end, and much *ſtudy* (or, as the margin expreſſes it, *reading*) is a wearineſs of the fleſh:' ſo ſays an antient Writer \*, whoſe wiſdom has not hitherto been controverted. The juſtice of the former part of this admonition may probably be apparent to our Readers, ſeeing, notwithstanding our utmoſt endeavours to diſcharge our debts to them, we are ſtill much in arrear; and of the latter part we ourſelves have daily and ſore experience.

\* Eccleſ. c. xii. v. 12.

With respect to the performance immediately under consideration, its Author insists, 'that a work of this kind, though somewhat difficult, is very necessary (because much wanted) cannot be denied by any.' Nevertheless, we have the misfortune to dissent from Mr. Ball, as it does not appear to us a matter of much difficulty to bundle together a parcel of extracts from other Writers; nor can we conceive this publication very necessary, and consequently not much wanted, seeing most, if not all, the Authors who are made to club their several quotas towards furnishing it, have issued originally from the press in a plain English dress, or have had one bestowed on them by some industrious translator; whence they are generally comprehensible by a medical Reader of even the most moderate endowments.

From an opinion, that the *crambe repetita* will not be a very agreeable dish to the majority of our Readers, we shall content ourselves with a few observations on those parts of this production which our Author seems to have particularly distinguished as of the most importance, and as improvements upon preceding Writers on the same subject.

'Under the article of Drinks, and Diet,' says our Author, 'I have been particularly copious, as being of more use and benefit than is generally imagined, not only in fevers, but in most other distempers. For which reason Dr. Huxham very justly recommends the study of the dietetic part of medicine, more than it generally is, and which at present, I think, is too much neglected.'—

Dr. Huxham also asserts, that 'it is the most natural cure, though less pompous, than alexipharmic bolus, febrifuge draught, and cordial julep.' The observation is just, and however pertinent and rational Mr. Ball's directions in this respect may be, it is much to be apprehended, that a patient who is to be dosed with a bolus or draught, and an intermediate julep every two, three, or four hours, will scarce have opportunity or inclination for many drinks, or much diet. In a word, our Author's pharmaceutical instructions frequently interfere so far with his dietetic precepts, that it will be hardly practicable, in many cases, to pay an equal obedience to both; and that he has not less veneration for the former than the latter, will appear immediately.

Thus proceeds Mr. Ball: 'In regard to the article of medicine, properly so called, notwithstanding a long detail of prescriptions are many times decried, as tending in some measure to deceive the unskillful; because, it is said, or *pretended*, they cannot be suited to the various circumstances, causes, and symptoms of different patients; yet as this treatise is chiefly  
6 designed

‘ designed for the use of young practitioners, and more particularly apothecaries, who are obliged to prescribe medicines; especially in the country, by reason of the absence or great distance of physicians, and who may possibly be at a loss for convenient and judicious *formulae*, I have thought proper all along in this work to insert a considerable variety of useful, accurate, and elegant forms, properly adapted to every stage, symptom, and other circumstances of each fever; and, indeed, without this manner or method of prescribing, the whole would have been greatly wanting in its *design*, and consequently less useful.’

In this perplexed period, our Author squints, somewhat ungraciously, at one of his best friends, under whose authority he very frequently shelters himself; to whom he acknowledges great obligations, and to whose Essay this Treatise is really and truly very much indebted: we mean Dr. Huxham; who has not pretended, but proved the inutility of most *formulae prescribendi*: but since Mr. Ball had resolved upon the indispensibleness of prescriptions, of which he has, in truth, been very bountiful, it were to have been wished that he had at least paid a greater regard to simplicity and homogeneity, in them; several of his compositions being such a jumble of things, as, to use the same Dr. Huxham's words, ‘ would have puzzled Apollo himself to know what they were designed for;’—unless his Godship was provided with the prescriber's own key to them.---For example,

Dr. Huxham cautions against being hasty ‘ in giving the bark or chalybeates, when the patient hath a yellow cast of countenance, a tense abdomen, and a very costive habit.—In which case,’ he says, ‘ mercurial, saponaceous deobstruents, with rhubarb, aloetics, regenerate or soluble tartar, should be premised; nay, they may, in some cases, be very conveniently joined with the bark.’ Hence Mr. Ball professedly takes the hint for the following mels:

‘ R Pulv. Cort. Peruv. ʒi.  
 Sapon. Castil ʒiij.  
 Tartar solubil  
 Cinn. Antimon. ana ʒij.  
 Rad. Serp. Virg.  
 Campher.  
 Rhabarb. ana ʒi.  
 Calomel ʒss.  
 Syrup. Zinziber, q. s. F. Electarium.’

However, these prescriptions are not without their use, and they may also materially contribute to the *design* of this publication.

tion. To them we really owe the information, that our Author has made another book, entitled, *Pharmacopæia Domestica Nova*; and to such as shall approve his matter and method, this work will be absolutely necessary.---The contrivance is arch enough, to make one book sell another.

But what seems to have the greatest appearance of novelty, and which is not of little importance, is a sort of appendage to the chapter on the small-pox; upon this we beg leave to offer a few remarks, first letting the Author speak for himself.

‘ As there may probably be several persons, who do not altogether approve of inoculating the small-pox, it may not perhaps be improper to communicate in this place a short, easy, and successful method of preparing the body for a mild reception of that distemper in lieu of inoculation \*.

‘ Whenever, therefore, the small-pox are predominant, either in town or country, let such as have never gone through this disease, bathe their bodies, before they have received any infection, all over, in a tub, or any other convenient vessel of warm water, and which may be occasionally repeated. After bathing, if the person is strong and vigorous, or of a plethoric habit of body, bleeding may be necessary; and if the stomach at the same time should be loaded with phlegm, bile, or food unseasonably taken, a gentle vomit may succeed bleeding; but if neither plethora, foul stomach, &c. indicate these evacuations, they may both be omitted, or deferred, till we see whether they are required after the infection or not. These being occasionally performed or omitted, it will be highly necessary to exhibit two, three, or four doses of proper cooling physic, at suitable distances after each other. The person thus properly prepared, should frequently enter into the room of the infected person, and be more particularly about his bed, with the curtains open to him, before, about, and after the time of maturation, till he is seized with the distemper: and during the whole time of preparation, till he takes the disease, let him abstain from all heating and high-seasoned meats, vinous and spirituous liquors, and let his diet be sparing, thin, cooling, and diluting; such as gruel, panado, pudding, roasted apples and bread, milk and water, butter-milk, whey, lemonade, orangeade, and the like; and sometimes small broths, a little light meat, and cooling fallads, &c. Let his mind also be kept cheer-

\* But is there not some absurdity in supposing, that those who disapprove of inoculation, will gladly embrace the infection in any other manner; seeing the popular objection is not against communicating it by an incision, but against willfully seeking the distemper?

ful and easy, and the use of the rest of the non-naturals as regular as possible; and especially let him avoid all violent exercise, and anxiety of mind, as fear, grief, intense thought, or study, and the like, as much as possible.'—'In truth, this, or some such like method of preparing the body to receive the disease, is the chief, if not sole advantage which the practice of inoculation has above that of having it by infection in the usual and common natural way.'

We well remember to have seen, between twenty and thirty years ago, a substitute for inoculation much of the same nature with this, proposed in a long-since-deceased news-paper; it was then received with contempt, nor do we recollect to have heard of any practitioner hardy enough to recommend a revival of the experiment, from that time till now. Indeed, we must not only disapprove the mode of infection here advised, but we also cannot help thinking our Author's preparatory instructions, defective and erroneous.

With respect to the former, the great uncertainty of knowing the precise commencement of infection, may reasonably be objected; we should not imagine a person who had breathed but a minute within the circle of a contagious atmosphere an eligible subject even for inoculation, at least till such time as there was a probable assurance, that there was no prior infection. Contagious *effluvia* are in general subtle, active, and diffusive; and where diseases of this kind, to make use of our Author's own expression, are predominant, it does not seem very prudent to superadd to the quantity of infection that may have already been received.

Another objection to this mode of infection is, that by whatever channel the infection is received, whether it is swallowed with the *saliva*, or inspired with the air; whether it takes its route down the *œsophagus*, or through the *trachea*, there is great reason to apprehend the variolous *miasmata* coming into a more immediate contact with the nobler *viscera*, and consequently affecting the vital parts more dangerously. That violent oppression and inflammation of the lungs, which is so frequently seen in a fortuitous reception of this distemper, rarely occurs under inoculation.

It is agreed even by Mr. Ball, that in order to a happy passage through this disease, the mind should be kept cheerful and easy, and that all occasions of fear, grief, and anxiety should be carefully avoided. There is not, perhaps, any distemper incident to human nature more disgusting to the sight or smell than the small-pox; what may be deemed a moderate degree of natural infection, is apt to prove more than a little offensive to a by-stander,

who has nothing to fear. Is there not then great reason to dread the effects the sight of such an object may have upon an uninfected person? Is the reflection, that he is courting a loathsome disease likely to abate his terrors, banish anxiety, encourage his hopes, or promote that necessary tranquility of mind? Or should the person from whom the infection was received, happen to die, is it probable, that the knowledge of such a circumstance would alleviate the fears, mitigate the distress, or add to the consolation of the present sufferer? Our Author seems perfectly indifferent, as to the kind from which he would communicate the disease; but should an uninfected person, even of the firmest disposition, and after the best instituted preparation, be introduced to the bed-side of an unhappy patient, labouring under a putrid, confluent sort, it is much to be feared, that resolution would sicken at the sight, and that the first impression might be fatal.

The above may serve, in some measure, to shew the unsuitness and hazard of embracing the mode of infection here recommended: Let us next examine the propriety of Mr. Ball's precepts for preparation. We have already pronounced them defective and erroneous: they seem to us defective, in being too indiscriminate; for surely there are many and various dyscrasies, both accidental and natural, that deserve to be seriously adverted to, and if possible removed, before the admission of this always troublesome and often dangerous guest. And to direct bathing previous to evacuations, must, more especially in plethoric habits, be erroneous; at least it is a practice not known, or not used by rational physicians, for many obvious, and very substantial reasons. We are persuaded the reputation of our Author's work will not be hurt, nor its utility diminished, if, in the next edition of it, he substitutes *Before*, instead of *After*.

That a judiciously conducted preparation is generally of great importance to the success of inoculation, will not be denied; but that it is the *chief*, or *sole* advantage of this practice, as our Author so positively asserts, will, we apprehend, not be so readily admitted: Mr. Ball might have seen, even in Dr. Huxham, some other reasons for giving the preference to inoculation: 'Not but that the mild kind,' says that ingenious Physician, 'from whence the variculous *pox* is taken, and the very small quantity of infectious matter received by *infection*, in part also contribute to the mildness of the disease.'

We have extended our strictures on this part of Mr. Ball's performance to some length, from a certain knowledge, that mistakes, in no distemper, are of more fatal consequence, than in this. We may, perhaps, hereby incur this Gentleman's resentment;

sentment; but our respect for the Public ever has superseded, and, we hope, ever will, every other consideration. Malevolence and partiality are imputations we have long learnt to despise, as the mere angry overflowings of trifling or ill-judging Writers.

## MONTHLY CATALOGUE,

For JULY, 1758.

## POLITICAL.

Art. I. *A Proposal to render effectual a Plan, to remove the Nuisance of Common Prostitutes from the Streets of this Metropolis; to prevent the innocent from being seduced; to provide a decent and comfortable Maintenance for those whom Necessity or Vice hath already forced into that infamous Course of Life; and to maintain and educate those Children of the Poor, who are either Orphans, or are deserted by wicked Parents. To which is annexed, A Letter upon the Subject of Robberies, wrote in the Year 1753. By Saunders Welch, one of his Majesty's Justices of the Peace for the County of Middlesex, and for the City and Liberty of Westminster.* 8vo. 1s. Henderfon.

We congratulate the public upon the noble emulation which appears between Messrs. Welch and Fielding, for the disinterested service of their country. Our Readers are acquainted with many of their schemes and projects, and none, as Mr. Welch observes, will doubt their *motives*, 'who know either of them, or their views.'

In Mr. Welch's Proposal before us, he takes notice, that—'It was generally hoped, that the Act to encourage Prosecutions against Bawdy-houses, &c. would effectually suppress, at least, the open and bare faced Bawdy-houses; as the process against them upon this statute, not only shortens the proceedings, but prevents that kind of chicanery by which they had formerly eluded punishment; and also assigns a pecuniary reward to enforce its execution. The consequence of this act was so much apprehended by the Bawds of Covent Garden, that upon its commencement, and some little time after, they stopped their infamous practices. But unhappily the execution of this excellent law requires the information of two House-keepers who pay Scot and lot in the parish where the offence is committed: and such is the dread every man is under of incurring the odious name of Informer, that few prosecutions have been commenced upon this act. This the Bawds saw, and availed themselves of it, by returning openly and publicly to their trade of prostitution; and one of them, with an impudence agreeable to her calling, advertized in the News-papers, that she was removed from the Piazzas, Covent-Garden, to Bow street, which she also

inscribed

inscribed under her sign ; and that street is now almost filled *with infamous houses.*

To remove the inconvenience occasioned by the House-keeper's dread of incurring the name of Informer, Mr. Welch proposes,

' That the Keepers of common Bawdy-houses, their Agents, and Servants acting in such Bawdy-houses, being convicted thereof, shall be transported for the term of seven years, according to the laws made for transporting felons ; excepting those servants or agents who shall voluntarily offer themselves to give evidence in his Majesty's behalf, and be accepted by the Justice before whom the charge shall be made ; such Evidences to be imprisoned until the parties so charged shall be tried.

' That every Justice of the Peace, in his respective jurisdiction, be empowered to convene before him, the Constables, or any other peace or parish Officers, of the parish or place where he shall suspect any Bawdy-houses to be kept, and upon their oaths enquire of the truth of such suspicion ; and if such suspicion be confirmed by the oath of any peace or other parish Officer, such Justice of the Peace shall be empowered to enter into such suspected Bawdy-house, and upon his own view apprehend the Occupier of such house, together with the Servants or Agents there acting, and commit them to prison for a time not exceeding three days ; when the parties so committed shall be brought up before the said Justice for further examination ; and the said Justice shall be empowered to summon before him such person or persons whom he shall deem to be material evidence in his Majesty's behalf, to prove the truth of the fact against such Bawds, their Agents, and Servants ; and if such parish or peace officers, or such persons whom the Justice shall deem material evidence, shall neglect or refuse to appear before the Justice according to the summons, then such Justice shall issue his warrant to bring such persons before him : and if the parties so convened and summoned, or brought before him by warrant as aforesaid, shall refuse to be examined upon oath touching the premises, (except the people called Quakers) the Justice shall be empowered to commit such persons so refusing to answer, to prison, there to remain until sessions, or until they shall signify to the Justice that they are willing to be examined as the law directs.'

But as Mr. Welch is apprehensive that a regulation of this sort must of course reduce a great number of unhappy young women, who now live only by prostitution, to absolute distress, he proposes an Hospital, to be supported by voluntary subscription, for the reception of such prostitutes, and the orphan and deserted children of the Poor. And he concludes with a particular specification of the causes of Robberies, together with the proposal of some means to prevent them for the future.

We will only observe of this scheme, and others of the like kind which have been lately offered, that if Justices of the Peace, and other subordinate Officers, would diligently, faithfully, and impartially execute

state their duty, the laws in being are sufficient to remedy most of the abuses intended to be removed by these Projectors.

## MISCELLANEOUS.

**Art. 2.** *Letters wrote to the King of Prussia, by a Man of Quality, now upon his Travels through England. Published at the Request made to the Author by several Persons of Distinction here.* 8vo. 1s. 6d. Hooper and Morley.

It is the fate of renowned Heroes, like that of celebrated Beauties, to be pestered with Letters, Odes, Madrigals, &c. in short, to be nauseated with nonsense, in every species of composition. Heroes and Beauties are alike the Toast of every Fool, and the Theme of every Blockhead.

We do not remember to have seen a more impudent puff than the title-page of the pamphlet before us. This pretended Man of Quality, who is upon his travels through England, and who claims correspondence with the King of Prussia, is some dull Scribe, who has spun out a series of Letters, without a single reflection either new or entertaining.

To appear like a man of fashion, he has interlarded his pages with scraps of French and Italian, and affects great knowledge of the manners and customs of the Continent. His professed design is to give the King of Prussia an exact account of the English nation; a task for which he shews himself by no means qualified. He has retailed some few common-place observations on the characters of the English; then, with all the freedom of a man of quality, he makes a desultory bound, and argues in favour of a standing army, with all the fervility of a Polish peasant.

**Art. 3.** *A Treatise on the better Employment, and more comfortable Support of the Poor in Workhouses. Together with some Observations on the Growth and Culture of Flax. With divers new Inventions, neatly engraved on Copper, for the Improvement of the Linen Manufacture, of which the Importance and Advantages are considered and evinced.* By William Bailey, Member of the Society for promoting Arts and Commerce. 8vo. 2s. Doddsley.

The subjects considered in this Treatise are of the utmost importance, as they tend to promote the trade and commerce of the kingdom in general, and the happiness of the poor in particular. It has for some time been a general complaint, that the Workhouses erected for employing the Poor, have been far from answering their original intention, and that a reformation is absolutely necessary. To effect this desirable end is the intention of Mr. Bailey's plan; which, if carefully followed, will render these houses proper schools to train up the children of the poor to religion, sobriety, and industry, who would otherwise be brought up in sloth, ignorance, and vice. They

‘ They will likewise be nurseries for Spinners, Weavers, and other artificers in the woollen, linen, and cotton manufactures, and give occasion to the exercise of many other trades and useful employments. And when industry is thus planted in different counties and parishes, it cannot be doubted but it will soon take root, and spread by degrees over the whole kingdom.

‘ The sick and feeble Poor will be relieved, and comfortably supported, with all sorts of necessaries, and physic proper to their several complaints, and due and regular attendance given them by Physicians and Nurses.

‘ The strong and robust will be well fed and clothed, by the profit of their own labour; the infirm and tender will be employed only in such work as they are equal to, and as may be conducive to their health and happiness.

‘ Infants will be preserved from filthiness, diseases, and premature death;—and controversies and expensive law-suits for obtaining settlements, with the trouble and expence of removing straggling Poor, will in a great measure cease.’

These are surely motives sufficient to induce those who have the care of the Poor committed to them, to make trial of the method laid down by Mr. Bailey; especially as the Society for the Encouragement of Arts, Manufactures, and Commerce, has offered large Premiums for encouraging attempts of this kind. It is indeed urged, that most proposals promise more in theory, than they actually perform in practice. But suppose this to be true with regard to the plan before us; yet surely if only a few of those advantages result from it, they are inducements sufficient for carrying it into execution. Some difficulties would doubtless attend it, and some care would be necessary in the Guardians of the Poor to establish it. But the former might be easily surmounted, and surely no public spirited person who has the least remains of moral virtue, will refuse his assistance to establish a plan which promises so many advantages to Society.

With regard to the observations on the improvement of the linen manufacture, they justly merit the attention of all who are desirous of promoting the wealth and happiness of this kingdom: especially as our neighbours on the Continent are at present endeavouring to establish the woollen manufacture in their respective countries.

*Art. 4. Enarratio & Comparatio Doctrinarum moralium Epicuri & Stociorum.*

*Dissertatio, quæ Præmium, à viris Honorantissimis Ed. Finch, Tho. Townsend Baccalaureis Med. Cantabrig. propositum, retulit, In Scholis publicis recitata. Kal. Julii, 1754. A Johanne Foster, A. M. Coll. Regal. Socio. 4to. 6d. T. Payne.*

In this ingenious Dissertation, the principles of the Epicurean and Stoic Philosophy are briefly stated, and accurately compared.

The Author observes with great judgment, that it is the business of Philosophy to point out the way to some certain END to which all our thoughts and actions should have reference. With respect to this appointed END, both sects, says he, were in the wrong: as they did not extend their views beyond the narrow limits of mortality. Nevertheless, from these erroneous principles the Epicureans drew just consequences, and the Stoics false ones. The one taught that Virtue *alone* was sufficient to Happiness; the other, that it was only its *chief* ingredient: the one recommended the impracticable task of rooting out our affections; the other, persuaded us only to moderate them. The system of the former, was more for the glory of human nature; that of the latter, more agreeable to truth.

He takes notice of the calumny which each sect threw upon the other, and of their wilful misrepresentations of each others tenets. In the conclusion, he observes, that the antients separated Ethics from Divinity: and that though the Stoics often spoke with reverence of a God, they nevertheless drew no deductions from the contemplation of the Divine Nature, which might tend to open the view of a future state, and improve the morals of mankind: from whence, their rule of conduct became as imperfect as that of Epicurus, who almost denied the existence of a Deity. From these considerations, says he, it evidently appears, how much Philosophy was deficient in strength and dignity, before Religion was introduced to bring it to perfection.

This little tract is written in elegant and classical Latin; but as it is a language with which many Readers may be unacquainted, we refer those who are desirous of further satisfaction on this subject to Miss CARTER's excellent INTRODUCTION to her Translation of EPICUREUS.

Art. 5. *Outlines of a System of Vegetable Generation.* By Dr. J. Hill. Illustrated with Figures. 8vo. 2s. 6. Baldwin.

'No more,' says our Author, 'is attempted here, than to lay down the sketch, or first design of a method, in which this subject may, perhaps, be traced successfully: outlines which the ingenious are invited to assist in filling. The course of Nature is here followed (faithfully if imperfectly) only in one plant\*; and what advances are made, have been the result of a few months observation under a single hand: years, perhaps ages, are required to pursue it thro' the several orders of the vegetable system!'

The inquisitive Naturalist will, we apprehend, find in this performance, several hints that may be useful to him in the conduct of his researches: nevertheless it is future experience that alone must determine the rectitude of the Doctor's system.—Indeed it is but justice to acknowledge, that the pen of this multifarious Writer is never more happily employed than in the pursuit of Nature, and Nature's Laws.

\* *Amaryllis Spotha multiflora*, corollis Campanulatis æqualibus, genitalibus declinatis, Linn. Sp. 293.

- Art. 6. *A Genuine and Particular Account of the late Enterprize on the Coast of France. By an Officer. In a Letter to a Friend.* 8vo. 1s. Griffiths.

Authentic, and very well written.

- Art. 7. *An Exact Account of the late Expedition, with the Particulars thereof. In a Letter from an Officer to his Friend in London.* 8vo. 1s. Wilkie.

This agrees, very nearly, with the foregoing account, as to the *facts*, but is a very different performance with regard to the *manner* in which the facts are related: it wants all the spirit, and the genteel, easy expression, for which the *genuine* account has been distinguished.

#### POETICAL.

- Art. 8. *Odes of Anacreon.* 4to. 1s. Ruffel.

This endeavour is a wretched Translation of the twenty-seven first Odes of Anacreon, which are here *turned* into English Rhyme, without the least particle of Anacreon's sweetness or elegance. Perhaps the ostentation of translating Greek, may have seduced some Strippling to so unequal an attempt, but if he had ever read any former translation of this Author, it is amazing how he came to publish a version which shews him to have neither genius, ear, nor taste for poetry; and sometimes, indeed, not English enough for tolerable prose. Yet if his purpose were to shew us, how greatly an excellent original may be degraded by an execrable translation, he has abundantly fulfilled it. We shall not, in defence of our censure, select the very worst [as he has mangled it] but one of the shortest Odes of his murdering; and to extenuate the malice of it, as much as possible, let it be committed only

*Upon his DREAM.*

On purple tapestry, brisk and gay  
With wine, at night I sleeping lay:  
Midst virgins, sporting on the plain,  
A swift long course I seem'd to strain.  
Some boys more soft than Bacchus near  
Envyng my pastime with the fair,  
In laughter loud, and bitter jest,  
The malice of their hearts express.  
The girls I strove to kiss, but they,  
With sleep fled from me all away.  
Thus left alone, and sad, I fain  
Would close my eyes to sleep again.

- Art. 9. *Olinda and Sophronia. A Tragedy. The Story taken from Tasso.* By Abraham Portal. 8vo. 1s. 6d. Graham.

We have read this play with more pleasure than we have received from the perusal of any late performance of the kind, that hath obtained

*tained the sanction of the Theatre*, as Mr. Portal expresses it. This piece was never offered to the Managers, we are told, from a persuasion that a modern audience would never relish the strain of piety which runs through many of the scenes. The Author was likewise justly apprized of some other circumstances which seemed likewise to disqualify his piece for succeeding on the stage: take the objections in his own words.

' They [the Author's friends] have thought likewise some of the speeches too long for *rehearsal* on the *Stage*. The latter of these objections I might, at the expence of a little labour, have removed; (though in its present circumstances it was judged unnecessary): But with respect to the *former* and main objection, I am particularly unfortunate; since I can only ask pardon for a fault which I cannot bring myself to amend, or even repent of. These objections then remaining do, I am sensible, render this play unpromising for a *Manager's* approbation; but notwithstanding I flatter myself they do not lie equally strong against its *publication*: and though it might run the hazard of being d——d in a *theatre*, it may afford a rational and agreeable entertainment in the *Closet*; where vicious fashion does not tyrannize, and where men need not blush to appear pleased with *natural sentiment*, or touched with *just distress*, though the former proceed from a mind tinctured with *devotion*, and the latter be supported on principles worthy a *Man* and a *Christian*: and I make no doubt, but that, if this performance should be found not otherwise grossly deficient in language, passion, sentiment, and invention, a large *audience* might be picked out for it in Great Britain, which would *pardon* the *piety* that enters into some of the characters, nay, and like it *better* upon that account. Such therefore, when this piece is published, it may possibly find out wherever dispersed, and so obtain the *separate* suffrages of a number sufficient to preserve the Author's reputation, though they could not be collected into one place. Prompted therefore by this hope, I here yield up my *virgin tragedy* into the arms of the *Public*, hoping it will discover in her at least merit sufficient to entitle her to indulgence, if she has not charms and beauties sufficient to win esteem and admiration.

The Author concludes his preface with a paragraph relating to himself, which, when the merit of his performance is considered, must do him real honour.

' And now I have but one word more to add, which is, that (to the mortification of the Critics) the Author only sues for fame in *forma pauperis*. As he has been educated, and hitherto passed his time, not in the learned and peaceful retreats of the *Muses*, but in the rude and noisy shop of *Vulcan*, his performance is but the effort of almost unassisted *nature*; the solace and amusement of leisure hours.'

We shall here take our leave of this learned and ingenious disciple of *Vulcan*, with only a very short quotation from his truly moral and manly performance, in which he seems to have cast an indignant eye towards some late *famous COUNCILS* of WAR, viz.

What

What cool and wary *counsel* scarce presumes,  
To view with sanguine *hope*, before the fight;  
There \*, in one lucky moment, Fortune gives  
The *valiant arm* t' *atchievs*.——

\* In the field of action.

### RELIGIOUS and CONTROVERTIAL.

**Art. 10.** *A Select Office for the Holy Communion, consisting of occasional prayers and meditations, collected out of such Authors only as are thought to have excelled in this kind of writing; to which are prefixed, some Propositions and two Discourses. Wherein are shewn, the nature, end, and design of the holy communion; the obligations to frequent it, and the qualifications or preparation necessary, in order to a due and worthy receiving it: and that the fears and scruples occasioned by the words of St. Paul, about eating and drinking our own damnation, are groundless. The Communion service likewise is bound up with this book, in order to make it complete.* 12mo. 1s. 6d. Henderfon.

The two Discourses and the Propositions which are prefixed to this work, are plain and practical, and though they contain no new or very accurate illustration of the nature and end of the Holy Sacrament, they are for the most part rational and consistent, free from, and tolerably well exposing, many of the foolish and extravagant notions Christians have formed about it. The Editor, however, has not been so judicious in the more essential part of his work. The prayers and meditations which he has collected relative to the office, have a great deal too much of enthusiastical fervour, false rapture, and downright fanaticism. In meditating on the death and sufferings of Christ, the pious Communicant is to break forth into such flights as these. 'Awake, my Soul, and speedily prepare thy richest sacrifice of humble praise.' 'Let us remember every passage of his love; and be sure that none escape our thanks: let us compassionate every stroke of his death; and one by one salute his sacred wounds: Blessed be the *hands* that wrought so many miracles; and were barbarously pierced with cruel nails: blessed be the *feet* that so often travelled for us: and at last were unmercifully fastened to the cross: blessed be the *head* that was crowned with thorns; the *head* that so industriously studied our happiness: Blessed be the *heart* that was pieced with a spear; the *heart* that so passionately loved our peace.'

This manner of enumerating the externals of our Saviour's person, will be allowed to be extremely low and indecent, and is enough really to make a modest person afraid, as he reads, lest the Author should descend to such particularities as the Moravians are noted for delighting to describe, and dwell upon, in their love-feasts.

\* \* For a considerable Number of other Articles, we refer to the Appendix to our last Volume, just published.

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T · H · E

# MONTHLY REVIEW,

For A U G U S T, 1758.

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*The History of the Life and Reign of Philip King of Macedon, the Father of Alexander.* By Thomas Leland, D. D. Fellow of Trinity College, Dublin. Vol. IId. *See our last.*

**I**N our review of the first volume of this work, we had occasion to regret the scarcity of our learned Author's observations; but we have the pleasure to see, that his spirit rises with his subject, and as the scene becomes more active, his reflections are more frequent, and more animated.

The first volume opened a distant view of Philip's growing power. It shewed him paving the way to tyranny and oppression, by all the crafty arts of intrigue and dissimulation. It represented him pursuing a system of intricate policy, which required all our Historian's judgment and ingenuity, to explain and enliven, by suitable remarks and illustrations.

In the volume before us, Philip's designs become more evident, and his enterprizes more daring and extensive. The boldness of our Author's genius seems rather adapted to themes of this nature, than to those of still speculation. His reflections on the busy part of Philip's character, are spirited and pertinent; and it must be confessed, that he has celebrated his achievements with great force and energy of expression.

Nevertheless, we must again take notice, that he has not made a proper distinction between true and false greatness. It would have been a task not foreign to his subject, or unworthy of his talents,

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‘ had ample and irresistible matter to urge ; that he should trace  
 ‘ the contests between Athens and Macedon from the earliest  
 ‘ date ; establish the right of his country to Amphipolis by the  
 ‘ fullest and clearest proofs ; that he should deprive Philip of all  
 ‘ power of objection or reply ; and that he had no doubt but  
 ‘ that this Prince would feel the whole force of his remon-  
 ‘ strances.’

It must be considered, however, that Demosthenes was under some difficulty as being the last speaker ; and we must observe, that where confidence is rather *acquired* than *natural*, as appears to have been the case with Demosthenes, a new audience, or a change of place, will occasion a public Speaker, who has been used to harangue, to experience all the perplexities of a young beginner ; neither will he be able to surmount them, till time has made those objects which disconcerted him, familiar to his notice.

Our Author throughout, seems inclined to think favourably of the integrity of Demosthenes. He has, indeed, taken notice, that his rival Æschines accused him of corruption ; but he makes no mention of the heavy charge which Plutarch brings against him. That Historian, however, speaks of him as one, through avarice, open to corruption ; and he has recounted an incident, too tedious for us to relate, by which the Orator forfeited his reputation for incorruptibility, and drew upon himself the sarcasms and resentment of his fellow Citizens.

Having attended Philip through the course of his enterprize against the Phocians, &c. and having opened that Prince's views, and described his actions. with the most just and animated representation, he brings him back to Macedon, and gives a lively picture of his parental care in forming the young Prince Alexander.

‘ At his return,’ says he, ‘ to Macedon, the education of his  
 ‘ young son Alexander, became the immediate object of his re-  
 ‘ gard. The Prince had, from his infancy, discovered a re-  
 ‘ markable nobleness and greatness of sentiment, and a genius  
 ‘ susceptible of the highest improvements and accomplishments.  
 ‘ He was the apparent heir to the kingdom, the power, and the  
 ‘ fame of his illustrious father. The Philosopher Aristotle was  
 ‘ therefore invited to the court of Macedon, and to him was  
 ‘ committed the important charge of superintending the educa-  
 ‘ tion of this Prince, “ that he may be taught,” said Philip,  
 ‘ “ to avoid those errors which I have committed, and of which  
 ‘ “ I now repent.” “ To engage him more effectually to a faith-  
 ‘ ful and diligent discharge of this great trust, Philip loaded  
 ‘ Aristotle with favours worthy of the generosity of the King,  
 ‘ and

and the merit of the Philosopher. He caused Stagira, the city which gave birth to Aristotle, and which had shared the common fate of the Olynthian territories, to be rebuilt, and the inhabitants, who were now slaves or fugitives, to be restored to their original settlements and privileges: and there set apart a spacious park, laid out into shady walks, and ornamented with statues and seats of marble, for the use of the Peripatetic Sages, who were there at full liberty to pursue those exercises which gave the title to their sect. History has thought it worthy to transmit to us an account of all the persons concerned in the nurture and education of this Prince. Hellanica, the nurse of Alexander, hath not been forgotten, the sister of Clitus, a woman to whom the grateful Prince shewed the utmost attention in the midst of all his conquests. A Governor, named Leonidas, had ever attended him; a man naturally austere, but virtuous and brave; rigidly scrupulous, and careful of the most minute particulars relating to his charge. Nothing superfluous, nothing that administered to vanity or luxury, was ever suffered to approach the Prince's apartment by this exact inspector. In some religious rite, Alexander was observed by Leonidas to make use of more incense than seemed necessary on the occasion, and told, with some severity, "that it would be time enough to be thus lavish of perfumes, when he was master of the country that produced them:" which occasioned the Prince, when he had afterwards conquered Arabia, to send Leonidas a large quantity of these perfumes, "to engage him (as he said) to make his offerings to the Gods with a more liberal hand." He had another Governor, Lyfimachus of Acharnania, who seems to have been recommended by his age and attachment to his Pupil. He called Alexander Achilles, Philip Peleus, and himself Phoenix. This flattering application recommended and endeared him to the King of Macedon, who had that paternal tenderness which made him feel a sensible delight in all praises that seemed to promise that his son should surpass him in the glory of his actions. Aristotle, on his part, laboured to improve and adorn the mind of Alexander with every kind of knowledge suitable to a Prince. That logic, for which his sect was famous, was neither wholly neglected nor minutely inculcated. What the Philosopher more insisted on, was to give the Prince a perfect knowledge of the human mind, to explain all the objects which affected it, and the motives by which it is determined. The three books of rhetoric, which he afterwards dedicated to Alexander, were an abridgment of those lectures on eloquence, which he had given to the Prince, to compleat him in that branch of knowledge, of which he had already received the rudiments from Anaximenes of Lampia-

cus. Thus the first care of his teachers, was to form this Prince to speak with grace, propriety, and force. Nor is it probable, that they had less attention to teach him an equal propriety of action and conduct, in the elevated station in which he was at some time to appear. But those studies, which might inspire him with great and exalted ideas of glory and heroism, seem to have been the particular delight of Alexander, if we may judge from that remarkable veneration which he ever expressed for the works of Homer.

The learned Writer once more leads his Hero forth to conquest. He gives an account of his Scythian expedition, &c. describes his intrigues in Greece during that time, and the opposition and check which he met with from the Athenian Orator.

Here he takes occasion to censure some reflections of the Lord Bolingbroke, who, speaking of Demosthenes, says, "Haranguing was, no doubt, the least part of his business, and eloquence was neither the sole nor the principal talent, as the stile of Writers would induce us to believe, on which his success depended." From this sentiment our Author appears to differ, in our judgment, without reason; and he concludes, that 'we may safely concur with the general voice of Historians, in ascribing the success of Demosthenes to his abilities as a public Speaker.'

But this conclusion seems to us altogether equivocal, and neither to acquiesce with, nor contradict, his Lordship's reflection. For though it is true, that the Orator's success was, in a great measure, owing to his abilities as a public Speaker, yet it appears equally true, that eloquence was neither the sole, nor principal talent on which it depended. He must, as the noble Writer observes, "have possessed an immense fund of knowledge." Eloquence is but the channel to convey it. He must therefore have been master of other previous arts, such as a thorough knowledge of his own and other States, with their dispositions, interests, &c. before he could have an opportunity of displaying his eloquence; and these were certainly the principal and essential talents which contributed to his success, since without them he could never have exerted the other.

Our Historian having drawn a spirited description of Philip's last victory, which decided the fate of Greece, is led to the following admirable reflections.

' Thus fell the great and illustrious nation of Greece; and, in one fatal day, saw her honours and liberties wrested from her by a people, who had, for ages, acknowledged her superiority, and courted her protection. The virtues of her sons  
' had



aspired, says our Author, to lead the powers of Greece into Asia; elevated with the mighty hopes of shaking the throne of the great King of Persia. His observations on the state of Persia merit attention.

‘ The weak and injudicious attempt of Xerxes to conquer Greece, had inspired its several inhabitants with the warmest resentment and impatience for revenge; which the Persians themselves, by their corruptions, contributed to keep alive. When Princes, either through inattention, defect of judgment, or the want of virtue, suffer their subjects to sink into all the excesses of effeminate luxury; from such subjects they are not to expect generous sentiments, or great and gallant actions. Ruin and slavery, the natural and necessary consequences of such corruptions, must, at last, fall with all their weight to crush the men who abandon themselves to the selfish and sensual passions. Politicians may, for a while, suspend these fatal effects, by introducing foreign forces to defend those who have lost that spirit which should prompt them to fight their own battles: but this, although it may delay, only serves to render their destruction surer. Such was the case of the Persians: they hired Greek troops; they maintained them in the exercise of their discipline; they made them intimately acquainted with their country and their manners, witnesses of their errors, their corruptions, and their weakness. When at any time these Greeks returned into their own country, they never failed to expatiate on these with contempt and indignation; and were eternally prompting and encouraging their fellow-citizens to march against their old enemy, and to subvert that unwieldy empire, which was already on the point of sinking under its own weight.’

A war against the Persians, says our Author, who had profaned and destroyed the Grecian temples, was considered as a kind of religious war, which seemed naturally to devolve to a Prince who had already been crowned with such extraordinary success in his attempts to vindicate the honour of the Gods; nor could any man of his time be supposed so capable of undertaking the conduct of this arduous enterprize, as the renowned King of Macedon. All the Grecians were sensible, and some by melancholy experience, that in the knowledge of military affairs, no man could stand in competition with Philip. Vigilance, address, quickness in execution, authority in commanding, the art of forming and disciplining forces, deep penetration, indefatigable vigour, and consummate valour, were all so conspicuous in this exalted character, that it was impossible for them to hesitate a moment in the choice of a Commander.

Here

Here the Author has obliged us with an excellent Note, in which he has done justice to the magnanimous King of Prussia, and drawn a kind of parallel between him and Philip.

‘A scrupulous regard,’ says he, ‘to systematical rules, and pedantically reducing war to a science, sometimes proves a fatal enemy to that enthusiastic ardour, some spark of which must necessarily have a share in greatness of all kinds, and particularly in military greatness. Where the lively sense of honour is wanting, and the true patriot-spirit which should animate a soldier, it may serve to extinguish the sense of shame, and the fear of disgrace, by affording a fair pretence for justifying an instance of inactive conduct, or the declining an hazardous and dangerous enterprize. — But, when an exact knowledge of the military art is united with more elevated qualities, then it becomes really valuable. Of this the present age hath an illustrious instance in a Prince, who must be acknowledged to bear a strong and striking resemblance to the Macedonian, in all the bright and glorious parts of his character; to possess the same exalted genius, the same penetration, the same indefatigable vigour, the same firmness and greatness of mind, the same boldness in enterprize, the same taste for the polite arts, and the same regard to learning and its professors. Like Philip, in his most distressed condition, his abilities have been employed in bearing up, with an unconquered spirit, against the united powers of many different enemies, surrounding him with their formidable numbers. — But, as his difficulties have been infinitely greater, so his abilities, in triumphing over them, have hitherto appeared unparalleled. The present age beholds them with astonishment: posterity must speak of them with delight and admiration.’

We shall conclude this article with the ingenious Writer’s summary of Philip’s character.

‘In a word, his virtues and vices were directed and proportioned to his great designs of power: his most shining and exalted qualities influenced, in a great measure, by his ambition: and even to the most exceptionable parts of his conduct was he principally determined by their conveniency and expediency. If he was unjust, he was like Cæsar, unjust for the sake of empire. If he gloried in the success acquired by his virtues, or his intellectual accomplishments, rather than in that which the force of arms could gain, the reason, which he himself assigned, points out his true principle. “In the former case,” said he, “the Glory is entirely my own; in the other, my Generals and Soldiers have their share.”

*The Case of the Demoniacs mentioned in the New Testament: four discourses upon Mark v. 19. With an Appendix, for farther illustrating the subject. By Nathaniel Lardner, D. D. 8vo. 2s. 6d. sewed. Henderfon.*

THE subject treated of in these discourses is attended with very considerable difficulties, and has often employed the thoughts and the pens of Divines and Commentators. Our learned Author has considered it with great freedom, candour, and modesty; but does not appear to have thrown much new light upon it, or, indeed, to have advanced any thing *material* that has not been already advanced. We shall, however, give our Readers a short view of what he has said.

There are two different opinions, he observes, concerning those unhappy persons, who are spoken of in the New Testament as *possessed of Devils*: the one opinion general and common, the other less general, and somewhat uncommon. The most common opinion is, that these persons were possessed and inhabited, governed and influenced, by some evil spirit or spirits; there having been in some of them one, in others many of these evil spirits. The other opinion is, that these cases were distempers only, which the human frame is subject to in this state of mortality, through its weakness and imperfection, the accidents it is exposed to, the temper of particular constitutions, the influences of diet, and other natural causes.

It was the prevailing opinion, the Doctor tells us, in the days of our Saviour and his apostles, that those bodily disorders were caused by evil spirits; and as the unhappy persons themselves, and their friends, attributed these disorders to Satan, and demons under him, our Saviour often adapts his expressions to that opinion, without countenancing or approving it.

The more just and probable account of the matter, our Author thinks, is, that the afflictions which those persons laboured under, who among the Jews were said to have a demon, or unclean spirit, were mere bodily distempers and indispositions. This opinion he endeavours to support by the following considerations.

‘ It having been in those times,’ says he, ‘ a very common opinion, that there were many evil spirits in the region of the air; it is not at all strange, that many people should live under apprehensions of suffering from them.

‘ And many might be induced to ascribe to such spirits, and to their power and influence, several indispositions, and other calamities

calamities that beset them. Moreover, some persons of a speculative and philosophical temper might think it best to cherish this opinion among the people, with a view to subserve divers ends and purposes, which they deemed innocent and useful: one of which might be promoting the belief of the existence of spirits, or invisible Beings. Some there were, as the Sadducees among the Jews, who denied the existence of angels, and the souls of men after death. The Pharisees therefore, and some others, might lay hold of, and encourage the notion, that many bodily disorders were owing to evil spirits, the better to secure the persuasion of their real existence. For effects cannot be without causes. If such affecting disorders proceeded from spirits, they have a being, though they are not visible,

This therefore may in some measure help us to account for the prevalence of this opinion, though it had no good foundation.

2. I observe, secondly, that the chief foundation of the opinion, of real possessions, may be called in question.

By the principal foundation of this opinion I mean the supposition of *the liberty of evil spirits*, either bad angels, or others, to rove about near this earth, in the region of the air.

The Jewish people might be in the right, in supposing, that neither the punishment of the fallen angels, nor bad men, was completed before the day of general judgment. But does it thence follow, that till that time they were at liberty to go where they thought fit, and to do all the mischief they pleased, or were able to execute? St. Jude speaks indeed of the fallen angels being *reserved unto judgment*. But how? It is under confinement. His words are, ver. 6. *And the angels which kept not their first estate, but left their own habitation, he has reserved in everlasting chains under darkness, unto the judgement of the great day*. And St. Peter: *God spared not the angels that fell, but delivered them into chains of darkness, to be reserved unto judgment*. 2 Ep. ii. 4.

However, possibly, this argument may not be reckoned conclusive. For though many of the fallen angels are so confined, yet the expressions of St. Jude and St. Peter need not be understood absolutely, and universally. For Satan is spoken of as our *adversary, like a roaring lion, walking about, seeking whom he may devour*.

That therefore is all, which I have chosen to say: *that the principal foundation of this opinion may be called in question*: not

‘ not intending to deny the liberty of Satan, and some other  
 ‘ evil angels, to tempt and annoy men, with the divine per-  
 ‘ mission. At the same time, I perceive not any clear evidence  
 ‘ of the permission of such numbers of evil angels to act upon  
 ‘ this earth, as the common opinion supposes,

‘ But, if by *demons* be meant other evil spirits, different from  
 ‘ fallen angels, then the supposition of their liberty seems to be  
 ‘ altogether without foundation. In Isa. lxiii. 16. the Jewish  
 ‘ people are introduced by the prophet, owning, that Abraham  
 ‘ was ignorant of them, and that Israel did not acknowledge them.  
 ‘ If good men are not allowed after death to concern themselves  
 ‘ in the affairs of this world, not so much as of their own de-  
 ‘ scendants; how can it be reasonable to think, that bad men  
 ‘ are permitted, after death, to concern themselves in our af-  
 ‘ fairs, for injuring and tormenting us !

‘ Allowing evil spirits the liberty just mentioned, and also the  
 ‘ power of inflicting some evils on men ; it does not follow  
 ‘ that ever there were any possessions, in the strict and gross  
 ‘ sense of the word ; that is, evil spirits, actuating and inhabit-  
 ‘ ing the bodies of living men upon this earth.

‘ 4. It does not appear, that the common opinion of posses-  
 ‘ sions has any support and countenance in the Old Testa-  
 ‘ ment.

‘ Satan, it is true, is there represented as the great enemy and  
 ‘ seducer of mankind. He tempted Job, and was permitted to  
 ‘ bring upon him divers losses, and calamities. Still his power  
 ‘ received farther enlargement. And then Satan *went forth*  
 ‘ *from the presence of the Lord, and smote Job with sore boils*  
 ‘ *from the sole of his foot even unto his crown.* Job ii. 7. Here  
 ‘ is a particular case, and it is very affecting. But yet it comes  
 ‘ not up to possession : seizing the body of a man, discomposing  
 ‘ his mind, and acting him at will and pleasure.

‘ 1 Sam. xvi. 14. It is said of Saul, *that an evil spirit from*  
 ‘ *the Lord troubled him* : that is, he contracted a melancholic  
 ‘ habit and disposition. For it was often soothed by music. Said  
 ‘ his attendants : *Let our Lord now command his servants to seek*  
 ‘ *out a man who is a skilful player on a harp. And it shall come to*  
 ‘ *pass, that when the evil spirit from God is upon thee, that he*  
 ‘ *shall play with his hand, and thou shalt be well.* David was sent  
 ‘ for. *And it came to pass, when the evil spirit from God was*  
 ‘ *upon Saul, that David took an harp, and played with his hand.*  
 ‘ *So Saul was refreshed, and was well, and the evil spirit depart-*  
 ‘ *ed from him.*

‘ Neither

‘ Neither this, then, nor any thing else mentioned in the Old Testament, that I can recollect, countenanceth the supposition of that terrible case, which seems to be implied in the real possession of evil spirits.

‘ And it is not unreasonable to conclude hence, that the notion of possessions was received by the Jews from the Chaldean or Greek Philosophers, after the shutting up of the canon of the Old Testament by the ancient Prophets.

‘ 5. We find not any instances of possessions by good angels, or other good spirits. Why then should possessions by evil spirits be allowed of? Can it be reasonable to suppose, that Divine Providence would permit evil spirits to have more power to do evil, than others have to do good?

‘ There has been an opinion, maintained by some, that every man has a tutelar or guardian angel. Others have supposed, that every man has two angels attending him, one good, the other bad: each suggesting to him counsels and warnings, according to their several dispositions, one wishing his welfare, the other waiting for his halting. But these opinions, (though destitute of all good authority,) do not amount to the thing which are speaking of. Nor are they by any means so unreasonable.

‘ 6. Possession by evil spirits is a thing in itself absurd and impossible, at the least unreasonable, and not to be supposed, unless there be clear and full proof of it. Which, I think, there is not.

‘ Man consists of soul and body. And it seems to be unsuitable to the wise methods of Providence, that other spirits should enter into any man, without his consent, and actuate and govern him. *There is a spirit in man, and the inspiration of the Almighty giveth him understanding.* Job xxxiii. 8. *The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?* Prov. xviii. 14. The same wise man speaks of *the spirit of a man that goeth upward.* Ecc. iii. 21. And St. Paul: *What man knoweth the things of a man, save the spirit of man that is in him.* 1 Cor. ii. 11. I refer also to Matt. x. 28. 1 Thes. v. 23. 2 Tim. iv. 22. Heb. xii. 9. not now to take notice of any other places.

‘ The Scripture therefore in agreement with Reason, and the general persuasion of mankind, supposes one soul or spirit in a man. And for other spirits to subsist therewith, and to control and actuate all his powers and members, is an incongruity, that ought not to be admitted.

‘ 7. Real

‘ 7. Real possessions seem inconsistent with the goodness of God.

‘ I say, it seems to be inconsistent with the wisdom and goodness of the divine government, to allow of possessions, in the gross meaning of the word. If indeed, there were any clear and undeniable evidences of such a thing, we should be willing to do our best, to reconcile it to wisdom and goodness. But as there is not, that I know of, any clear and undoubted evidence of this fact, and the thing appears to be very strange and shocking; I apprehend, we may say, it *appears* to be inconsistent with the wisdom and goodness of God.

‘ For let any man think with himself, if it be not a strange, and hard case, for a man to be put into the power of evil spirits: or for apostate angels, or other impure and wicked spirits, one or more of them, to be allowed to take possession of him, and to teaze and torment him as they think fit. Is this suited to that state of trial in which we now are? Such unhappy persons, it is true, are not cast into hell, nor fixed in a state of damnation. But apostate angels, or other infernal spirits, are supposed to be permitted to come to him, seize on him, torment and distress him, and that for many years together.

‘ Is this a supposition that should be easily made, or allowed of? Can we fairly reconcile this to the wisdom and equity of the divine government?

‘ Besides, from many things said in the Gospels, it appears, that divers of the persons, there spoken of as *having evil spirits*, were not the worst of men. Yea, for any thing we can perceive, divers of them were honest, virtuous persons. And some had laboured under those distempers, commonly ascribed to evil spirits, from their youth, or from childhood, before they can be supposed to have been guilty of great and heinous transgressions.

‘ This argument, if it does not hold against the supposition, that evil spirits may be sometimes permitted to inflict diseases: certainly has a good deal of force against possessions, especially in the gross sense, in which they have been understood and allowed of by some in late times.

‘ 8. Another argument against possessions arises from the manner in which the persons said to *have unclean spirits*, speak of our Lord Jesus Christ.

‘ For such persons did often bear an honourable testimony to our Lord. Luke iv. 41. *And Demons also came out of many, crying out, and saying: Thou art the Christ, the Son of God.*

‘ But

But it is incredible, that Satan, or any other evil spirits, under his influence and direction, should freely and chearfully bear witness to our Lord, as the Christ.

When the Pharisees reviled him, and said, that he cast out Demons by Beelzebub, the Prince of Demons, our Lord confuted that reflection and charge, by shewing, that the thing was very unlikely. So in Matt. xii. 25, 28. and elsewhere. For the doctrine taught by our Lord being contrary to the kingdom and interest of Satan, it was altogether improbable, that so subtle and malicious a spirit should concur with him for the support of it.

In like manner is it incredible, that any unclean spirits should chearfully bear testimony to Jesus, as the Christ, the Son of God. Therefore that profession, or declaration, did not proceed from such spirits, but from the unhappy, diseased persons, who under their melancholic affections, thought themselves to have Demons, in conformity to the prevailing opinion, though they had not.

This is a much more reasonable way of accounting for this matter, than to suppose, that evil spirits openly professed Jesus to be the Christ, the Son of God.

Indeed this appears to me a very forcible argument. I have been sometimes apt to think, that this consideration has been overlooked by learned and pious men, who have so readily admitted real possessions.

However, it may be here said, that possibly this testimony was not free and voluntary, but constrained and compelled. To which I answer, that this cannot be said with good reason. Our Lord certainly did not constrain any such to bear that testimony to him, and speak so of him. For he never received it, but disavowed of it, and checked it: though afterwards, when those persons were by his mighty power delivered from the indispositions under which they had laboured, he was not unwilling that they should bear witness to him, as we see in the case before us. *He bid the man go home to his friends, and tell them, how great things the Lord had done for him, and had compassion on him.*

The Doctor observes further, that those persons who are spoken of as having Demons, or an unclean spirit, had some bodily indisposition; some laboured under distraction, others had other disorders; and that it does not appear from the history of these cases, that there was any thing more than bodily indispositions, and that discomposure of mind, which usually accompanies them.

What necessity, therefore, for the supposition of the agency or interposition of evil spirits?

He proceeds now to consider the objections to his opinion, or the arguments in favour of real possessions, and takes notice of the four following. 1. There might be such cases in former times, though there are none now. 2. There are divers things said of those persons who were called Demoniacs, which are very difficult, or even impossible to be accounted for; but by the supposition of real possessions, or the operation and interposition of evil spirits. 3. The Evangelists appear to have believed, that these persons had really one or more unclean spirits. 4. Our Lord himself does not oppose the opinion of real possessions, as he would have done, it is likely, if not true.

To the first objection, viz. That tho' such things may not be allowed of in the common and ordinary course of Divine Providence, they might possibly be permitted at the time of our Saviour's appearance, when there was an uncommon and effectual remedy at hand; the Doctor answers, that this supposition does not suit the histories related in the Gospels: for these cases do not there appear to be extraordinary; but are looked upon by every body as ordinary and usual things. No one expresses a surprize that such people are brought to Jesus. His enemies never mention it as a reproach and dishonour to him, that their country was then infested with evil spirits. If people have been all on a sudden seized with disorders never heard of among them before, and if such cases had been numerous, it would have occasioned the utmost astonishment, and have raised a loud and general clamour. But there was no ground for such a charge; it was never mentioned; it was impossible to be made: for such cases were well known, and are spoken of by other Writers contemporary with the Evangelists, by Josephus, and others, as common in Judea and elsewhere, not only at that time, but also before and afterwards.

But, secondly, it is said, that divers things appear in the history of these persons, which are very difficult, if not impossible to be accounted for, but upon the supposition of real possessions, or at least the interposition and operation of evil spirits. First of all it may be said: if there was no agency of evil spirits, how came it to pass that this opinion so prevailed, as it did? And how came it, that many persons thought themselves to be possessed by evil spirits? To this the Doctor answers, that it is no uncommon thing for opinions to prevail in the world, which have no solid foundation. How many have been disposed to ascribe the diseases of the human body, and other disastrous events in the world, to the planets or other stars! It was for a  
long

long time a very common opinion, that spirits of inferior orders, in a manner filled the region of the air: and many distempers were ascribed to their influence. When such an opinion prevailed, it was very likely that some, who fell under grievous distempers, should think themselves harrassed and tormented by evil spirits, and upon some occasions speak in conformity to their inward apprehensions. This, particularly, was the case of the man, called Legion, and perhaps of many others, who were under a deep melancholy.

But how came these persons who are said to have evil spirits, to know Jesus to be the Christ, if they were not under the influence of evil spirits, of great knowlege, as well as much power?—The Doctor thinks, that these persons knew Jesus to be the Christ, the Son of God, in the same way that others did. The expectation of the coming of the Messiah had been for some time very common, and even universal, founded upon just interpretations of the ancient Prophets, which were publicly read in the synagogues, and were in the hands of all men. These people, before they were seized with the disorders which they now laboured under, were well apprized of the common notions concerning the greatness of the Messiah, which were allowed by the Jews in general. It is not at all strange, therefore, that they should bear testimony to him.

All those said to have evil spirits were not discomposed in mind. Many of them were epileptical, or paralytical. These, undoubtedly, enjoyed, at some seasons, the free use of their senses and understandings, and might discern the evidences of our Lord's great character: and being sincere and honest, might be disposed to own it, and declare the sense of their minds. But thinking their distempers to be owing to the operation and influence of evil spirits, they affect to speak in their name.

To the third objection, viz. That the Evangelists seem to have believed real possessions, &c. the Doctor answers, that this cannot be denied, and that it needs not be contested. Nor ought this, he says, to be thought strange, even supposing, that there was no agency or interposition of evil spirits. For the opinion of possessions being common at that time, and generally admitted by the knowing, as well as by others, it is no wonder that the Evangelists should be of the same sentiment. The twelve Apostles of Christ were unlearned men; our Lord chose to have such for Apostles; and he did not teach them a Philosophy, but Religion: and, indeed, if the Evangelists had appeared to know more than others in this and other points of philosophical nature, it might have diminished the credibility of their History. If they had been wiser and more knowing than most others, and

even than the knowing and learned of that time, some would have been apt to charge them with art and contrivance in the main parts of their History.

To the fourth objection our Author answers, That tho' our blessed Lord undoubtedly knew the truth of the case, yet he was not therefore obliged to speak his mind, or to correct every false and mistaken notion among the people whom he taught. He was concerned in a design of the utmost importance, that of teaching the principles of true Religion, and recommending them by works of mighty power, and great goodness. When any afflictive cases were brought to him, it was sufficient to heal them, to whatever cause they were ascribed. It was expedient not to enter into any debate upon that head: it might have diverted him from his main work.

In the Appendix, our Author, for the further illustration of his subject, makes remarks upon two passages of Josephus concerning Demoniacs, and explains several texts of the New Testament in relation to them. But the general view we have given, will be sufficient, we apprehend, for most of our Readers.

*A Specimen of true Theology, or, Bible Divinity: in which the benefits of Christ's Redemption made known, fairly, and plainly; from the Holy Scriptures alone; become the most powerful motive to all sincere Christians, constantly to persevere in the true faith and practice of the Gospel Covenant. And at the same time the most natural, most awful, and most merciful Warning and Call to mere nominal Christians; unbelieving Jews; and sinners of all kinds and degrees. By a Searcher after Religious Truth, and a Well-wisher to all Mankind. 8vo. 2s. Whiston.*

IT is not easy to know what the Author of this confused piece of Bible Divinity, as he calls it, aims at. He sets out, however, with endeavouring to raise his Readers expectation of something very great and uncommon to be performed by the help of this truth, viz. That there is an Unity and Concord of all God's Attributes. 'The holy scriptures,' says he, 'may be truly and readily understood, if we duly search them by that most certain test of all religious truth, namely, the Unity and Concord of all God's Attributes—This *infallible* test will most readily and certainly lead us to the true knowledge of the most important truths regarding the salvation of all mankind in *various* degrees.' These wonder-working words, Unity and Concord of Attributes,

butes, are every now and then repeated, like a spell or charm, to raise up some surprizing truth or tenet. One of these principal and favourite tenets which make up his Bible Divinity, seems (for he is far from speaking clearly or consistently of the matter) to be this, viz. That all mankind will be finally saved in *some* degree, on faith in Christ, and *sincere repentance*. Thus, speaking of the comfort we may receive from the Attributes of God acting in Unity and Concord, he says, ‘For in his (Christ’s) gospel, we are most plainly and expressly assured by Christ himself, that all mankind will be *finally* saved in *some* degree on faith in him, and sincere repentance—*Whosoever shall call on the name of the Lord shall be saved*.’ Thus the great Erasmus understands this scripture, *Si quis vel ab extremis inferis intendat ad Dominum clamorem, vivā adhuc scintillā fidei, exauditur. Misericordia enim Domini superexultat iudicio*. Erasmus.—If any one shall cry unto the Lord, even from the lowest pit of Hell, with a remaining spark of faith, the Lord will hear him and will help him. For the mercy of God glorieth over judgment.’

In another place, speaking of the mission, incarnation, sufferings, and death of Christ, he says, ‘And all this for the *salvation* of every individual of mankind, in *various* degrees, who *were universally* become servants of sin, through Adam’s transgression.’ Sometimes, as in this place he speaks of this *salvation* as purchased for all mankind, without mentioning the terms of faith, or repentance, or both. So again he asserteth elsewhere, ‘God gave his only begotten Son to die in the behalf of *all sinners*, and in *full satisfaction* to his Divine justice for *all the sins* of the *whole* world, as we find it revealed throughout the sacred writings.—So that no *one* of God’s rational creatures shall utterly perish.’

If we understand our Author right in the distinction he makes, the salvation spoken of here, is what he terms *absolute* in opposition to that of believers in Christ, which he calls *conditional salvation*. But as we cannot be positive, that we mistake not his meaning, let our Readers take the following extract, which, if he be intelligible any where, may shew them his sentiments on this head.

‘He gave him for *us all*,’ (says he) ‘*absolutely* for all *rational spirits* in *some* degree, and *conditionally* for the salvation of the *whole man* in an *high* degree, both in spirit, in soul, and in body.’

‘Nevertheless, as we are all prone to evil, through the great corruption we are tainted with from Adam’s sin, so those who continue to live wickedly, must expect to suffer in *proportion* to the things done in the body, before the *rational spirit* can

‘ be delivered out of torment, and be admitted to ease; but the  
 ‘ holy scriptures assure us, that the time will come, when the  
 ‘ rational and immortal spirits of *all the wicked of all mankind*,  
 ‘ shall repent and confess Christ, either *here or hereafter*, and  
 ‘ shall be delivered out of torment, and admitted to ease through  
 ‘ Christ’s imputed merits, and that the spirit or reasonable soul  
 ‘ of every man shall return to God who gave it. And we be-  
 ‘ lieve, with Erasmus, *Si quis vel ab extremis inferis intendat ad*  
 ‘ *Dominum clamorem vivā adhuc scintillæ fidei, exauditur. Mi-*  
 ‘ *sericordia enim Domini superexultet iudicio.* Every individual  
 ‘ of sinful mankind will finally, through Christ’s merits, be re-  
 ‘ ceived again into the favour of his Almighty Father, and in  
 ‘ some degree partake of happiness to all eternity. And this we  
 ‘ think the holy scriptures do every where plainly point out and  
 ‘ declare to us, in a multitude of passages.

‘ The salvation of all mankind, in some degree, was God’s  
 ‘ design from the beginning; it was promised in his only beloved  
 ‘ Son, before the foundation of the world; it seems every  
 ‘ where pointed out in the holy scriptures, that the salvation of  
 ‘ the rational spirits of *all mankind*, was the *absolute* design of  
 ‘ God in his beloved son from the beginning. If so, we may be  
 ‘ assured, that what God has thus taken under his protection,  
 ‘ can never utterly perish. God spared not his only-begotten  
 ‘ Son, but gave him for us *all*; *absolutely* for the rational spirits  
 ‘ in *some* degree, and *conditionally* for the salvation of the *whole*  
 ‘ man to an *high* degree. Not to believe the absolute salvation  
 ‘ of all mankind in *some* degree, on *faith* in Christ, and sincere  
 ‘ repentance, after suffering, according to the things done in the  
 ‘ body, seems to me against all reason and true religion, because  
 ‘ such an unbelief seems quite contrary to the word of God, his  
 ‘ great mercy and goodness every where revealed throughout  
 ‘ the whole Bible.’

Our Author reckons the Jews in the number of those who  
 shall *finally* be saved in *some* degree, or partake of the *absolute*  
 salvation; but if they continue Jews to the end of their days,  
 they are never to partake of the salvation by Christ, or the *con-*  
*ditional* salvation; but can only have a *low* degree of salvation.  
 Upon this subject he takes occasion to deliver his sentiments  
 concerning the naturalizing of Jews, or any attempts to gather  
*them* together, who are dispersed by the will of God. He ha-  
 rangues most vehemently, and in a most *unchristian* manner, we  
 think, against such an attempt. ‘ As to the Jews,’ says he,  
 ‘ they cannot become a nation again, or so much as be gathered  
 ‘ up, while they remain Jews; and until they embrace Chris-  
 ‘ tianity, they will remain, under the great wrath of God, a most  
 ‘ despised race of people, scattered over the face of the earth :  
 ‘ for

‘ for such is the will of God, as declared by their own prophets;  
‘ by Christ himself, and his apostles: Christians ought not,  
‘ therefore, to attempt to lessen that wrath of God against the  
‘ Jews, gathering them together by acts of Parliament, while  
‘ they yet remain Jews.’

Our Readers would perhaps willingly excuse our saying any thing more of this performance. The conclusion of it, however, is too particular to be passed by. It contains our Author’s sentiments of the Holy Trinity, and is, perhaps, as curious an attempt to speak with some tolerable propriety on that article of mysterious orthodoxy, as can be met with.

‘ Thus has the Holy and Ever-blessed Trinity in Unity most  
‘ wonderfully accomplished the salvation of all mankind! Here  
‘ we plainly see, that the Father, the Son, and the Holy Spirit  
‘ are *One—One*, by agreement, design, and intention, in the  
‘ accomplishing and perfecting man’s salvation; and that the  
‘ Father is the *One only* supreme God and original Cause of all  
‘ things; operating by the Son, and perfecting by the Holy Spirit,  
‘ both in the creation, redemption, and salvation of *all*  
‘ mankind.—

‘ These three divine Persons, plainly revealed to us throughout the holy scriptures, are called by Christians the *Holy Trinity in Unity*; and God the Father is the *first* person of the *Trinity*, as the holy scriptures do plainly shew us, and do expressly declare, that there is *one Spirit, one Lord, and one God* and *Father* of all; who is above all, and in us all, Eph. iv.—  
‘ And these three divine Persons,—the *Father, the Son, and Holy Ghost*, we Christians call the *Holy and undivided Trinity*: and to these three divine Persons we Christians were dedicated; and do daily give all honour and glory, adoration, and obedience, praise and thanksgivings, all tending *ultimately* to the glory of *God, the Father, the One only* supreme God, the original Cause, Author, and Fountain of all Things, both in heaven above, and in the earth beneath; and thus we Christians devoutly adore the *Blessed Trinity in Unity*.

‘ Our Saviour Christ says, John x. 30. *I and my father are One.*—And *three* may be *one* as well as *two*.’ (how ingenious!)  
‘ We must therefore consider the *true* sense and meaning of the words; which was not to teach us a new way of numbering, or to destroy the nature of numbers; no more than when it is said—man and wife are *one*—Christ and Believers are *one*—  
‘ and the many hundred Converts to Christianity were of *one* heart, and of *one* soul. There are several sorts of *Unity*:  
‘ there is an *Unity of Consent* and agreement which may be  
‘ amongst a *great many*;—of *Power and Authority*, which may

‘ be possessed and executed by *several persons*, who may be all  
 ‘ *one* Sovereign and royal Monarch. A great many indivi-  
 ‘ duals may be *one* in *nature* and *essence*, as all mankind are. But  
 ‘ the *Unity* of *God* consists in this, that the *person* styled in holy  
 ‘ Scripture, the *one* God, is the *Father*; that the *Son* and *Holy*  
 ‘ *Spirit*, are in the Father as in the fountain of their Being;  
 ‘ and are *naturally* and *inseparably* united to him—And God the  
 ‘ Father is the *self-existent* Being, the *Principle*, the *Root*, and  
 ‘ *Fountain* of the other *two*, and therefore they are *one* with  
 ‘ him; because, tho’ having real *Beings* and *Subsistences* of their  
 ‘ *own*, yet they are *from* him and *in* him.—See Christ’s prayer  
 ‘ in the seventeenth chapter of St. John’s Gospel. Here the  
 ‘ Father is rightly styled, the *Whole*, as he is the Fountain of  
 ‘ Divinity.—For the Divinity which is in the *Son*, and in the  
 ‘ *Holy Ghost*, is the Father’s, because it is derived from the Fa-  
 ‘ ther.—So that the *Holy Trinity* is always *perfect*; and in the  
 ‘ *three* Divine Persons is acknowledged *one* Divinity, viz. that of  
 ‘ the Father: And so in the *Church*, there is preached but *one*  
 ‘ God, even the Father of the Word—The Father is the *one*  
 ‘ God who is *above* all, by *himself*; *through* all, by his *Son*;  
 ‘ and *in* all, by his *Spirit*.—Thus far concerning the *Unity* of  
 ‘ the *Trinity* has the holy Scriptures most *plainly* revealed to us,  
 ‘ that we might know the method of our salvation: But as to  
 ‘ the *Modus* or *Quomodo* of the MYSTERIOUS UNION of Fa-  
 ‘ ther, Son, and Holy Ghost, the holy Scriptures are altoge-  
 ‘ ther silent; and for any one to pretend philosophically, or  
 ‘ metaphysically, to explain the *manner* and *how*, of that MYs-  
 ‘ TERIOUS UNION, would not only be vain and conceited,  
 ‘ but highly presumptuous.’

*Verba et præterea Nihil.*

*Sermons on the principal Evidences in favour of the Christian Religion, and the chief Objections made to it. By John Hodge.*  
 Published for the Use of Families and private Christians.  
 8vo. 5s. Buckland and Johnson.

OUR Readers will find in this work, the principal Evi-  
 dences of Christianity laid down in a plain but judicious  
 manner. It pretends to nothing *new* on the subject; and a  
 more strict manner of arguing than what is here made use of,  
 might not have answered so well the design of its publication,  
 which is, ‘ for the use of Families and private Christians.’

The

The first Sermon is drawn up by way of Introduction to the following, in which Mr. Hodge takes occasion, from John vii. 17. *If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself,* to consider with what temper and disposition of soul we should come to, and enter upon, an enquiry of this nature. He takes these words of our Saviour much in the same sense with that which is generally given of them, viz. as containing this general truth or proposition, *That a good disposition of mind is necessary to men's being able rightly to judge of the evidences of a divine Revelation;* or, 'That an inward fixed determination to receive and comply with whatever shall appear to be the will of God, a determination, whose sincerity must appear in a present dutiful obedience to that will, as far as it is already known,' is naturally, in many respects, advantageous for discovering the truth, and judging of doctrines which pretend to be from God. Which proposition, no doubt, is very true, but not the *sense* of the passage. Taken in this general acceptation, the words would not be what they are, a direct reply and satisfactory answer to the objection, which the Jews pretended to have, against embracing for truth what he had been discoursing to them. The direct and precise meaning of this text, is this, *If any man will do his will* (i. e.) if you are really disposed to do the will of God, supposing you could be certain that what I now deliver to you is his will, and comes from God, *he shall know of the doctrine;* (i. e.) you shall be satisfied as to that point, I can soon convince you of the truth of my doctrine, and produce a certain mark or criterion, by which you shall know that it is of God, and not a doctrine of my own. And accordingly our Lord in the next verse adds, *He that speaketh of himself, seeketh his own glory;* that is, If I speak these things of myself, if this doctrine be a fiction or invention of mine, I should seek my own glory by it; I must have invented it, and be now propagating it in support of my own honour, and to serve my own ends; *but he that seeketh his glory that sent him;* that is, but if I seek only the glory of God, and have no end, no interest of my own to serve, *the same is true;* that is, I am no impostor, but a true Prophet, whose doctrine is of God. This is the mark or criterion by which the Jews were to try, and by which they could not fail to discover the truth of our Saviour's pretensions to be a divine Teacher; and it is of such a nature as to afford every man conviction. The vicious and immoral, no less than the good and the virtuous among the Jews, could see the force of this reasoning. So that when he says of any well-disposed person that might be in his audience, *He shall know of the doctrine, &c.* he doth not mean to assert, as our Author understands him, that such a one is, by his own temper and disposition,

tion, better enabled to judge of, and discern the truth; but only to express his readiness to afford any of his hearers immediate satisfaction, as to the truth and divinity of his doctrine; as if he had said, are you ready to do the will of God, and do you hesitate to receive my doctrine, only because you know not whether it be of God; or whether I am an impostor? You shall know this. There is a certain mark or criterion by which you may judge whether my doctrine be of God; it is this, *He that speaketh of himself, &c.*

We have taken this opportunity of offering to the public an explication of this text, which we look upon to be most consistent with the context. In this sense the words connect with the foregoing and following verse, and the reply which our Saviour makes to the Jews, continues direct and uninterrupted: in the other sense, considered as a general proposition, however just that may be, they interrupt the reply, and render the verse that follows them altogether useless and impertinent. However, if we should be thought to have digressed too far for the sake of this criticism, we hope our Readers will pardon us, and proceed to a more general consideration of the performance before us.

Having shewn at large, in the introductory Sermon, the many and great advantages of a good and honest disposition of mind, in enquiring into doctrines which pretend to be from heaven, our Author, in the second Sermon, enters on the first part of his plan, which contains the principal evidences of the truth of Christianity.

Any Religion, or set of Doctrines, pretending to a divine origin, can never appear to a judicious and rational Enquirer, worthy of his belief, or, indeed, the least regard, if it, or they, bear the plain marks of some interested design being carried on by the publisher of them. Mr. Hodge, therefore, begins with vindicating the honour of Christianity in this respect, from those words of our Saviour (John vii. 18.) *He that speaketh of himself, seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.* The doctrines of Christianity are shewn to be entirely free from all suspicion of being calculated to serve any worldly design, and to have for their great end, through all their parts, the advancement of the honour and glory of God, which they promote in a manner, and to a degree, that no other institution can pretend to. In a second Discourse from the same text, he considers the Life and Character of Christ, which appears perfectly agreeable to the doctrines and precepts he delivered.

The doctrine of a Future State is treated of in the next Sermon, from John vi. 68.—*Lord! to whom shall we go? Thou hast*

*hath the words of eternal life.* The chief design of which, is, to shew, that the Christian doctrine of eternal life, is well fitted to answer every important purpose of a divine Revelation, viz. 'to encourage men to stedfast and resolute virtue, to furnish them with an effectual answer to every present temptation, to support them under the most distressing changes and sorrows of life, and render them superior to the dread of dying.'

Having dispatched the evidence of the truth of Christianity, arising from the doctrines themselves, our Author proceeds to the consideration of that which ariseth from the following particulars, viz. the testimony of John, and the miracles of Jesus; the resurrection of Jesus; the credibility of the Apostle's witness; the testimonies of the ancient prophecies to Jesus; the accomplishment of our Lord's own predictions; the surprizing propagation of the Gospel; the efficacy and powerful influence of the Gospel.

The second part of this work contains six Sermons on the principal things objected to Christianity; all from (Matt. xi. 6.) *Blessed is he, whosoever shall not be offended in me.* The whole concludes with two Sermons of a more practical nature, from Matt. v. 47.—*What do ye more than others?*—In the former of these are considered, the special advantages of Christians for an eminent piety; and in the latter, the peculiar obligations of Christians.

The following epitome of the seventh Sermon, on the resurrection of Jesus, with the extract from the same, will serve to give our Readers a just idea of the merit of this performance, and of the Author's manner of writing and composing.

Acts iv. 24. *Whom God hath raised up, having loosed the pains (or the bands) of death; because it was not possible that he should be holden of it.* In treating of which it is proposed, 1. To represent the evidence on which we believe Jesus our Lord to have been raised from the dead. 2. To enquire into the reasons, which rendered it necessary, or, in the Apostle's language, prove it not possible he should have been always held under the power of death. 3. Make a suitable improvement of this great doctrine.

With regard to the first, our Author appeals to these three things, 1. To what is actually allowed as certain on all sides; what could not be denied, nor was ever disputed, by his enemies themselves; as, his crucifixion without the gate of Jerusalem, to which thousands were witnesses; his being *really* dead before he was taken from the cross; his interment in a sepulchre,

chre, *new*, and known to his enemies as well as his friends; the utmost precaution to prevent any fraud or imposture of his friends; notwithstanding this, the removal of the stone that had been sealed, and shut the entrance into the tomb; and the body's being gone. 2. To the account given us by those who declare they saw and conversed with him alive, after his passion: here a summary is given of what the Apostles related concerning this fact; and an answer to the objection that might be made to the witnesses being the *friends* of Jesus; which answer we shall extract, as a specimen of the Author's manner of writing, after we have finished the account of this Sermon. 3. To the wonderful manner in which this testimony of the Apostles was confirmed by God himself, in the miraculous gift of the holy Spirit, with which they were soon after found to be endowed.

But St. Peter doth not content himself with asserting the resurrection of Jesus as a certain fact; he speaks of it as what was necessary too, and could not have been otherwise.—It was proposed therefore,

II. To enquire into reasons which rendered his resurrection necessary. It was necessary, 1. On account of the truth of God, who had promised it. 2. On account of the righteousness and justice of God; as it would have been inconsistent with these perfections, to have suffered an holy person, who was under no obligation to death from sin, but only from his own voluntary engagement, to have been for ever subject to it; nothing but his rising again too, could have vindicated his character from the aspersions of his enemies, who represented him as suffering death for blasphemy, imposture and sedition; nor could it be just to detain him a prisoner in the grave, when by dying he had fulfilled all that was required of him as our Saviour and Sacrifice. 3. On account of the wisdom of God; and, lastly, on account of the original dignity of his person, as to his divine nature, his nearness to the Father, and the interest he had in his affections, as *his Son, his own Son, his only begotten and beloved Son*, to speak of him in the language of holy scripture.

The principal use made of what hath been said on this argument, is to fix men in a more stedfast conviction, that the Gospel and Religion of Jesus is, indeed, divine. But more particularly it is inferred, 1. How securely may we rely on this risen Jesus as a compleat, and all-sufficient Saviour. 2. How certain are our expectations of a future resurrection. 3. How strong, therefore, must be our obligations to the most cheaful, unreserved devotedness to Christ our Lord and Saviour.

We shall now conclude with giving the above-mentioned extract, which will be acceptable to our Readers, and shew the Author to be no mean Defender of Christianity.

‘On’y

“ Only it may not be improper, before we dismiss this head, to take notice of one exception that may be made to this their witness, and endeavour to obviate it.

“ We shall, perhaps be asked here, “ Who were the persons who give us these accounts? Were they not all of them friends of this Jesus, his Disciples and Followers? And may not the testimony of friends with reason be demurred to, especially in so extraordinary an affair?”

“ Yes: they were his friends, who gave this public witness to the risen Jesus. It is allowed they were—But what then? May they not be credible witnesses still? Are no friends persons of that capacity or integrity, that they may be safely depended on? Surely, if there be no evidence of imposture in other respects chargeable upon them, if no other just ground of suspicion lie against them; if they appear otherwise men of truth and fidelity, and to have no private interest to serve, it is not their being known to have been his friends, that can, in reason, set aside their witness.

“ Were they his friends? They were—But who so proper as friends to be witnesses here? At least in one view of the case, these appear the most unexceptionable witnesses; they who having been longest intimate with him, were the least capable of being imposed upon; who must have the fullest assurance themselves, and be most fit to assure others, that it was the same Jesus who died, whom they afterwards saw alive.

“ Were they his friends?—But who but friends would have been ready to bear their testimony to his resurrection? Had he appeared to his enemies, to the Jewish council, and they had still retained their enmity to him, (which is far from being an impossible supposition) they would never have owned that they had seen him alive after his passion; they would have suppressed and buried it in silence.

“ Were they friends to Jesus? They were.—But whence were they so? They had, indeed, been such before: but how continued they such after his public, ignominious execution? after that death of his, which had destroyed, at once, all those fond hopes they had entertained from him, as one day to appear that triumphant Prince they looked for in their Messiah? A full assurance of his being risen, will easily and naturally account for it still. But if they knew he never did rise, what could they have to hope for from him? Or what possible reason for their attachment to him, by whom they had found themselves so wretchedly deceived?

“ Were

‘ Were they his friends ? They were.—But were then the soldiers his friends too ? And they went and told the council what they had seen, the glorious appearance of some superior Being removing the stone from the mouth of the tomb : which, if once admitted, the resurrection of Jesus can have nothing incredible in it.—Or were the Chief-Priests his friends too ? And they bribed the soldiers to suppress this truth, and publish a senseless lie in the room of it ; and instead of calling them to an account for their neglect of duty, (which they would not have failed to have done, had that been the true case) promised to bear them harmless, even though they owned it.—So that we have somewhat more than the evidence of friends to the truth of the resurrection of Jesus.’

*Eight Sermons preached in the Parish Church of St. Saviour, Southwark, by John Green, Curate of the said parish, and Lecturer of St. John's, Wapping. 8vo. 3s. 6d. Fuller, &c.*

**M**R. Green, whatever other talents he wants, seems by his preface to this performance, to have a tolerable knack at ranting against the modern revilers, and the deluded opposers of the *regular and orthodox* preachers of the church. ‘ The following sermons,’ says he, ‘ which were delivered from the pulpit with a design to check the insolent and shameless misrepresentations which a set of *modern* revilers have fastened on the body of the clergy, are for the same cause now delivered from the press. When they scatter about their firebrands from every pulpit where they can get admittance, in order to kindle in their deluded followers a furious zeal against the *regular and orthodox* preachers of the church, and charge all indiscriminately, who differ from them with advancing too near to the inclosures of Popery, and maintaining the absolute merit of good works, it is surely time to wipe off the groundless aspersions, by an examination of their doctrines, and a defence of our own, left from their confident assertions, and our criminal silence, the weak, or unwary, may be led into their snare.

‘ I have long since waited with impatience to see some dignified veteran, *armed with authority* to support, with courage to maintain, and with learning to establish *our cause*, enter the lists against these daring champions : but since my earnest expectations have not been answered, naked, and unarmed, I have entered the field, knowing that a sling and a stone, though in  
the

‘ the hands of a stripling, may silence these vain-glorious boasters, who defy the armies of the living God.’

May the *earnest expectations* of this reverend zealot for the church be forever unanswered! May Heaven never grant him the desire of his heart, to see some dignified veteran, by *armed authority*, support the cause of the church against these *daring champions*! Nor may ecclesiastical dignity ever put into his own hands those destructive weapons which he regrets the want of! Be he for ever *naked* and *unarmed* in this field of religious contention! And may his humble stations in the Borough and Wapping keep him, if not humble, yet harmless.

We must own, however, that this furious zeal of the Author, though ever unjustifiable in a Christian Minister, is vented upon such objects as naturally raise the indignation of every sensible and judicious person. A set of men, who are not merely enthusiasts, and grossly ignorant, (as such they could only be pitied) but are besides intolerably vain and petulant, seeking praise in the ruins of those religious societies into which they can gain admittance, and using every low art to disturb the peace of the church, and to tempt her power to exert itself against her adversaries, to her own destruction. But surely Mr. Green's method of *armed authority* interposing, is by no means calculated for healing these wounds; and the bare suggestion of such a method *being waited for with great impatience*, will be enough to prevent any good effect from the arguments he uses in support of his religious tenets, in opposition to certain enthusiasts and defamers of the church.

As for the sermons themselves, they are most of them very indifferent performances. He has chosen for the subjects, the common topics of religious controversy, viz. 1. The state of Adam in innocence. 2. The cause and effects of his fall. 3. His fall occasioned by the abuse of his own free will. 4. Of original sin. 5. Of the means and universality of our redemption. 6. Of regeneration. 7. Of justification. 8. Immediate and sensible revelations from the spirit, assuring us that we cannot fall, proved to be needless and groundless.

The four last are treated of in a much more rational manner than the former, and we shall give our Readers the following specimen of his better manner of reasoning. In speaking of the proper interpretation of metaphorical expressions in scripture, from Gal. vi. 15. *For in Christ Jesus neither circumcision nor uncircumcision availeth any thing, but a new creature*, he says,

‘ Let

Let us see how notably they reason from the metaphor in my text, and what strange doctrines they draw from it. Because the Apostle says, that we must become *new creatures*, they conclude, that regeneration, like our first creation, must be instantaneous. A great Writer (Dr. Stebbing) in answer to this observes, that the *new birth* and the *new creature* are equivalent expressions, and that as our natural birth was not instantaneous, so neither was our spiritual birth. But with submission, his answer is defective; because, though the formation of our *body* was gradual, the creation of our souls must be instantaneous, as being *immaterial*, and not consisting of *parts*: no Being of such a simple, uncompounded nature, is capable of gradual formation, or gradual growth. But of this by the bye.

Now, I acknowledge, that there is no direct blasphemy in asserting, that God may make us good men, as he first created our souls, by a single instantaneous act of his power; but this may be said, and as easily proved, that it is not only unsupported by any plain text of scripture, but contrary to the whole tenor of scripture, and as contrary to experience. We have some few instances recorded of persons converted at once. This seems to have been the case of the Apostles. But then I have a material observation to make upon these instances. They were converted. Right. But wherein did their conversion consist? In being prevailed upon to become Christ's disciples; but they were not instantaneously endued with all those good dispositions, wherein the scripture makes regeneration to consist. They had natural and acquired dispositions, which fitted them for the apostolical function; and God, knowing what was in man, made choice of them as proper instruments for propagating his religion. St. Paul, for instance, had an uncommon degree of *zeal* for religion, and an uncommon share of *courage and resolution* in the support of it, though at first they were directed to a wrong end, and exerted in an unjustifiable manner. But when he was converted, he had not his *courage and zeal* instantaneously infused into him, for they were previous to his conversion; though they were strengthened and improved by *Christian grace* afterward. But Christians in general are represented as *growing in grace*, as going on from one degree of Christian perfection to another. The whole life of a Christian is stiled a continual *warfare*; in other places it is called a *race*, in allusion to the Grecian races. But is our conquest over all our spiritual enemies one single act? No, doubtless it must be gradual and continued. In running the Christian race, do we gain the *prize of our high calling* by starting, or by running to the goal? Both these metaphors sup-  
pose

‘ pose Christian perfection to be gradual and progressive, and  
 ‘ not sudden and instantaneous.

‘ The inward change of our minds, wherein regeneration  
 ‘ consists, gradually produceth a proportionable change in our  
 ‘ lives and conversations. This is remarkably seen in those who  
 ‘ are reclaimed from impiety and prophaneness to religion, and  
 ‘ from a vicious to a virtuous habit of life. The change is great  
 ‘ and real in all, but not so sensible and visible in some as others.  
 ‘ In those that are made good by the imperceptible steps of a  
 ‘ pious and virtuous education, accompanied by a regular at-  
 ‘ tendance on the outward means of religion, the change, though  
 ‘ real, is so regularly progressive, that it is scarce to be discerned  
 ‘ but by the most curious observer. But in those who are  
 ‘ changed from a quite contrary state, and turned, as the scrip-  
 ‘ ture says, *from the power of Satan unto God*, and translated out  
 ‘ *of the kingdom of darkness into the kingdom of Christ*, which was  
 ‘ the case of the Heathen world in their first conversion to  
 ‘ Christianity, the change was sensible as well as real, and open  
 ‘ to the most careless and incurious of the sons of men.’

*Sermons on various Subjects, viz. On Inconstancy in Religion. On the Divine condescending Regard to Men. On the Resurrection of Christ. The Importance of Preparation for Death and Judgment. Thoughts on the Shortness and Uncertainty of Life. Before the Antigallicans at Stepney, on April 23, 1754, being their annual meeting. On the last Judgment. The Tendency of Virtue to promote Man's Happiness. The present Advantages of Godliness. The Causes and Unreasonableness of rejecting Christianity. On a Future State. On Nathan's Reproof of David. By the late Jeremiah Tidcombe, Curate of St. Peters-Poor, Broad-street. 8vo. 4s. Noon.*

THESE Sermons have met with a better fate than most posthumous ones, being sent into the public extremely correct. Whether for this, we are obliged to the Author's particular accuracy, from any intention of publishing them before his decease, or to the uncommon care and fidelity of some judicious friend in revising them, we know not. However this be, we may venture to give it as our opinion, that these sermons ought to be ranked among the most elegant that have lately appeared in the English language.

As most of the subjects are of a practical nature, there is seldom any reasoning made use of, but what is obvious, and easily com-

comprehended by common capacities. The orderly disposition, too, of the Author's arguments (where he has occasion to reason in support of any doctrine) gives great perspicuity to his thoughts, and makes the compositions appear very easy and natural. His sermon on the resurrection of Christ is an instance of this, in which he has concisely summed up the principal evidences of it, under this general distinction of them, viz. as arising from the testimony of *Men*, or from the testimony of *God*.

In the second sermon, on the Divine condescending regard to *men*, the subject is illustrated throughout by an appeal to the daily experience which mankind have of the bounty of the Creator, and a most pleasing description of the order and œconomy of the creation. An extract from this will be a sufficient specimen of the Author's manner and style, and cannot fail of being acceptable to our Readers. The text is, Psalm viii. 3, 4. *When I consider the Heavens, the work of thy fingers, the moon and the stars, which thou hast ordained: what is man that thou art mindful of him? and the son of man, that thou visitest him?*

After having, by way of introduction, remarked the inconsiderable figure which mankind make in the vast creation, and the suspicion which a contemplative mind might entertain, lest we should be lost or overlooked among the infinite variety of God's creatures, our Author proceeds to establish the belief of the important truth contained in the text, by a few considerations. We shall give only such of them as occur under the second head,

‘ And now let us proceed, 2. To look abroad, and view these  
 ‘ objects which are without us: and almost every thing we be-  
 ‘ hold will furnish us with fresh proof of the point in question.  
 ‘ For this purpose, let us first, as the Psalmist does, consider the  
 ‘ heavens, which do not more fully declare the glory of God,  
 ‘ than they at the same time shew his concern for the advan-  
 ‘ tage of man. Why else hath God lighted up the sun in the  
 ‘ firmament to rule the day, and dispense the necessary influen-  
 ‘ ces of light and heat to the earth? Why has he appointed  
 ‘ the moon for seasons, and substituted those lesser lights to rule  
 ‘ the night in the absence of the greater luminary that gives the  
 ‘ day? Why, but that each in their turns should administer to  
 ‘ the use and convenience of man, the principal inhabitant of  
 ‘ this globe? hence is it, that the sun knoweth his going down,  
 ‘ and his uprising, the moon her appointed seasons, and that the  
 ‘ other heavenly bodies shed their influence around us: so that  
 ‘ the consideration of the heavens in *one view* may be a means  
 ‘ of removing those fears, which the consideration of them in  
 ‘ *another* might excite. We do not say, that it is only for the  
 ‘ benefit of this earth, that the sun shines above us, or that the  
 ‘ moon

' moon receives her light from it merely to reflect it back on us  
 ' by night: there are no doubt other great and noble purposes  
 ' answered by all the heavenly bodies: but that they are of such  
 ' service to the purposes of our abode and accommodation here,  
 ' is one strong argument of the divine goodness to us. Nor does  
 ' it argue him at all the less concerned for us, that his benefi-  
 ' cence extends at the same time, and by the same means, to  
 ' others. What if the sun enlivens many worlds besides our  
 ' own, is the divine care of us the less, because it reaches wide  
 ' to others? Though this is the thought which may awaken  
 ' our surprize, and occasion such an exclamation as that in the  
 ' text. If we descend to the earth, which is appointed for our  
 ' habitation, the evidence of the divine regard multiplies upon  
 ' us, and we behold here innumerable tokens of his care and  
 ' contrivance for our good.

' To this purpose I might mention the convenient and agree-  
 ' able situation of this globe in respect of the sun, and those  
 ' wonderful revolutions God has given to it, by means of which  
 ' every part is enlightened and enlivened, in its turn, from that  
 ' fountain of heat and light; and has hereby provided, that *day*  
 ' *and night, seed-time and harvest, summer and winter,* should  
 ' return in their proper seasons all over the world. But the  
 ' principal thing I would take notice of, as demonstrating the  
 ' divine concern for its reasonable inhabitants, is the rich and  
 ' plentiful furniture of it for their use, and for their pleasant  
 ' abode upon it. It is common, indeed, for men to call this  
 ' world a wilderness, and complain of it as a very unquiet and  
 ' uncomfortable habitation; and yet if we were to judge con-  
 ' cerning it by the fondness which they otherwise express for it,  
 ' we should rather think it a paradise: the truth is, we gene-  
 ' rally overdo a great deal, both in our complaints against it,  
 ' and in our love and fondness for it notwithstanding: we re-  
 ' proach and accuse, as well as value it, more than it deserves.  
 ' For though, (as this world was not designed to be the ever-  
 ' lasting state of man) it would be in vain to seek for uninter-  
 ' rupted happiness in it; yet, as we are appointed to take up a  
 ' temporary residence here, in our way to a world of exalted  
 ' and perfect felicity, so it cannot be denied, that this earth is  
 ' well fitted and furnished for our reception, and our entertain-  
 ' ment, during the short space of our continuance here; and fur-  
 ' ther, it is chiefly our own sin and folly, our insatiable desires,  
 ' and ungoverned passions, or those of others, that can make it  
 ' a situation constantly uneasy and distressing. If we coolly ex-  
 ' amine it, we find that it is replenished with every thing that is  
 ' necessary for the support of human life, and with a great va-  
 ' riety also for our enjoyment and delight; and though its fruit-  
 ' ness

'fulness and beauty has been in some measure injured by the  
 'curse which man has brought upon it; yet still, I say, it would  
 'be a false accusation, and a great wrong and dishonour to its  
 'maker, to call it a barren desert: it is certain the ground that  
 'produces thorns and thistles, and beasts of prey, might have  
 'abounded with nothing else; and though without the care and  
 'cultivation of man it will not yield all those things which are  
 'necessary for the support and comfort of human life, yet it is  
 'a great blessing, that with due labour, it yields whatever we  
 'can reasonably expect or desire; and with this whatever is  
 'noxious and hurtful may in great measure be guarded against,  
 'if not destroyed.

'What innumerable objects has our bountiful Creator pro-  
 'vided, to please and gratify every sense of the body, and even  
 'to entertain the nobler powers of the mind? What beautiful  
 'prospects allure the eye! how many creatures of the animal and  
 'vegetable kind conspire to delight the taste! and what a fra-  
 'grancy is diffused thro' the air, (the breath of our nostrils) from  
 'a thousand ornaments which the earth wears in its bosom! in  
 'what a rich dress does every field and wood, every mountain  
 'and valley appear! and we know who it is *that visits the earth*  
 'at proper seasons, *and waters it. It is enriched from the river*  
 '*of God, which is full of water. Thou crownest the year with*  
 '*thy goodness, and thy clouds drop fatness, they drop upon the pas-*  
 '*tures of the wilderness, and the little hills rejoice on every side.*  
 '*The pastures are clothed with flocks, the valleys also are covered*  
 '*with corn, they shout for joy, they also sing.* Psal. lxxv. 12.

'And can we behold the grass growing for the cattle, and  
 'herbs for the service of man? Can we see the consumption  
 'which the necessities or the luxury of man is continually mak-  
 'ing among the several creatures appointed for our food, fully  
 'repaired and recruited by the care of Divine Providence, and  
 'yet not own that God is mindful of us? Can we behold na-  
 'ture performing her annual task for our service, and not reflect  
 'who has employed her for this purpose? Well may we join  
 'with the Psalmist and say, *O Lord, how manifold are thy works,*  
 '*in wisdom hast thou made them all. Thy tender mercies are over*  
 '*all thy works.* And if the tender mercies of God are over all  
 'his works, how strong is the argument which arises from hence  
 'to prove and support his regard to his reasonable creatures?  
 'To this purpose the divine procedure in the original creation  
 'is very observable: first of all, he divided the light from the  
 'darkness, and caused the day and night to know their times;  
 'then he separated the water from the earth, and appointed to  
 'each their distinct places, next he empowers the earth to bring  
 'forth its several herbs, and plants, and trees; afterwards he  
 'creates

‘ creates various species of animals to inhabit the land or the water; and last of all to compleat and crown his works, he said, *Let us make man in our own image, after our own likeness, to have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.*’

*An Enquiry concerning the Trade, Commerce, and Policy of Jamaica, relative to the Scarcity of Money, and the Causes and bad Effects of such Scarcity, peculiar to that Island. With Calculations of the annual Amount of its inland Commerce, as relative to the Planter: of the Sum of current Money necessary for that Commerce: And of the Balance of its inland and foreign Trade: As also, of the Advantages accruing, and the Importance of that Island to Great Britain. To which is added, a Scheme for establishing a Public Bank. 4to. 2s. Printed at St. Jago de la Vega, Jamaica, and sold by Kinnerley in St. Paul's Church-yard, London.*

**A**N attempt to shew how far the interests of Great Britain and her Sugar Colonies are mutually connected, would be equally usele's and impertinent. The advantages derived from the latter to the former, cannot but be obvious even to the meanest capacity. Their welfare contributes to the emolument of the parent-country; and every distress they labour under, must terminate in her loss.

After some general remarks on the nature and properties of Money, (which, tho' judicious and pertinent, we pass over, as containing nothing new) this performance\* sensibly represents the many inconveniencies felt by the inhabitants of Jamaica, one of our most valuable possessions, from the scarcity of current Money; which scarcity is ascribed to, 1st, The too high

\* The Printer, in a prefixed advertisement, gives the following account of this publication.

‘ St. Jago de la Vega, Sept. 20, 1757.

‘ The manuscript of this Enquiry, wrote in the year 1751, falling into our hands, and finding it contained many interesting Remarks, relative to the Trade, Commerce, and Policy of this Island, we flattered ourselves an edition from the Press would be acceptable to the public, and meet with sufficient encouragement to defray the charge of printing, by the sale of a small number of copies, which we have accordingly struck off.’

prices of the island's produce, not arising from a scarcity or extraordinary vent, which are the general and natural causes of the rise of commodities, but to a bad policy.—2dly, To the illicit trade frequently carried on with the French and Dutch Colonies and Traders, with whom Money has been chiefly exchanged for their commodities, most of them only supplies to luxury and debauch.—3dly, To the general neglect of not paying the interest of Money borrowed.—4thly, To the trade with the Northern Colonies †.

Our Author next considers the particular bad effects the want of a sufficient quantity of circulating Money has upon the credit, commerce, and interest of Jamaica. Among these nothing is more striking than what is observed with relation to its creating and multiplying law-suits. In order to give some idea of the annual expences of the Law in this island, he gives the following calculation, which, he says, and we have reason to believe, 'is under what may be allowed.'

' A Calculation of the annual Charge of LAW-SUITS in this Island.

	l.	s.	d.
' 700 new Actions each grand-court or term, is			
' for the four yearly terms 2800 Actions; and			
' at 5l. each, for attornies fees, court-charges,			
' and services, is	14000	0	0
' Allow half of those actions to require one coun-			
' sellor, at 4l. 15s. fee,	6650	0	0
' Suppose 2100 the $\frac{1}{4}$ of those actions for matters			
' of debt, and that 1600, which is a little over			
' $\frac{1}{2}$ of them, are carried to execution and ven-			
' ditione, and that those actions one with the			
' other are for 100l. each, is 160,000l. then			
' allowing the half of that sum to yield the			
' Provost-Marshal a commission as for the first			
' 100l. of each action, at 5 per Cent. is	4000	0	0
Carried over	24650	0	0

† This article is illustrated by estimates of the annual imports from North America into the island of Jamaica, at a medium of three years; and of the exports from Jamaica thither; by which it appears, that the annual balance in favour of North-America, amounts to 64,977l. 10s. in money or bills of exchange, which are equally negotiable at Hispaniola: and what renders this balance more mischievous, is, that, from some late discoveries, it has been made appear, for the greater part of it is dropped among the French and Dutch, in trading with their vessels; or conveyed to Hispaniola, or some of the French islands, to purchase the same commodities that are produced in Jamaica.

Brought over	£.	24650	0	0
And on the remaining half at $2\frac{1}{2}$ per Cent. is		2000	0	0
Suppose twenty of those actions per annum, to be carried to the court of errors, at 50l. each				
for court, attornies, and councils fees	—	1000	0	0
And fifty to the court of Chancery, at 50l. each, for proceedings to the hearing of each cause		2500	0	0
And twenty pistoles for fees to counsel, in carrying on and determining each cause	—	1187	10	0
Allow ten of those causes to be appealed, and the cost here of appeals to be 50l. each, is		500	0	0
And for contempt, costs, &c. incident to the Chancery-suits, one with the other at 20l. each,		1000	0	0
For contested administrations, allowing one to happen each administration-day, is fifty-two per annum, at five pistoles each, for attorney and counsel-fee	— — — — —	308	15	0
		<hr/>		
	£.	33146	5	0

From hence it appears, that 33,146l. 5s. at least, is annually spent in law-suits, in causes of matters of debt; besides what is carried on at the Kingston courts, which, including the petty-courts of other precincts, may be allowed to make the whole 40,000l. And how *surprising* will it appear, that this country should be sued, and the process of the law carried to the utmost, for so large a sum as 160,000l. yearly, besides the 40,000l. which may be added to it for law charges, when the annual traffic of the country, so far as relates to the Planter, may be found, as hereafter calculated, to be no more than 663,400l.? And how great must the sum spent in law-suits appear, when compared with the commerce of the country! For the money expended in causes concerning other kinds of property than that of debts, may be computed to amount to as much more as that in matters of debt; so that what is expended in law in this island, amounts to near 80,000l. per annum.'

Surprising indeed! Nevertheless, we are well informed, that it is no more than the real truth. Our Author here, more than in any other part of his performance, indulges his power of declamation; perhaps he might have reason for it; seeing, alas! it but too often happens, that Authors and Civil Officers are compelled to a familiarity with each other, generally undesired by the former.

After having described the general symptoms, and traced the disease to its source, our Author, like a truly skilful Physician, not contented with proposing only palliative methods, points out also the remedy most likely to effect a radical cure. The scarcity of circulating Money he has clearly shewn to be the genuine cause of the distemper; to supply this deficiency, therefore, is his next care. To this purpose he gives some calculations, by which it may be probably conjectured, what sum is requisite to maintain the commerce of Jamaica; he demonstrates, that the island affords ample means for procuring and answering a sufficient currency; and, as a proper step towards obtaining this good end, he insists upon a reformation of their present Money.

In order more speedily to supply this want, our Author proposes the erection of a public Bank; he points out the means of raising suitable funds for this purpose; he lays down a plan for conducting it; and, in our apprehension, has manifestly proved the usefulness and practicability of such an institution. Indeed, considering how complicated the subject is, we cannot but applaud the perspicuity of this performance, and must recommend it as worthy the attention of every British Merchant interested in that branch of trade.

The following extract will serve for a proper specimen of this ultramarine production, and at the same time may convey a more advantageous idea of Jamaica, than perhaps is generally conceived.

‘ But another view of the trade and commerce of this island, as it respects our mother country, may make appear how greatly this island depends thereon for its subsistence, preservation, and welfare; and, on the other hand, of what great value and importance this island is to Great Britain; and how worthy of her protection, care, and assistance, and how capable of paying its present debts, as well as how sufficient a security for the 100,000*l.* now proposed to be raised, or a much larger sum, if necessary. In order to this, the following estimation is made of our annual consumption of manufactures and merchandize imported from thence, and of the produce exported in return, and herein Ireland is included as part thereof; and it is thought no impropriety to call it part of our mother-country, as a British isle subject to the same laws, under the same government, and supplying this island with several of its necessities;

‘ An Estimation of the annual Supplies from Great Britain and  
‘ Ireland, to Jamaica.

‘ To the following, supplied towards the support of 100,000  
‘ field-negroes, viz.

	l.	s.	d.	l.	s.	d.
‘ For phyfic, at 1s. per head, the ‘ other 4s. being allowed for ‘ Doctor’s attendance — 5000						
‘ For 800,000 yards of oznabrig, ‘ which is eight yards to each ‘ negro, as allowed, at 11d. 36666 13 4						
‘ For half of the supply of salt pro- ‘ visions as computed, the other ‘ half being supposed to come ‘ from the Northward, — 19166 13 4						
				60833	6	8
‘ To wearables for the use of 10,000 white in- ‘ habitants, at 15l. each — — 150000 0 0						
‘ To tools for 60,000 working negroes, as com- ‘ puted 18750 0 0						
‘ To tradesmen’s tools, and materials necessary ‘ for building and repairing plantation works, ‘ viz. for 500 white tradesmen, at 2l. 1000 0 0						
‘ For 5000 negro tradesmen, employed not only ‘ in the above, but in building houses, in coop- ‘ ering, and in repairing ships, sloops, &c. ‘ at 1l. — — 5000 0 0						
‘ To wearables and eatables consumed by 20,000 ‘ negroes (over and above the forementioned) ‘ employed as tradesmen, house-negroes, ‘ sailors, &c. at 1l. — — 20000 0 0						
‘ To ditto for 2000 free negroes and mulattoes, ‘ including the late rebellious negroes, at 3l. 6000 0 0						
‘ To a recruit of nine negroes to each plantati- ‘ on, is 4050, at 35l. each, as before com- ‘ puted — — 141750 0 0						
‘ To one sixth of 4050 negroes, for a recruit of ‘ the 20,000 in the same proportion, is 675, ‘ at 35l. — — 23625 0 0						
‘ To one third of 75l. allowed for materials ‘ necessary to raise and furnish the works of ‘ each plantation, which is supposed to be im- ‘ ported, at 25l. multiplied by 450, the num- ‘ ber of plantations — — 11250 0 0						
Carried over	£.	438208	6	8		

	Brought over	£. 438208	6	8
‘ To so much allowed to be expended extraor-				
‘ dinary for luxury, &c.	— — —	50000	0	0
‘ Amount of annual supplies, imported from				
‘ Great Britain and Ireland	— — —	488208	6	8
	1.			
‘ To so much allowed to be drained				
‘ off the country by absentees,				
‘ for lodgments, and for the edu-				
‘ cation of youth in England	200000			
‘ To ditto allowed for interest paid				
‘ of money borrowed or owing				
‘ there	— — —	20000		
		220000	0	0
		708208	6	8

‘ **ESTIMATE of the Produce returned to Great Britain.**

‘ By 39,000 hogheads of sugar, (allowing				
‘ 1000 exported to the Northward, and				
‘ consumed there) at 18l. per hhd.		702000	0	0
‘ By 5000 puncheons of rum, containing				
‘ each 100 gallons, 500,000 gallons, at				
‘ 2s. (the other 7650 puncheons allowed to				
‘ be consumed here, or shipped to the				
‘ Northward)	— — —	50000	0	0
‘ By 1100 bags of cotton, weight 199,540				
‘ at 1s. 6d.	— — —	14965	10	0
‘ By 2293 cent. of ginger, at 1l.	— — —	2293	0	0
‘ By 325200 lb. of piemento, at 6d.	— — —	8130	0	0
‘ By 343 tons of fustick, at 5l.	— — —	1715	0	0
‘ By 90,000 feet of mahogany, at 50 per				
‘ cent.	— — —	2250	0	0
‘ By 100 tons of logwood, at 12l.	— — —	1200	0	0
		782553	10	0

‘ The Reader may see another Estimate of the Produce, Exports, and Imports of Jamaica, in the Review, vol. XV. page 34, seq; upon which we made some animadversions; and, upon the whole, we are still of opinion, that the above deserves the preference, which we mention as one reason for inserting it.

‘ By

By these two estimates it appears, that after such a large allowance as 270,000*l.* for drains of absentees, interest money, luxuries, &c. there is a ballance in favour of this island in its annual commerce with the mother-country, of 74,344*l.* 17*s.* 4*d.* towards enabling it to pay off its debts, besides the yearly improvements; and it appears, that Jamaica consumes of British manufactures and merchandize to the amount of 488,208*l.* 6*s.* 8*d.* this currency, which reduced into sterling, at 40 per cent. exchange, is 348,720*l.* 4*s.* 9*d.*; and that by absentees, lodgments, and for the education of youth, and interest, 220,000*l.* is clear gain to Great Britain, which reduced into sterling, is — — 157142 17 1½

But allowing only one fourth of the

488,208*l.* 6*s.* 8*d.* to be profit in the

manufactures, &c. furnished, is

112052 1 8

269194 18 9½

Add to this the advantage (as a nursery for seamen, and a support of the trades concerned in shipbuilding) of employing upwards of a hundred and fifty sail of shipping, of 250 tons each, or a less number of ships of a greater burthen, to the same amount, besides Guiney ships, and the freight paid out and home yearly, which, by the following calculation, amounts to 209850*l.* 19*s.* 2*d.* sterling, viz.

	l.	s.	d.
For half freight out from Great Britain, &c. at 5 <i>l.</i> per ton — — —	93750	0	0
For returned freight to ditto of 400,000 gallons of rum, at 6 <i>d.</i> — — —	10000	0	0
39,000 hhds. sugar, at 2 <i>l.</i> 10 <i>s.</i> — —	97500	0	0
199,540 lb. cotton, at 2 <i>d.</i> — —	1662	16	8
496,200 lb. piemento, at ¾ — —	1550	12	6
22,492 cent. ginger, at 4 <i>s.</i> — —	4498	0	0
443 tons of wood, at 30 <i>s.</i> — —	664	0	0
90,000 feet mahogany, at 5 <i>s.</i> per cent. — —	225	0	0
	209850	9	2

Upon the whole, this calculation seems to prove, that Jamaica yields an annual profit of 479,045*l.* 7*s.* 11*d.* ½ sterling to the mother-country, by its own consumption, trade, and employment of ships, absentees, and interest-money; besides the profit on 75,510*l.* returns of the negro trade with Spain, and of other manufactures and merchandize sold there, the amount of which cannot be computed, but the whole may be

' be supposed to yield 50,000*l.* profit: A noble tribute for her  
 ' tender care and protection! So precious a jewel in the crown  
 ' of Great Britain, must ever be sure of care and defence, to  
 ' secure it from the attempts of our rival neighbours, so long as  
 ' Britons sway its scepter, and maintains her empire of the  
 ' ocean; and may that be to the latest ages! Perhaps Spain or  
 ' France cannot boast of any of their colonies of equal extent,  
 ' paying such a valuable and voluntary tribute to either of them;  
 ' and it may vie with not the least valuable mines of his Catho-  
 ' lic Majesty, in his new world, for importance and advantage:  
 ' Besides, it seems little more than in its infancy as yet, and  
 ' capable of being trained up to much greater usefulness and  
 ' importance, if defended from the insults and depredations of  
 ' coasting pirates, who screen themselves under the sanction of  
 ' Spanish Guarda-coastas, and obstruct our navigation; and if  
 ' its real interest is duly considered, and promoted by a true  
 ' public spirit, unbiassed by partial views, and unretarded by  
 ' heats and animosities.

' Here it may be observed, how consistent it is with the pro-  
 ' vident management and sagacity of the Jews, a people so well  
 ' versed in commerce, and watchful of their interest, to let so  
 ' much of their wealth center among us; where they find they  
 ' have so sufficient security in the country, and from an assur-  
 ' ance that so great a property of the subject can never be ne-  
 ' glected, nor can never fail of the care and protection of the  
 ' mother-country, equal to the importance of it. And, on the  
 ' other hand, how little just cause has our fellow-subjects to  
 ' fear, that their property in this island is not secured; their great  
 ' anxiety must proceed from misrepresentations, and wrong ap-  
 ' prehensions of the circumstances of this island, or from a  
 ' want of some necessary qualities and regulations among our-  
 ' selves, perhaps to both: To point out some of them has been  
 ' endeavoured in this Enquiry.

' But to form some notion of the riches of Jamaica, and the  
 ' value and importance of it to Great Britain, an estimate of  
 ' its value is attempted, tho' short of what it may appear on an  
 ' exact scrutiny; for this is not so compleat, or made with that  
 ' accuracy it might, for want of proper helps and leisure; but  
 ' far from being exaggerated, it is confined greatly within the  
 ' bounds of truth.

\* An ESSAY towards an Estimate of the Riches and Value of JAMAICA.

* 120,000 negroes, which considering the ‘ number of trade negroes included, and ‘ others of a much greater value than field ‘ or labouring negroes, may be computed ‘ at 35l. each — — —	£. 4,200,000 0 0
* 18,000 mules, allowing forty to each plan- ‘ tation, on an average, at 20l. per head	360,000 0 0
* 27,000 steers, allowing sixty to each planta- ‘ tion, at 12l. — — —	324,000 0 0
* 45,000 head of cattle in pens and polinks, ‘ and employed for other uses to make up ‘ with the above mules and steers 90,000; ‘ of which 83,000 were given in 1740, ‘ and are supposed to increase the other ‘ 7000; on an average of mules, steers, ‘ cows, horses, and mares, at 10l.	450,000 0 0
* 450 sugar plantations, supposed to produce ‘ one with another eighty-nine hogsheds, ‘ containing five hundred acres each, is ‘ 225,000, on an average of cane, pasture, ‘ and wood-land, valued at 5l. per acre	1,125,000 0 0
* 2,000l. allowed for works and improve- ‘ ments on each plantation — — —	900,000 0 0
* 110 cotton works, allowing each, on an a- ‘ verage, to make ten bags of 180 lb. each, ‘ and to require twenty acres for planting ‘ cotton, and 120 for pasturage and provi- ‘ sions, is 15,400, on an average at 3l. ‘ per acre — — —	46,200 0 0
* 60 Piemento walks, allowing on an average ‘ each to make 10,000lb. and to contain ‘ 100 acres, valued on an average at 3l.	18,000 0 0
* 30 Ginger plantations, allowing each on an ‘ average to make 70 bags of 100 lb. each; ‘ and to require 146 $\frac{2}{3}$ acres each for ginger, ‘ pasturage, and provision; (tho’ it is known ‘ that of late much more is planted than ‘ was at the time from whence this compu- ‘ tation is made, which, as all the others, ‘ should be observed to be upon an average ‘ of the last three years) is 4400 acres, on ‘ an average at 3l. — — —	13,200 0 0

Carried over £. 7,436,400 0 0

Brought over £. 7,436,400 0 0

180 pens to raise 250 head of cattle each, which amounts to the 45,000 head before computed, each pen containing 600 acres, is 108,000, at 3l. — —	324,000 0 0
360 polinks and provision plantations, con- taining each 200 acres, is 72,000, on an average at 3l. — —	216,000 0 0
1600 houses in Kingston, lands and im- provements, valued on an average at 600l. each — —	960,000 0 0
100 ditto in Port-Royal, at 200l. — —	20,000 0 0
400 ditto in Spanish-Town, at 400l. — —	160,000 0 0
Furnitures of 2100 houses in the towns, on an average at 300l. each — —	630,000 0 0
Ditto in 450 plantations, at 200l. each — —	90,000 0 0
Houses and furniture in 540 pens and po- links, at 200l. each — —	108,000 0 0
	<hr/>
	9,944,400 0 0

So that by this computation, the riches and value of this island appears to be 9,944,400l. this currency, which reduced to sterling, at 40 per cent. is 7,103,142l. 17s. 1d.  $\frac{1}{2}$ ; besides the merchandize in the hands of the Traders, and the sloops, boats, and wherries, which may amount to at least half a Million sterling, and makes the value and importance of this island to Great Britain, to be at least 7,603,112l. 17s. 1d.  $\frac{1}{2}$ ; exclusive of the subjects, and of the advantage which the Northern Colonies reap from their traffic with us: and if the island was well inhabited, and the lands sufficiently cultivated, it might be of five times that value at least.

For, by this computation, only 430,800 acres of land are occupied; and according to the extent of this island, it may be computed to contain four millions, as measured by the map and scale in Sir Hans Sloane's History of Jamaica; and as the 430,800. acres now supposed to be occupied, tho' not sufficiently cultivated, are little more than one to nine of the whole, allowing four ninths to be barren and incapable of cultivation, then the remaining four ninths improved equal, and added to the 430,800 now occupied, would amount to 35,515,714l. 15s. 7d.  $\frac{1}{2}$  sterling, and consequently this island would give employment to seven hundred and fifty sail of British ships, consume to the amount of 1,743,603l. 5s. 1d.  $\frac{1}{2}$  sterling of British merchandize and manufactures, and including freight, yield a profit of 1,710,878l. 4s. 0d.  $\frac{1}{2}$  yearly to our

‘ our mother-country. A grand prospect of maturity, which  
‘ opens a large sphere to exercise the laudable ambition of pa-  
‘ triotism in our mother-country, and in the generous Spirits of  
‘ this island; enlarging our views beyond all little private con-  
‘ tentions and animosities.

‘ A French Author had the courage to whisper in the ears of  
‘ the ambitious Monarch Lewis XIV. that to favour marriages,  
‘ to grant assistance to a father burthened with a numerous fa-  
‘ mily, to watch over the education of youth, particularly or-  
‘ phans and foundlings; to establish wholesome laws; to help  
‘ and promote industry, commerce, and trade; to administer  
‘ impartial justice; to relieve unfortunate merit; to counte-  
‘ nance religion and virtue; to reclaim barren lands, and to  
‘ make them profitable; is to strengthen a state more than can  
‘ be by conquests, and to conquer new countries, without mak-  
‘ ing any one person miserable; preferable to the glittering  
‘ glory of seizing the like quantities of lands by destructive wars,  
‘ or any other giddy pursuit of power, grandeur, or applause.  
‘ The object (sayeth that Author) which the legislature ought  
‘ always to have in view, is to render men as happy as their mi-  
‘ serable condition will admit. Truly noble and godlike sen-  
‘ timents! Well would it be for mankind, were all Princes,  
‘ Ministers, Rulers, and Law-givers, directed by such princi-  
‘ ples, instead of the contrary policy, which seems to influence  
‘ too many.

‘ It may be added, that the present situation and circum-  
‘ stances of this island, afford opportunities of strengthening  
‘ our little state by all the means here mentioned, not only with-  
‘ out making any person miserable, but by bestowing a real  
‘ happiness; in relieving many from indigence and poverty,  
‘ and others from the oppression of tyrannic power; adopting  
‘ them the subjects of a mild and free government, and bestow-  
‘ ing on them a comfortable means of subsistence for themselves  
‘ and their posterity. This work is already begun with a ge-  
‘ nerous ardour, in appropriating a large fund for the encour-  
‘ agement of strangers to come and settle among us; nor can it  
‘ be imagined, that the industrious poor inhabitants now here,  
‘ will want for suitable encouragement to continue among us;  
‘ they have a nearer title to the tenderness and care of our legi-  
‘ slature, and will never be excluded from that encouragement  
‘ held out so liberally to strangers.’

*Medical,*

*Medical, Chirurgical, and Anatomical Cases and Experiments, communicated by Dr. Haller, and other eminent Physicians, to the Royal Academy of Sciences at Stockholm. Translated from the Swedish Original. Illustrated with Copper-plates. 8vo. 5s. Linde, &c.*

**N**Otwithstanding the names of the celebrated Haller and Linnæus are, among others, prefixed to a few of the papers in this Collection, we conceive the greater part of them are better calculated for the Meridian of that kingdom in whose language they were originally wrote, than for ours into which they are translated. For as we may justly pretend to an earlier and more extensive acquaintance with Medicine, Surgery, and Physicks, in general, than the Swedes, it follows, that many of the Cases which are new to them, will be paralleled by similar ones, long since occurring among ourselves, and recorded either in our Philosophical Transactions, or other English books. Nevertheless, as similar or repeated Cases, when not very common, do not disgust all Readers; as there are some pieces which may be of general use in this volume; and as there is a great appearance of truth, probity, and good intention diffused through the whole Collection, we shall abstract a few specimens from the most useful and singular pieces. But we would previously observe to the Editors and Proprietors of such Translations, the great expedience of their getting them revised before publication, by some better master of our Idiom than the present Translator from the Swedish seems to be: many errors in that respect occurring in these pieces, some few of which are attended with an obscurity of the sense. It were indeed to be wished, that every Translator of Medical Papers had a Medical Education, and so of the rest; but this, which may sometimes happen, is not always to be expected.

The Case of an osseous Excrescence near the eye, related by Dr. Sporing, is very extraordinary. It happened to a robust Peasant, in his thirty-fifth year, being preceded with violent pains in his head, accompanied with an inexpressible heat and shooting, chiefly over his eye-brows. At the end of a month there suddenly appeared, betwixt the nose and the right eye, a hard node of the bigness of a small bean, with an aqueous liquor copiously issuing from that eye. It appears, by a plate of it, to have been of an oblong and irregular figure, with considerable asperities, above an inch in breadth, and between two and three long. It remained from November 1724, to March 1738, when it dropped off of itself; the pain immediately ceased; and the ball of the eye, which was forced out by it to the opposite corner,

corner, gradually returned into its socket. This Excrescence, which the Translator terms an *Excretion*, was given by Professor Spöring to the Academy, where it is treasured up.

In the Paper containing Linnæus's enquiry into the reason of the great frequency of Epilepsies in Schonen and Wernsharad in Smoland, we find he ascribes it to their curing children's Scald-heads, to which most of them are subject, by ablutions of cold water; which he supposes, not improbably, may repel the humour to the brain: and from which he earnestly dissuades his countrywomen.

If Mr. Strandberg's method of shortening the continuance of the Whooping Cough, which, he says, usually lasted eleven or twelve weeks, by curing it in two, or at most in three, shall be verified by further experience, his Memoir on so obstinate and dreadful a disorder, must prove a very acceptable present to mankind. This, he tells us, he effected, by premising the *Arcanum Tartari*, in order to attenuate the Viscosity; but he has omitted the process of this Arcanum, which, if it is not another name for some known preparation of Tartar, may be found perhaps in some foreign Dispensatories, as the *Arcanum Corallinum* and the *Duplicatum*, are in some of ours. After this he vomited with Oxymel of Squills; purged with Senna, Manna, Cassia, Rhubarb, and Soluble Tartar, and then chiefly depended on a Decoction of the Bark to compleat the cure. He complains, as an impediment to the cure of this terrifying disorder, that the Nurses in his country are sometimes so selfish, as to embezzle the remedies, and not administer what was prescribed. This whimsical felony is undoubtedly irregular, notwithstanding it has been strongly affirmed, that the omission of physic has sometimes been attended with extraordinary cures.

The number of Cases, as enumerated in the Contents prefixed to this Collection, are thirty-one: but some of these contain more than one, and others several cases. The Experiments, as some of them are improperly called, being rather Cases and Observations, are fourteen. The Plates, which are numbered to five, are engraved in three, and contain about a dozen figures.

The Case, Number 1, of a young man cured of a Gutta Serena, and Lameness in his right arm and hand, by the use of Emetics, is extraordinary; and was presented to the Society by Dr. Ribe, Physician to his Swedish Majesty.—It may be queried, whether these Emetics here, did not operate somewhat like Electricity. The Disquisition on the Tetters-Worm in Sweden, by Nils Rosen, Case 12, is very particular and curious. It is an internal worm, and appears narrow and serrated, by the en-

graved figure of it : the symptoms of it were often mistaken in women for hysterical ones.

The nineteenth Case, being that of a man cured of a Dropsy after four tappings, transmitted by Mr. Daffow, is extraordinary, and seems to have been chiefly effected by the strength, and sagacity, as it were, of Nature. The twenty-fourth Case, by Dr. Wahlbom, gives an instance of a worm's being discharged by a woman, which, in three weeks after, became a perfect fly, of the larger kind. The twenty-fifth, by Mr. Rosen, gives a detail of a horrid variety of insects, as beetles, spiders, &c. discharged by stool from a woman of distinction.

The abstract of Professor Stromer's Treatise on Electricity, contains little worth mentioning here, as a majority of the few Patients it mentions, were rather relieved than cured. But the abstract from Dr. Lindhalt's Journal of Disorders, either abated or happily cured by Electricity, at Stockholm, in November and December 1752, is so remarkable and recent, that we shall conclude our account of this Collection with it.

1. A Gentleman was for some time so troubled with a ringing in his left ear, that, without speaking louder than usual, he could not hear. Being electrified, he heard in two or three minutes.

2. A person aged fifty-seven, became so deaf in consequence of a wound over the eyebrow, that, to make him hear, it was necessary to pronounce the words at his ear with great force; and thus he continued thirty years. The last ten he had also a loud tingling in them, and an almost incessant pain in his teeth. Upon being electrified, he grew so well, that the pain left him, and he hears distinctly.—It is not mentioned here, whether the Patient heard words afterwards at a common pitch of the voice, —The third Case is a perfect recovery from deafness of six years standing, by Electricity. The fourth and fifth are considerable amendments. It is added to the last, that in pains of the joints or muscles, the Patients find a great deal of relief from Electrification; the pain beginning immediately to abate, and being at last entirely removed. The sixth Case is that of a Stonemason, whose knees and legs were contracted, and his fingers bent and knotty, from the gout, and who was enabled by Electricity in a few days to go to work. The seventh Case, is the cure of a violent pain in the shin, which disabled the Patient from moving; to which he was perfectly restored, and freed from the pain, in a few days, by Electricity. The eighth, is the recovery of a knee bent and immoveable for six years, so that the Patient could scarcely extend his leg. His knee recovered its use on the third Electrification, and he could put his foot to the ground without any difficulty. The ninth seems a  
complete

complete cure of a Lameness of seven years standing, after electrifying thirteen days. The tenth, is the cure of a Lameness after the Small-pox. The eleventh, an amendment only of a lame arm after dislocation. The twelfth, and last Case, is that of a lad eleven years old, who, from the age of two, had a Lameness in his right arm and hand, so that he could not easily bring his fingers together, or make use of his hand. Having been only three times electrified, he can readily take up a pin from the ground, and has ever since continued to mend and grow stronger.—To conclude, we are to consider this account as given within the space of a very few months, or weeks, after these Patients had been first electrified.

*An Essay on the Diseases of the Head and Neck. To which is added, a Dissertation on the Gout and Rheumatism. By J. N. Stevens, M. D. and Fellow of the Royal Academy of Sciences. 4to. 3s. Sold by Hitch and Hawes.*

THIS Physician and Fellow of the Royal Academy of Sciences tells us, in a very crude puerile Preface, 'That as he has the satisfaction of not being guilty of any wilful error, [in this performance, we suppose] he may reasonably conclude, he shall not be censured by the generous part of mankind, and men of learning.' Now, if an inclination not to err, (which may be supposed a very general inclination) were to be a sufficient apology for errors, this must preclude all men of learning from censuring the most trifling pretensions to science, and leave ignorant and erroneous Writers to be discovered only by Readers of their own capacity and attainments: from whence our Author may observe, what a reasonable conclusion he has made. The end of his Preface is much in the same spirit; as he there 'desires those who criticize on, and ridicule other men's works, although ever so well writ, to suspend their indignation, till they shall vouchsafe to oblige the world with a more perfect work on the same subject.'

This condition would persuade or oblige us to write a better book on the Diseases of the Head and Neck, and a better Dissertation on the Gout and Rheumatism, than Dr. Stevens has done, before we find the least fault with his Essay. At the same time it is quite clear to us, that this Gentleman neither desires us to excel him on these subjects, nor would admit us to have done it, ho' we should. But as we cannot consider this extraordinary ostentation as really inferring any effectual disqualification in us to judge of his present work, any more than our not having

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been afflicted with every disease it treats of would have been, we shall take the liberty to consider it compendiously, which is not the severest manner of considering it.

We cannot justly complain of our Author's multiplying the diseases of the head and neck, which he makes but five, to each of which he has assigned a chapter, viz. the Apoplexy, Palsy, Epilepsy, Madness, and Quinzy; the last of which had been hitherto supposed an affection of the throat or *fauces*: however, as these parts may be said to be involved in the head or neck, we shall not wrangle with him for a trifle; tho' we have experienced a little Head-ach, and a spice of the Lethargy now and then, from perusing this treatise of the Diseases of the Head, which has not treated either of the Head-ach or Lethargy. His Descriptions of Diseases seem generally such as he has read, with very little addition to, or improvement of them: and wherever his treatment of distempers differs from that which is generally pursued, the diversity appears so seldom for the better, that it will excuse us from citing any of his practice, except where it should not be imitated but with great caution. His Chapters on the Palsy, Epilepsy, and Madness, conclude with an extraordinary instance of each, attesting our Author's success; and in the two first cases, after they had baffled the endeavours of other Physicians: but as our Author had acquainted us in his Preface, 'That the good of mankind in general has been his 'only view in this publication,' perhaps he might have suppressed these failures of his brethren here, with some confidence and modesty. His management of persons in a *Hemiplegia*, during the use of the Bath Waters, which he recommends for it; by purging them the day after each bathing, which he orders from twice to four times a week, for several weeks [suppose seven or eight] seems to require more youth and vigour in the patient, than generally falls to the share of Paralytics; tho' the purge is to consist only of six drachms of Manna, and a scruple of Rhubarb, with as much Salt *Diureticus*, as he often terms it, by a mongrel appellation, half English and half Latin. Thus *Pepper-Mint* is always improved by Dr. Stevens into *Piper-Mint*; he might have exhibited still more of his *Larning*, by writing it *Piper-Menth*.

In his treatise of the putrid Quinzy, he gives a description of it, as he says it is not frequently met with in physical Authors: this he assumes then, as from his own knowledge and observation, tho' the greatest part of it is transcribed from Dr. Huxham, and other Writers on the disease, of whom he does not mention one here. It would be obvious, however, to a Reader of common discernment, that it was not his own, from the difference of the stile, and greater correctness of the language.

His

His Dissertation on the Gout, to which he has added nine or ten pages on the Sciatica and Rheumatism, sets out with a description of it, contracted and stolen (as it is not acknowledged) from Sydenham, but by no means improved. Hoffman has been ingenuous enough to insert that celebrated Physician's history of it at length, in his treatise on this disease, as despairing, perhaps, of giving a better. We think, however, this Dissertation of Dr. Stevens's on the Gout (including many things from Dr. Musgrave, who is more than once mentioned in it) is, taken altogether, the most pardonable part of the book; notwithstanding it abounds with unnecessary repetitions, and the diction is often so very faulty, as to make Dr. Stevens appear only to blunder about a meaning, where his ideas may probably have been pretty clear to himself. His supposition that the Nerves, and their contents, supposing them to be permeable by any fluid, are considerably affected in the Gout, and relieved and depurated by a regular and compleat fit, seems agreeable to reason, and evidenced by experience. But his medicines and evacuations in the intervals, to delay the approach, and lessen the duration of the future paroxysms, should be considered and applied with much caution, where he enjoins little or none.

Dr. Stevens tells us, page 113, 'The cure of the Sciatica is rendered more difficult, because it is most commonly the consequence of chronical diseases; as by great colds taken, or by exposing those parts [the hips, we suppose] too much to the cold air; by a fall, or sudden blow; by a luxation, immoderate venery, or any thing which weakens the fibres of the parts,' &c.: by which it appears, that the Doctor calls those habits and accidents chronical diseases, which are sometimes, indeed, the preceding or predisposing causes of, and to, certain chronical complaints: tho' the luxation must be rather acknowledged a frequent consequence of his chronical disease, a fall; which is at other times attended with very acute effects.

A Rheumatism, the Doctor informs us, page 116, 'is a beginning vicidity of the juices, where the size and viscosity is uniform, and almost equally *disposed* over the whole mass, and is constantly fleeting, and not fixed to particular parts.' We leave this new definition to speak for itself. Our Author adds, 'this same viscosity is chiefly caused by an alcalious salt;' which has generally been considered as endued with an attenuating or fusing operation. His cure chiefly consists in evacuations and acids; the last of which, perhaps, it will be necessary to direct with considerable reserve and deliberation; notwithstanding Sir John Colbatch's crying up acids in the Gout, which experience has abundantly discredited. We should not omit, that

our Author deals pretty liberally in Receipts; and his doses, on whatever indication, are not likely to prove ineffectual for want of quantity.

Having given this summary abstract of this Gentleman's medical notions and talents, we must beg leave to exhibit him a little further, as a Writer of not a few particularities, for reasons that will appear below. Tho' he seems, in the main, possessed of an innate and well-founded dread of criticism, he declares, however, in his Preface, 'He shall esteem any person as his friend, who shall convince him of his errors, and publicly acknowledge it; as he is well assured, that it is more honourable to submit to conviction, when drawn from the genuine laws of Nature, than to persist upon a baseless foundation, in opposition thereto.' Now, as his conviction will depend at least as much upon himself as upon us, we can only shew our inclination to merit his acknowledgements, by presenting a sample of such escapes as may deserve his future attention.

We have endeavoured then, in the first place, to catch some idea, if possible, from that sublime, or superlative, negative, his *baseless Foundation*. We can imagine a castle in the air, or even in *vacuo*, foundation and all, however it might get there; and highly relish Shakespear's "baseless fabric of a vision;" but a baseless Foundation, a baseless Basis, corresponding only to an unfabricated or unfabricable Fabric, in a voidless vacuity, has as much of the impenetrable Bathos in it, as an immaterial Non-existence, and beats the Hibernian's great Nothing, [a Sillabub,] quite hollow. We hope the word *Rapture*, which occurs just thrice in the chapter of an Apoplexy, was designed for *Rupture*, tho' entirely unnoticed in the Errata. Our Author constantly insists on *vicid*, *vicidity*, and *vicera*, for *viscid*, *visciduity*, and *viscera*; the first of these words occurring in most pages of his book. *Spina dorsa* for *dorsi*, page 7, is omitted in the Errata, as well as, blisters *is* for *are*, *ibid*. We are told, page 26, 'The Epilepsy often jumps over a whole generation, and fixes on the grandchildren;—but wherever it fixes it sets them a falling. The Mad are said, page 36, 'to have an *incredible* weakness.' This seems alleviated however from their small solicitude about credit. A Patient is ordered, page 64, some stomatic wine, for stomachic wine, the former spelling being constantly preferred. Now as this learned Author, who may be a modern Grecian, must be sensible the Orthography he selects, signifies wine for the mouth, or mouth-wine, which seems a very superfluous addition, we suppose he preferred spelling it according to the vulgar sound, rather than the Etymology.—'If the fibres are very strong, and does not give way,' page 69. 'Those due exercises which *is* requisite,' page 71. We are told, page 73, of 'a  
'præternatural

‘præternatural retention of the guts;’ which seems intended there to denote a costive habit of body: tho’ some might imagine it said, in contrast to those Bablers, who are affirmed not to be able to keep their guts in. ‘More finer,’ page 74. ‘When the first passages are faulty, from too great restriction, they are *naturally amended* by the urinary passages;’ *ibid.*—Hence *arises* the various diseases,’ *ibid.* ‘Persons of a more weak constitution *lets* it pass off,’ 77, 78. *Accerbatation* [no such word] for *Exacerbatation*, is repeatedly insisted on. ‘Hence *arises* Head-achs, Vertigoes,’ &c. page 84. ‘The aliments with which the rich *is* nourished,’ page 88. It may be said, indeed, that *rich* is singular as well as plural, but it is evident our Author here intended *many*, not *one*. We are advised, p. 93, ‘to treat the Authors of Panaceas for the Gout, as Wretches and Robbers, without the reach of our Laws.’ This does not teach us how to treat such Outlaws; but the best way, perhaps, is never to treat them, nor treat with them.—*Give off* taking any kind of opiates, for *give over*, or *leave off*, 97. A Fomentation is directed to be used as before *predicted*, 99, which, perhaps, rather stands here for *prescribed* than *prophefied*: however, Words, like Things, are daily fluctuating. ‘If the Patient is young in years,’ page 102;—perhaps there may be some latent elegance in this redundancy, tho’ it is rather above our relish. Well; but suppose him thus young, what follows? why then, ‘he may eat potatoes, young seeds and plants, and all much dressed garden things,’ *ibid.*—As these young seeds and plants are not particularised here, nor whether they are to be much dressed or raw; it seems possible, at least, they may be hemp, rape, and canary seed, with a little chickweed and groundsel. And as our Author here is ordering a dietetic regimen for young gouty persons, these may be directed to make them as light and active as we generally see the birds who are dieted in this manner. Thus one of Moliere’s dramatic Doctors prescribed bread and wine for the cure of a dumb Lady, because they were frequently given to parrots, and the parrots talked. The Lady recovered her speech. *Probatum est.*

But to be serious; we have been very careful that none of this small specimen, from a multitude of the like solecisms and crudities, are mentioned among the *Errata* at the end of the book. Indeed, the great number of them, and the miserable expression throughout the work, have made the mother-tongue of our Author, and any languages he may have meddled with, equal secrets to us: and we are at a loss to discover in what language he can correspond with that Royal Academy of Sciences, of which he styles himself a Fellow. As the Doctor, however, has certainly read some medical Authors, and has some acquaintance

with Medicines, of which he does not deal in the least significant, we would recommend it to him, to prescribe rather than to publish; as it is not likely his work will increase the number of his Patients in the learned world. It is one of those signs which will not invite such: and we shall conclude this account of it, with his own definition of a compleat Physician, that his abilities may be estimated by his own rule.

‘ The study and practice of the science of Physic, is, without dispute, one of the most extensive studies in the circle of human knowledge; and any person who would shine therein, like a Poet, should be endowed with a natural genius, fortified with the different kinds of school Literature, and a peculiar aptitude to study the art through all its branches; must be a diligent and faithful observer of Nature, and must well observe the different effects of Medicines administered under such or such peculiar circumstances.’ Preface, page 6, 7.

Eheu!

Quàm temere in nosmet legem fancimus! —

*Observations on that Disorder of the Corner of the Eye commonly called Fistula Lachrymalis. By Percivall Pott, Surgeon to St. Bartholemew's Hospital. 8vo. 1s. 6d. Hitch and Hawes.*

**T**HIS useful and well-written performance, on a topical disorder that occurs pretty frequently, is introduced by a sensible Preface, specifying the Author's motives for its publication. The work itself is divided into five sections, which, having no titles, we shall summarily mention their drift and purpose. The first, a very short one, is chiefly employed in considering the different Knowledge of the Antients and Moderns, with regard to the anatomy of the parts affected in this disorder. The second contains a clear and succinct account of the situation, structure, and use of the parts concerned in the Lachrymal Fluid, and its conveyance from the eye into the nose: and as a precise knowledge of these particulars must be necessary to every Surgeon who undertakes this delicate operation, the Author justly considers that circumstance as a sufficient apology for the insertion of this part of Anatomy, to those to whom it may not be necessary. The third section considers the different appearances of this disorder in different subjects, and under different circumstances, with the principal causes of these diversities, which he ascribes, 1. To the degree of obstruction in the Nasal Duct. 2. To the state of the Cellular Membrane covering the  
the

the Sac. 3. To the state of the Sac itself. 4. To that of the bones underneath. 5. To the general state and habit of the Patient. And, lastly, To the manner in which it has been treated. In the progress of this practical section, he takes an occasion to distinguish Mucus from Pus or Matter; which, he justly observes to be a point of no small importance.

‘ If I conceive rightly,’ says this ingenious Operator, ‘ Mucus, considered in a general sense, is the effect of a natural secretion, made by glands, membranes, or other bodies appointed for that purpose; and is so far from being originally the consequence of a disease, that, in a proper quantity, it is absolutely necessary for some of the most important purposes of the animal œconomy; which purposes, when this fluid is quite deficient, are ill executed, and some kind of disease is produced.’ P. 19. Having referred to many instances of its use in animal bodies, he observes, page 20.—‘ Pus, or Matter, is no natural secretion; Suppuration, tho’ it is an act of Nature, when some of the parts of the body have been forcibly divided from each other, is nevertheless to be regarded as the effect of violence and destruction: for without entering too minutely into the origin or cause of Matter, I believe I may venture to affirm, that the dissolution of some of the solid parts of broken capillary vessels, and a mixture of some part of the juices circulating thro’ them, are absolutely necessary to its production.’

A few subsequent paragraphs are employed to evince the necessity of this distinction, the confounding of which has occasioned mistakes in the pretenders to medicine, but in no case, perhaps, more frequently than in the ejection of that discoloured Mucus from the Larynx and Trachea; which the ignorant have supposed to be Matter from the Lungs. The last paragraph of this section cursorily mentions the complication that sometimes happens of the *Fistula Lachrymalis*, with such other disorders as are the further objects of Surgery, Physic, or of both conjointly.

The fourth section is extended in considering the curative Indications. It contains a just and methodical detail and discussion of the practice of the ancient, and of the earlier modern, Surgeons, in the first state of this disorder, viz. the simple dilatation of the Sac, and obstruction of the nasal Duct; accompanied with very judicious reflections of our Author’s on each occasion: and after considering some methods proposed, in the same state, by the Surgeons of the French Academy, which appear to him improper, or insufficient, he gives the sentiments of other Surgeons, and his own, on the second, that is, the inflamed and ulcerated state of this malady; with his objections to the

conduct of many, in their management, particularly in their cramming in much lint, and dressing with Escharotics; on which occasion he observes, very sensibly and humanely, p. 54, 55.—  
 ‘ All dressings are, in fact, extraneous bodies; and therefore, in parts that are of quick sensation, easily irritated, and liable to be inflamed, cannot be too soft or light: Suppuration is an act of Nature not of Art, and is always best performed when the former is least disturbed: whatever lies easiest, contributes most to its being well executed; and whatever gives pain, irritates the termination of the nerves, or renders the capillary vessels crisp and hard, will infallibly prevent it.’—He distinguishes, however, the necessity of an escharotic in some particular circumstances, and thinks the lunar caustic the best.

The fifth and last section commences with reflections on the last stage of this disorder, viz. that in which the natural passage of the tears into the nose is quite obstructed and destroyed; and in which the bone is sometimes found carious: whence the utmost effort of surgery must be to attempt the formation of an artificial one. This, he observes, was also attempted by the Antients in two different ways, by perforation and by cautery; by each of which a cure was often obtained, notwithstanding their less accurate knowledge of the parts they made so free with. He considers next the modern practice in this state, and particularly Mr. Cheseldens’ warm defence of the cautery, the success of which he termed infallible; but which Mr. Pott affirms is contrary to manifold experience. He concludes the pamphlet with his own manner of performing this operation, and his arguments to support it: but as this small work has considerable merit, both in its matter and manner, and as the detail of the operation could inform or entertain none but surgeons, we must refer such to the pamphlet at length: since we imagine the only method of adding to the clearness and perspicuity of our accurate Author on this operation, must be to see him perform it.

*Historia Febris Miliaris et de Hemisrania Dissertatio, Auctore Joanne Fordyce, M. D. Accedit de Morbo Miliari Epistola Caroli Balguy, M. D. 8vo. 2s. Wilson and Durham.*

THIS medical Writer, in a sort of introduction to his History of the Miliary Fever, refers to what Hippocrates, *Ætius*, and other antient Physicians, have said of such eruptive disorders, as he imagines might be of a similar nature with the Miliary Fever, supposing them not to constitute the very same disease.

disease. He next considers what some modern physicians, about the sixteenth century, have mentioned of an eruptive fever, which he thinks this identical miliary one; and he supposes that century the æra of its birth. All these citations are generally annexed at the bottom of his page, like notes, which refer again to other notes, and hypernotes, or further quotations, resulting from the former. After a general description of the disease, the symptoms of which, especially in its apparatus, will be thought too vague and indetermined to distinguish it sufficiently from other eruptive fevers, (notwithstanding the *languores*, or sinkings, which he supposes its pathognomonic sign) Dr. Fordyce proceeds to assign the causes and prognostics; and to specify the treatment (in which he has very little new) in a tedious chain of one hundred and sixty-six aphorisms, as he judges that the most commodious form for detailing his subject.

Notwithstanding the great reading and industry of our Author, with regard to this distemper, appear sufficiently in this treatise, his aphoristical manner of describing it, and directing for it, seems to us but indifferently adapted to the matter it contains; and rather introduced to confer an air of solemnity and importance upon trifles. *Nugis addere pondus*. For whether or not it be owing to the irregular and multiform genius of this disease (whose stadia and crises are so little ascertained) in the different seasons in which it occurs, and the different constitutions and habits in which it may prevail, it seems to us, that a young practitioner will be full as likely to be confused, as informed, by the tedious description of it, and by the therapeutic directions in regard to it; which seem rather calculated for a palliation of different symptoms, than deduced from a discernment of the cause and essential nature of the disease.

Dr. Balguy, indeed, in his letter to our Author, on the same subject, divides the miliary fever, or *purpura acuta*, as it is termed by foreigners, into the white, reddish, and red, from the different complexion of the eruptions; the two last of which he chiefly treats with the bark, after premising a vomit and a purge, referring for the cure of the first to Dr. Hamilton. This letter is executed in a brief, yet masculine manner, in which respect it may be contrasted to Dr. Fordyce's performance.

The dissertation on that sort of head ach, called the *Hemicrania*, is contained in sixty-four aphorisms. The principal remedy, and on which our Author lays the utmost stress, is the wild Valerian root, which, he says, greatly relieved, and even cured him of a violent degree of this disease, of four years almost constant continuance. If there is nothing very new in this remedy, perhaps there may be in the dose of it, which is not less

less than a drachm in powder, to be repeated three, four, or five times a day, if the stomach will bear it; which is no improper stipulation, considering the quantity of the dose.

For the rest, the work is wrote, with several exceptions, in a tolerable Latin style; and a few obscurities that occur in it are probably occasioned, or increased, by some typographical escapes, which required a short list of *errata*. Some pertinent observations on the subject are undoubtedly delivered from the experience of others, and our Author's own; and some passages occur, in which the intelligent, and even candid members of the faculty, may take leave to dissent from him; so that, upon the whole, it is probably a work of more erudition than utility.

*A Compendium of Social Religion, or the Nature and Constitution of Christian Churches, with the respective qualifications and duties of their officers and members; represented in short propositions, confirmed by Scripture, and illustrated with occasional notes. Designed as an Essay toward reviving the primitive spirit of evangelical purity, liberty, and charity, in the churches of the present times. By Daniel Turner. 8vo. 2s. Ward and Henderson.*

**T**O teach mankind to esteem each other as brethren, under the protection of one common father, and thence to unite them in the mutual exercise of universal love and charity, were points most earnestly inculcated by our Lord, upon every occasion; and ought, therefore, to be esteemed the fundamental duties in practical religion. But since the professors of Christianity have branched out into so many distinct parties, of different opinions concerning points of doctrine, often immaterial, (though ignorant zeal has made them causes of separation) each body, attending too much to them, and being taught to consider itself as consisting of the only true disciples of Christ, has, by a partial interpretation, limited, to its own sect in particular, the observance of those amiable obligations, the due discharge of which ought to be extended to their brethren in general. And these divisions which disgrace Christianity, are perpetuated by crafty men, whose pride induces them to turn aside from the truth: since they had rather stand forth, distinguished as heads of parties, the idols of their deluded followers, than with a true Christian spirit of meekness, fulfil the pastoral charge they assume.

This being the real state of the case, it certainly manifests a sincere Christian regard for our fellow-creatures, to hold out a light

light to them, to shew them the path from whence they have strayed. Such friends to mankind have not been wanting; and though any person deserves our acknowledgments, for a conduct like this; yet are they more peculiarly due to any of the sacred function, of *whatever denomination*, who thus casts off the badge of his *party*, to vindicate the cause of *true religion*, and prove himself worthy the vocation to which he is called.

With this benevolent spirit the Author under consideration appears to be animated; and he has executed his design upon a plan, which we apprehend most of his Readers will approve. What he advances is placed as a theorem; the several texts of Scripture produced for his authorities follow as the demonstration of it; and his explanatory observations, where necessary, are subjoined in notes.

In his introduction, after explaining and recommending social unity among the professors of Christianity, he concludes thus:

‘As the civil, spiritual, temporal, and eternal happiness of mankind, and the credit of our holy religion in the world, depend *so much* upon the *good order*, *real holiness*, *sincere and fervent charity*, of *Christian churches*, I most heartily wish they could, by any means, be prevailed upon to attend to these important things, with more serious and cordial concern.—We ourselves complain (and that justly) of coldness, formality, disorder, and declensions in vital religion, as prevailing amongst us; *the free-thinkers, and infidels* of the age, look upon all our churches with the utmost contempt: and represent them as meer creatures of crafty priests, the *idols* of their insatuated mobs, the supports of their tyranny and ambition; or little nurseries of senseless enthusiasm, bigotry, superstition, and mad zeal.—Would to God we had never given any occasion for such representations! But could we but once be brought to think, and act, agreeable to the true spirit and genius of the gospel; to place religion not in the *little nostrums* and *peculiarities of a party*; but in *sincere repentance towards God*, *lively faith in our Lord Jesus*, and the *solid genuine fruits thereof in the works of piety, righteousness, benevolence, charity*.—Instead of violently compelling one another to *uniformity* in lesser matters, could we learn to *differ in opinions*, without *dividing in affection*; *oppose* one another in *meekness*, *forbear* one another in *love*, and receive with Christian tenderness the *weak in faith*; or, instead of spending our religious zeal upon *modes and forms*, and *things indifferent*, unite and employ it in promoting *real Christian knowledge*, and following after that *peace and holiness*, without which *no man shall see the Lord*.—Were our churches all formed upon such principles, and actuated by such

' such a spirit, they would soon find (even though in other re-  
 ' spects they continued still in their different forms) the God  
 ' of holiness and peace dwelling amongst them—religion revive  
 ' —the gospel-ministry honoured and blessed. And thus, to  
 ' their unspeakable satisfaction and comfort, and the utter con-  
 ' fusion of the *ignorance of those foolish men*, who delight to re-  
 ' proach them—they would, indeed, appear to be, what they  
 ' were originally designed to be, *seminaries* of divine knowledge,  
 ' truth, love, piety, and every virtue.—Living witnesses of the  
 ' great mercy and love of God to men.—The brightest orna-  
 ' ments of the world, and the greatest blessings to it.

The body of the book treats chiefly of the qualifications, duty,  
 and power of church-officers and members; wherein the Au-  
 thor shews, that the members which constitute any particular  
 church, have a right to chuse their own pastor and subordinate  
 officers: a right agreeable both to scripture and reason. As a  
 specimen of his method, we shall produce his fifth chapter en-  
 tire, which treats

*Of the Duties of particular churches, that deserve more especial  
 notice.*

I. *Towards their own members.*

II. *Towards other churches, their members, ministers, &c.*

1<sup>st</sup>. Towards their own members, it is a church's duty,

' (I.) To admit every one of them (unless under censure) to  
 ' an equal joint right, and title to, and share in, all the spiritual  
 ' and temporal privileges which they enjoy as a church.

Gal. iii. 28.—*Ye are all one in Christ Jesus.* Acts ii. 44.  
*And they that believed had all things common \*.*

' (II.) And consequently, to assemble for the discharge of  
 ' their common duties, and enjoyment of their common privi-  
 ' leges, at such time, and in such manner, that all, if possible,  
 ' may share in them.

' 1 Cor. xi. 33. *When ye come together to eat (i. e. the  
 ' Lord's supper) tarry one for another.*

' (III.) To take care of their poor, and supply their ne-  
 ' cessities.

' Deut. xv. 11. *I command thee saying, thou shalt open thy  
 ' hand wide unto thy brother, unto thy poor, and thy needy,*

' • But however extensive this common interest and right might  
 ' be in the apostles days, it can now be extended no farther than the  
 ' privileges and possessions which the church enjoys as a body; and  
 ' not to any one's particular personal property. See chap. ii. prop. 7.  
 ' sect. 6. and Note there.

- ‘ in thy land. Gal. ii. 10. *We should remember the poor.*
- ‘ Rom. xii. 13. *Distributing to the necessities of the saints.*
- ‘ 1 John iii. 17. *See also chap. iv. prop. v. and texts there.*

- ‘ And for the better discharge of this duty, it is evident;
- ‘ the office of deacons was instituted in the church.
- ‘ Acts vi. 17.

‘ (IV.) The whole church should sympathize, in the joys and sorrows of every particular member.

- ‘ 1 Cor. xii. 26. *And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.*

‘ (V.) They should put up their united prayers, for any one of them in distress.

- ‘ Acts xii. 5.—*And prayer was made without ceasing of the church unto God, for him (i. e. Peter in prison.)*

‘ (VI.) They are to exercise a godly care and discipline over them, to their edification, without partiality.

- ‘ James ii. 9. *If ye have a respect to persons, ye commit sin.*—1 Thes. v. 14. *Brethren warn them that are unruly, comfort the feeble minded, support the weak.* Jude 16. *Not having mens persons in admiration to advantage.*
- ‘ Heb. xii. 15. *Looking diligently, lest any fail of the grace of God,—and any root of bitterness springing up, trouble you.*

‘ (VII.) To grant them letters of dismission and recommendation to other churches, when desired, so far as they can, consistent with the honour of Christ, and a good conscience.

- ‘ 2 Cor. iii. 1. *Need we epistles of recommendation to you—or from you?* Rom. xvi. 1. *I commend unto you Phebe our sister, a servant of the church of Cenchrea.*
- ‘ 2 Cor. i. 24. *Not that we have dominion over your faith.*

‘ 2. Towards other churches, their members and ministers, it is a church's duty.

‘ (I.) To own them as churches of Christ, and hold Christian communion with them, in all the duties and privileges of their common religion, as far as they have opportunity, and can do it with a good conscience.

- ‘ Rom. vi. 16. *The churches of Christ salute you.* 1 Pet. v. 13. *The church at Babylon elected together with you.*
- ‘ Gal. iii. 28. *Ye are all one in Christ Jesus.* 1 Cor. xii.

‘ 13, 20. *Many members, yet but one body, whether Jew or Gentile, bond or free.* 1 John i. 7. *We have fellowship one with another.* 1 Cor. i. 2, 3. *Unto the church of God at Corinth—with all that in every place call on our Lord Jesus Christ, Grace be unto you.* 1 Thes. iv. 9, 10. *Ye are taught of God to love one another.—And ye do it towards all the brethren in Macedonia.*

‘ (II.) To receive their members, when recommended to them, and pay them the regard their character and condition requires.

‘ Rom. xvi. 1, 2. *I commend unto you Phebe our sister—receive her in the Lord as becometh saints, and assist her in whatever business she hath need of you.* Phil. ii. 29. *Hold such in reputation.* 2 Cor. viii. 23, 24. *They are the messengers of the churches, shew ye to them and before the churches the proof of your love.* 3 John 8. *We ought to receive such, that we may be fellow-helpers of the truth.*

‘ (III.) To impart to other churches, such assistance as they want, and their own abilities and opportunities afford.

‘ Acts xi. 29, 30. *The disciples (at Antioch) sent relief, according to their abilities, to the poor saints in Judea.* 1 Cor. xvi. 1. *Concerning the collection for the saints, as I had given orders to the churches of Galatia. Even so do ye.* Col. iv. 16, 17. *And when this epistle is read with you, cause also that it be read in the church of the Laodiceans.*

‘ (IV.) To make use of their advice in any matters of difficulty and importance.

‘ Acts xv. 2. *They (the church at Antioch) determined that Paul and Barnabas should go up to Jerusalem, unto the apostles and elders, about this question, i. e. of the necessity of circumcision.*

He sums up, in a conclusion to the whole, many good arguments in defence of liberty of conscience, at the latter end of which we find the following wholesome note.

‘ Left any of my readers should mistake my pleas for *moderation and charity*, and imagine they encourage a *cold indifference* in religion; or that I thought it no matter what *opinions* we entertained, provided we were friends to *liberty*; I take this opportunity to assure them nothing can be farther from my intention. I would not wish any man *indifferent*, even to the *modes and forms* of religion; but think it is his duty to endeavour  
‘ to

‘ to get the best information he can concerning them, and religiously and steadily follow the light of his conscience, in a practical regard to what appears to him to be right. Much less would I be thought to countenance a *sceptical lukewarmness*, in respect of any of those great doctrines that enter into the *essentials* of Christian worship, and the truly gracious scheme of salvation by Christ; an evil greatly to be lamented, as already too prevalent, and as leading the way to that apostacy from the profession of Christianity to Deism, which so shockingly distinguishes the present times. But what I mean is, that *our zeal for God should be according to knowledge*; proportioned to the rank and importance of its objects; and in respect of those of the highest rank, and greatest importance, always governed by that gentle and benign spirit of *evangelical philanthropy*, which shines in all the doctrines and precepts, temper and conduct, of *Christ* and his *apostles*. And I am seriously of opinion, and wish all my readers would as seriously consider it, *that real Christianity will never thoroughly prevail and flourish in the world, till the professors of it are brought to be upon better terms with one another; lay aside their mutual jealousies and animosities, and live as brethren in sincere harmony and love; but which I apprehend will never be, till conscience is left entirely free; and the plain BIBLE become in FACT, as well as PROFESSION, the ONLY rule of their religious faith and practice.*

If we cannot subscribe to Mr. Turner’s opinion in every particular, yet we can truly say, that, upon the whole, he seems to be an honest reasonable man; and by adopting this method of writing, his *Compendium* justifies its title, and often displays some of that clearness and precision, for which mathematical reasoning is so justly admired; and which, we apprehend, might be successfully tried upon other subjects.

*Inscriptionum Metricarum selectus. Accedunt notulae.* 4to. 2 s.  
Doddsley.

**A**N elegant Latin preface informs us of our anonymous Collector’s motives for publishing this select collection of ancient inscriptions, which are chiefly epitaphs, and generally taken from the larger collections, published by other learned men, and particularly by *Joannes Baptista Ferretius*, in his *Musæ Lapidariae*, at Verona, 1672. The present Compiler’s prevailing taste for poetical inscriptions, has made him reject all in prose: and his admiration of a certain simplicity in the antique lapidary

file, has excluded such as he conceives to be more modern, and considers rather as having too much point or turn. With all due submission, however, to this elegant Collector's superior virtù and taste on this subject, we imagine some good judges of Latin poetry may be apt to determine of the merit of many of these little pieces from other circumstances, besides that of their date, and their being wholly void of turn and point: though they may not be unable at the same time to relish the delicacies of a very elegant simplicity, which seems better adapted to the elegiac and tumulary style than wit itself would be, to say nothing of witicism and conceit. But not to enter upon a formal disquisition of so minute a subject, we shall produce a few short pieces from this collection of about fifty, for the amusement of our Readers.

The twelfth in this *fasciculus*, or bundle, has been elegantly translated by Mr. Pope, as it is inserted, to the best of our recollection, in one of his prose epistles, and applied to the supposed Naiad and Guardian of his fountain in his grotto at Twickenham. The Latin original is not less elegant and happy. The inscription is extant at Rome, under the image of a nymph asleep.

Hujus Nympha loci, sacri custodia fontis,  
Dormio, dum blandæ sentio murmur aquae,  
Parce meum, quisquis tangis cava marmora, somnum  
Rumpere; five bibas, five lavere, Tace.

The nineteenth inscription, an epitaph, appears to us very tender and elegant, the thought and imagery in the four last lines seeming new and affecting. The Compiler, in his notes, very truly terms it *carmen conditissimum*, a finished little piece; and for the chance of entertaining the Ladies, [as it is a monument of surviving affection for a deceased wife] and our meer English Readers, we have annexed a tolerably exact, though not an exquisite, version of it.

<i>Quæ te sub tenera rapuerunt, Paeta</i>	O! would the fates, who clipp'd
<i>juventa</i>	your early thread,
<i>O utinam me crudelia fata vo-</i>	Add me, dear Paeta, to the hal-
<i>cent:</i>	low'd dead!
<i>Ut linquam terras, invisæque lumi-</i>	Where I might fly this world's de-
<i>na solis,</i>	tested light,
<i>Utque tuus rursus corpore sim</i>	And my unbody'd soul to thine
<i>posito.</i>	unite.
<i>Tu cave Lethæo continguas ora li-</i>	Stop then.—Ah! shun a while ob-
<i>quore,</i>	livion's stream,
<i>Et cito venturi, sis memor, oro,</i>	Sink not—I haste—my passion,
<i>viri:</i>	form, and name.
<i>Te sequor obscurum per iter: comes</i>	For thee I pierce the gloom, nor
<i>ibit eunti</i>	guideless stray,
<i>Fidus amor, tenebras lamp: de dis-</i>	Love, with his faithful flame, shall
<i>cutiens.</i>	light my way.

The

The twenty-fourth contains, in a pleasing simple stile, the brief eulogy of an agreeable excellent wife. The last line of it reminds us of the story of a funeral sermon, in which the Preacher is said to have insisted particularly on the subject of his discourse having been an excellent knitter. The orthography is antique, as the Latin Reader will readily observe; and the bidding the Reader go about his business, is a conclusion that becomes very apposite, from the character of the good housewife, whom the inscription commemorates. It was taken from a very old stone, near the Tiber.

Hospes, quod dico paullum est; asta ac pellige.  
 Heic est sepulchrum haur pulchrum pulchrai faeminae:  
 Nomen parentes nominarunt Claudiam:  
 Suom marietom corde dilexit fouo:  
 Gnatos duos creavit; horume' alterum  
 In terra linguit, alium sub terra locat.  
 Sermone lepido, tum autem incessu commodo:  
 Domum servavit, lanam fecit. Dixi. Abei.

The following inscription on a bridge three miles from Rome, is no bad compliment to Narfes, the repairer and beautifier of it, who was a General successfully employed by Justinian against the Goths. We have seen a similar Greek epigram, on much the like subject, in the Anthology.

Quàm bene curvati directa est semita pontis,  
 Atque interruptum continuatur iter.  
 Calcamus rapidas subjecti gurgitis undas,  
 Et libet iratae cernere murmur aquae.  
 Ite igitur faciles per gaudia vestra, Quirites,  
 Et Narfim resonans plausus ubique canat.  
 Qui potuit rigidas Gothorum subdere mentes,  
 Hic docuit durum flumina ferre jugum.

The epitaph on Philumena's nightingale, number 32, is extremely beautiful and elegant. The Writer could not avoid having Lesbia's Sparrow in his eye: and, indeed, the diction and sweetness of it are scarcely unworthy of Catullus. But it is too long to insert here.

The brief notes at the end of the book cite the Author or Authors, from whose collections the present one is compiled; with their different readings, and a few proper explanations of certain passages, which chiefly relate to some funeral and sepulchral customs of the antients. What we have selected as a specimen of this collection, we believe will not dishonour it; several of the rest are, in our judgment, inferior to those, and some of them would scarcely have been commemorated in print, if they had been wrote in our age or language. But the venerable idea

of antiquity spreads a soothing, though melancholy gloom over the remains of sepulchres and monuments; while the poetical sweetness and literary diffusion of the Latin tongue concur to preserve their remembrance, even after the latest ruins of both are utterly effaced.

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*Justification; or, the Gospel Way to Salvation impartially enquired into, and fully explained. Being an attempt to reconcile our differences about faith and works; and point out the properest means of attaining an assurance of Salvation. By Thomas Green. M. A. Vicar of Wymeswold, Leicestershire. 12mo. 1 s. 6d. sewed. Oliver, and T. Payne.*

THE Author of this little piece is to be esteemed for his good intentions and endeavours, though the end he proposes should not be generally answered. His style is very plain, and Critics may apt to say, that he has dwelt too long upon some parts of his subject, and repeated the same things again and again; but for this he makes an apology, acknowledging, that he ventured to be perhaps a little tedious to those who want no directions, rather than be too brief to those who do.

He divides his work into three chapters. In the first of which, while he allows and maintains, that we are justified by the righteousness and obedience of Christ, and by faith in him, he insists, that Christianity is a practical thing; and clearly shews, from the general tenor, as well as from particular parts of scripture, that it will not be a sufficient plea at the day of judgment, that we have relied on the righteousness of Christ for salvation, unless we have been also careful to do what he has commanded. 'It is plain,' says he, 'that we are saved by grace and faith in Christ, but then there must be our co-operation with the divine assistance, and our faith must be fruitful. We must be far from claiming any merit from our best services, and yet we see, that according to the conditions of the gospel, something must be done on our part, and something that was also left to our free will and choice, otherwise there could be no manner of virtue in our obedience.'

He endeavours to shew, that the articles of the Church of England upon these points, are conformable to his manner of stating the case; and he concludes this chapter with quotations from eminent Authors that agree with him.

In

In the second chapter he proceeds to give a short account of the scripture notion of righteousness, or justification, according to Dr. Taylor's explanation, in his Paraphrase and Notes on the Epistle to the Romans, from which work he produces a long passage, wherein the Doctor mentions a two-fold justification and salvation, as insisted on in scripture. The first, a justification by faith alone, without the deeds of the law, or any works of righteousness. This has a relation to the Heathen state, or the condition persons are in before their conversion. It consists in the forgiveness of sins; in our being admitted upon our faith into the kingdom and covenant of God, and is of free grace *without works*; for how wicked soever Heathens have been, upon profession of faith in Christ, their former wickedness is no bar to their admittance into the church of Christ, or an interest in its privileges and blessings.

Now this first justification does not terminate in itself, but leads to the other, which is called the final justification or salvation, and which is compleated when we duly improve our first justification, or our Christian privileges, *by patient continuance in well-doing*, to the end of our lives. This first faith or justification will come to nothing, unless it become a living principle in the heart, working by love, and bringing forth the fruits of righteousness. This is the faith made perfect by works, the continued faith, the steadfast faith, faith unfeigned, and the like.—

To illustrate and confirm such sentiments is our Author's business in this chapter. He produces some passages from the Epistles, in which the Writers refer to the first justification, and others in which they refer to the second; and his inference upon the whole is, that faith without obedience, is only a foundation without the superstructure, and very different from that which the gospel represents as necessary to our eternal happiness. This also he shews to have been the notion of antiquity, and that of our own church.

In the last chapter he enquires, how far the notions advanced by some Writers who have treated on union with Christ, the holiness we acquire by the imputation of his righteousness, our assurance of salvation, and the like, agree with the manner in which he has treated his subject; and particularly considers some strange sentiments in Marshall's celebrated book on Gospel Sanctification. He concludes with some just animadversions upon a fanatical account that was published \* not long ago, of the extraordinary Conversion of Abbot Lewen, whilst under confinement in Leicester Goal for the murder of his wife, by William Kendrick. Independent Minister.

We shall conclude with observing, in regard to this piece, that though the Author's manner of writing is rather inaccurate, his aim is manifestly good; and we heartily wish him success in enforcing the absolute necessity of a holy life upon the Christian plan, in order to our obtaining the glorious rewards it proposes.

*Remarks on the Rev. Dr. Powell's Sermon in defence of Subscriptions, preached before the University of Cambridge on the Commencement Sunday, 1757. Wherein the latitude said to be allowed to Subscribers to the Liturgy and Articles of the Church of England, is particularly considered. With a Dedication to the younger Students in both our Universities, who are designed for the Ministry of the Church. 8vo. 1 s. 6 d. Millar.*

WE have read this pamphlet with peculiar pleasure, and would earnestly recommend it to the attentive perusal of such Students in Divinity as are designed for the ministry of the church of England. It contains many excellent and judicious observations on a point, wherein their peace, comfort, and usefulness are nearly concerned. The question proposed to be illustrated by our Author, is, as he himself observes, no abstruse point of casuistry, but a plain question of fact, which being fairly stated, may be understood by every one who has laid a competent foundation for his theological studies in practical Ethics, and can judge of the force of that evidence which the common sense of mankind accepts as decisive, in the most obvious and familiar occurrences of human life.

That it is the right and duty of every Christian, to examine all the articles of faith which are proposed to him, and all the religious laws which he is required to obey, and to judge for himself, whether they proceed from God, is the grand principle of the Reformation, with which PROTESTANTISM must stand or fall. This duty, our Author presses with great earnestness upon the younger Students in both our Universities, who are designed for the church; and he is of opinion, that such of them as have the best capacities of understanding, and the deepest impressions of religion upon their minds, will, upon a serious and impartial examination of this important case, find the greatest reluctance in themselves to comply with the terms of ministerial conformity. At the same time such of them are, he says, of all others, the best qualified to promote the true interests of religion, or, in other words, to do the most substantial service to the community, as Teachers of religion.

And

‘ And therefore,’ continues he, ‘ as all other methods of relief have failed, and all other practicable applications for it are become vain and hopeless; if such of you as cannot satisfy yourselves of the scriptural rectitude of the conditions required for admission into the church, should declare for some other profession, while you have time to look before you, and give this want of satisfaction for the reason of such declaration, I am persuaded our superiors would not be inattentive to the effect such a loss would have upon the church; and might very probably be prevailed with, by that consideration, to provide a remedy for it; that very remedy which so many good men have been so long pleading and sighing for in vain.

‘ I must confess,’ (says he, in a note on this part of his Dedication) that, at the first glance, appearances are against us. The proverb says, *If one will not, another will.* There are gentlemen who make no difficulty of undertaking each of them the duty of three, four, five, or six important offices in the church, *in cases of need.* And the number of candidates on all vacancies seems to promise, that the church will be well supplied with these choice spirits for many generations to come. Undoubtedly the talents and capacities of these worthies are of the first magnitude. But it should be considered, that the most exalted genius, joined to the nimblest activity of body, will not enable one and the same man to *operate*, or even *exist*, in two places at once. Even these great men must have their drudges and substitutes. And if this infection of scruples should get among the herd, what might be the consequence? What indignity to the church, to see the pompous Dean of a cathedral, or the venerable head of a college, riding post to his country living, to bury the corps of a wretched cobbler!

After this our Author makes some very pertinent remarks on the situation and circumstances of scrupulous clergymen, and offers some reasons why they have not hitherto sought for relief by a public and formal application to the Legislature, and why, being precluded from seeking relief in a legal way, they do not resign their preferments, since they are no longer in a condition to fulfil their covenant with the church.

In his remarks on Dr. Powell's Sermon, he has shewn himself well acquainted with his subject, which he has treated with spirit and judgment. He has pointed out the futility, absurdity, and inconsistency of what the Doctor has advanced, in the clearest and most satisfactory manner. He makes it appear very obviously, that the Doctor's defence of the Subscription required in the church of England, is conducted on such principles as manifestly tend to confound the common use of language, sub-

vert the foundations of good faith in civil commerce, and to reduce the word of God to an ignominious level with the futile and unstable systems of weak and presumptuous men.

The controversy about Subscriptions to explanatory articles of faith, has been so often agitated, and the subject, indeed, so thoroughly discussed, that scarce any thing new can be expected to be said upon it; we have therefore thought it unnecessary to give a particular view of our Author's Remarks, however pertinent and judicious: and we shall conclude this article with observing, that it will be prudent in Dr. Powell rather to decline a controversy with the Remarker, on the subject of Subscriptions, than expose himself a second time to the laughter of the discerning part of his Readers.

*Things as they Are.* 8vo. 2s. Hooper and Morley, G. Woodfall, &c.

THIS Pamphlet should, in our judgment, be entitled, *Things as the Author would have them to be*; for, notwithstanding his affected moderation, and specious display of patriotism, it is very easy to perceive, that he is actuated by the spirit of party, and that he is no friend to the present administration.

He tells us, that 'truth, or but the aim at truth, unadulterated with selfishness, partiality, or factious views, of which the public has too piercing a discernment for mere pretence to escape, is sure to find not only approbation, but even protection from it.' Thus, by complimenting the penetration of the public, he hopes to dim the acuteness of their scrutiny; and when he flatters his Readers, by telling them that they are as quick-sighted as eagles, he imagines that they will be modest enough to shut their eyes. Indeed, they must be blindfold, not to discover that selfishness, partiality, and factious views, are the dictators which prompt our Author. Candid truth does not deal in illiberal invective; and the Writer's invidious sarcasms, false imputations, and personal reflections on the present Ministry, manifestly contradicts his professions of impartiality and veracity. But his disingenuous representation of the Prussian cause, and his malicious comment on our late enterprises, are still stronger proofs of the baseness of his motives, and shew his disposition to raise the spirit of discontent, which no lover of his country would wish to promote.

Nevertheless, *fas est & ab hoste doceri*; it must be acknowledged, that he has thrown out some just observations, and that his manner is, in general, lively and spirited, though his style is frequently affected, turgid, and unharmonious. We cannot but commend the following reflections. ‘Few,’ says he, ‘who do justice to the depth of penetration, and to the solid way of thinking of his P—M—, can suppose him the bubble of all the popular acclamations and enthusiasm of admiration for him here. He has reason, indeed, to imagine they serve his own present point with us; but beyond that, he knows how to value them at no more than they are worth. He cannot but see with contempt Englishmen pluming themselves upon victories not won by Englishmen, and the Public attention lacqueying all his motions, as if the fate of Britain was to turn upon them.’

We likewise applaud the indignant spirit with which he exclaims, tho’ we do not altogether concur in his reasoning, against sending our forces to serve under the command of a foreign General. Having described the state of the nation in Queen Anne’s time, he says: ‘At present behold her renounced, or at least coolly regarded by all her antient allies, and glad to throw her alliance at the head of a prince, never over-favourable to her, and actually under the ban of the Empire, to whom she thinks herself obliged humbly to sue for his gracious acceptance of her subsidies and troops, not without all the appearances of being content to act a subaltern part. This disposition of things was reserved for these honourable times. Nay, some here have so thoroughly forgot the dignity of their own nation, as to contend for its being no degradation for a British commander, not to be commander in chief, as if it was possible to find one so lost to all sense of his own honour, or that of the nation, as to stoop to sub general it even to so renowned and so great an officer as the gallant Prince Ferdinand. Many nations have indeed employed foreign Generals: with the Venetians it is even a standing state-maxim to employ none but them. But for a nation so great, so powerful as ours, a nation that may dispute rank with the first in Europe, to pay such a deference to another, as to suffer her Generals to receive plans of operation, or orders, from any but their own immediate Sovereign, would be, perhaps, without example. It is not therefore credible. Even the Prince who should avail himself of so wretched a complaisance, could not but, in the course of things, and with his excellent sense, repay it with the most cool and determinate contempt. It cannot then be but supposed, that some expedient, some salvo, has been found out for the adjustment of rank and precedence: but granting what it must be so grating to grant, that Britain no longer

' breeds Generals capable of supporting the honour of her arms  
 ' abroad, which she must therefore give into keeping to a foreign  
 ' one, the question will but occur the stronger, whether there  
 ' is any absolute necessity for thus shewing her nakedness, or for  
 ' sending any forces at all to the continent? It may still be  
 ' asked, if it is so very eligible a measure, in forfeiture of the  
 ' advantages of our insular situation, to transport our country-  
 ' men in so disgraceful a manner, and in so incompetent a num-  
 ' ber, to encounter the French precisely where it is so conve-  
 ' nient for the French to encounter them? where their prefer-  
 ' able wish must be, that we should send and sacrifice as many  
 ' more to them as should be just not sufficient to do any thing  
 ' material for the honour or advantage of the nation. The  
 ' most sensible alternative would perhaps be, either to send a  
 ' royal army, fit to command success; or if that is neither con-  
 ' venient nor practicable, not to send a single troop of horse,  
 ' even though the Hanoverians, &c. should be deficient in ca-  
 ' valry, and require ours to supply that deficiency; since, hu-  
 ' manly speaking, it would only serve to shew what has been al-  
 ' ready but too much shewn, how wrong we can take our mea-  
 ' sures. Nor will it hardly be otherwise, till all our Germanism  
 ' is happily eradicated out of our politics, or at least suffered to  
 ' retain no more share in them than it ought to have.'

But we cannot agree with him in acquitting the Court of Au-  
 stria of ingratitude. Our expeditions on the coast of France  
 are, by no means, idle and insignificant; and every honest  
 mind will detest those low arts which he uses to ridicule and de-  
 preciate the active operations of the Ministry.

We cannot help thinking him crazy, or something worse, in  
 supposing, that no advantages whatever can extricate the King  
 of Prussia from his present difficulties. ' Let him,' says he,  
 ' take Olmutz, let him gain battle upon battle, let him plant, if  
 ' he will, his victorious standards on the ramparts of Vienna;  
 ' he is not a jot the more advanced, if Germany, and the rest  
 ' of Europe are but the more provoked, and resolutely bent a-  
 ' gainst his aggrandizement.' The Powers of Europe at en-  
 mity with him cannot be more inveterate against him than they  
 seem to be at present; and should he be so successful, as to plant  
 his victorious standards on the ramparts of Vienna, we do not  
 think that his success would provoke them the more; or should  
 it, yet if he is able to triumph over them so far, he may smile at  
 their indignation. Besides, the Writer does not consider, that,  
 in such case, some of those who are now his enemies, would  
 probably court his friendship. It is the nature of mankind to  
 forsake the unfortunate. A train of calamities generally attends the  
 the

the vanquished, of which the desertion of their allies is none of the least. *Une bataille perdue a une longue queue*, say the French.

There is one circumstance, however, which the Author has extracted from a pamphlet called, *The Actual State of Affairs in Germany*; and which, if true, places the King of Prussia in no very favourable light with respect to this nation. We mean the declaration which his Prussian Majesty is there said to have made to the French King, through his Minister the Duke de Nivernois, just after the signature of our treaty with Prussia, in Feb. 1756, viz. "That he *flattered* himself with having done him (the French King) a *most distinguished service*, in detaching, as he had done, *Austria* from the *alliance* of *England*; that so far from cramping his operations *against* the *English*, he had procured him a greater *facility* to *push them* with vigor: that he had stopped the *Russians*, their *then* common enemies, and thereby extremely fortified the league of the Princes of the Empire: that he (the French King) had now nothing to do, but to alter his project of carrying the war into the electorate of Hanover, a change in the plan of military operations so much the more easy, for that the *guarantee* of the *Low Countries* was not included in that of the electorate."

Upon the whole, this appears to be an artful attempt, to practice upon the wavering disposition of the multitude, and to render them dissatisfied with the present measures; which, if not so good as they might be, have at least the merit of being preferable to those pursued under some late administrations.

*Principia Medicinæ. Auctore Francisco Home, Collegii Medicorum Edinburgi Socio. 8vo. 5s. Edinburgh printed, Hamilton, &c.*

**I**T always affords us the greatest satisfaction, when the performances which fall under our notice, give us an opportunity of expressing our approbation, and at the same time of doing justice to the public. This is happily the case in regard to the volume now before us. The Author does not, indeed, pretend to any new discoveries, either as to the theory or cure of diseases. He owns, that the greatest part of the work is compiled from the writings of others, and particularly mentions his obligations to Celsus, to that excellent Practitioner Hoffman, to Astruc on the Venereal Distemper, and to others. What therefore, in our opinion, constitutes the principal merit of this

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work,

work, is; that in a stile equally clear, elegant, and expressive, he arranges Diseases in general, in the most easy and natural order; describes them with accuracy; and lays down their various methods of cure, as pointed out by Reason, and confirmed by Experience. As we cannot doubt, from the plan and style of this work, that the ingenious Author had an eye to Dr. Boerhaave's Aphorisms *de Cognoscendis et Curandis Morbis*, so we cannot at the same time but agree, that it seems very well calculated to supply their defects, and to be substituted in their place, as a School-book. For Boerhaave, besides other objections that might be mentioned, entirely omits taking notice of several distempers, as the Slow Nervous, and Hæctic Fevers; the Measles, Diabetes, Fluor Albus, and indeed most of the ailments of the Sex; while others, as the Lues Venerea, are but very slightly touched.

We would not, however, be understood to insinuate, that these *Principia*, or indeed any Systematic Writings whatever, are alone sufficient to convey all that can be known concerning the Cause, Symptoms, or Cure of Diseases. General Systems can no more form an able Physician, than a Review can make a good Soldier; unless assisted by experience, and by observations related with candour and fidelity, they rather amuse than instruct Beginners in the art of Medicine.

After premising this necessary caution, we shall observe, that this performance may justly be considered as one of the most clear and succinct systems of a rational Practice of Physic that we have as yet met with; and may be recommended either as a Text-book, (as we hinted before) for the instruction of Students in Medicine, or to assist the recollection of the more learned and experienced.

This work is divided into three books, subdivided into parts, and these again into sections. The first book considers every thing relative to Health, or to Disease in general; the second, particularly treats of Acute Diseases, those which are attended with a Fever; and the third treats of Chronic Ailments, or such as are not attended with a Fever.

In the first section of the first book, our Author lays down the knowledge previously necessary to form a Physician; but as in this article his principles widely differ from the methods of modern education, we shall give an extract of them, leaving it to the consciences of many dignified Gentlemen of the Faculty to determine, how far, according to these rules, themselves may be qualified to practise Physic.

¶ *Medicina practica est ars corporis humani sanitatem tuendi, vel idoneis remediis amissam restituendi; ideoque Medici non solum solus meretur, cui innotescunt quae sanitatis tutelam et morborum curationem respiciunt.*

¶ *Uti in corpore humano medicina versatur, capitis externi, trunci et artuum conditiones, viscerum posituram, ordinem, numerum, magnitudinem, figuram, duritiem, mollitiem, structuram, solidarumque et fluidarum partium motus, discentes noverere debent. Hinc peritia anatomiae necessaria est.*

¶ *Neque sanitatis neque morbi distinctam habere quisquam potest ideam, absque notitia omnium actionum in statu sano. Praemittenda ergo physiologia.*

¶ *Ex anatomia et physiologia patet, corpus humanum esse machinam mechanico-hydraulicam, summa arte constructam, ex solidis potentia motrici donatis, et fluidis motis compositam; ideoque legibus corporum solidorum vel fluidorum in motu parere. An automaton necne nihil refert. Hinc usus mechanicae scientiae in medicina.*

¶ *Solidae et fluidae corporis partes ex variis principiis vel elementis constant, internasque patiuntur mutationes, a propria compositione, insititque ultimarum particularum viribus, ortas, et chemicis legibus solummodo explicandas. Exinde chemia etiam in auxilium medicinae advocanda est.*

¶ *Instrumenta ad debitum effectum producendum in omnibus artibus requiruntur. Medicinae instrumenta sunt remedia, quorum vires et compositiones in Materia Medica demonstrantur.*

¶ *Ex hisce fundamentis patet, non solum usu, sed etiam corporum rerumque naturalium ratione, et ejus ad praxin applicatione, ipsi medicinae opus esse. Nititur itaque experientia et ratione.*

In the second section of the first book, our Author expatiates on the Art of preserving Health, under the different heads of the Passions, Natural Actions, Diet, Air, and Exercise. In this place it will not, perhaps, be disagreeable to the Ladies, to hear that, after meals, Tea and Coffee are recommended as promoters of digestion.

In the beginning of the second part, our Author defines a Disease to be—*Laesio actionum tam corporis quam animi, ab impedito, inequali, vel immoderato solidorum vel fluidorum motu proveniens.* He then divides the healing art, as usual, into the Pathology, comprehending whatever regards the Cause,  
Sent,

Seat, Symptoms, Crises, Diagnostic, or Prognostic of Diseases; and the therapeutic part, containing what belongs to their Cure, whether by Medicine, by Diet, or by Manual Assistance, or, as termed from the Greek, the Pharmacutic Diatetic, or Chirurgic Part of Medicine. What our Author has said on these general heads is extremely sensible, perspicuous, and satisfactory, and highly merits the attentive perusal of every medical Reader.

The second book treats of Fevers in general, as well those that are universal over the body, *quæ in totis corporibus consistere videntur*, as the Inflammatory, Slow, Nervous, Putrid, Intermittent Fevers, &c. and likewise those that affect particular parts, *quæ oriuntur in partibus*, as the Quinsy, Pleurisy, Peripneumony, &c. together with the various complications to which they are subject.

As our Author has summed up and explained, with great conciseness and perspicuity, the Symptoms, together with their Rationale, that happen in an Inflammatory Fever, we shall present our Readers, by way of specimen, with this part of the performance. After mentioning the constitutions generally subject to this kind of Fever, together with the Causes which most frequently occasion it, he thus proceeds:

‘ Sese monstrat primo lassitudine; sensatione corporis quasi contusi; debilitate; frigore et calore alternatim succedentibus; tremoribus; doloribus per totum corpus, sed præcipue in humeris, dorso, genibus et capite. Tunc supervenit calor intensus et urens; sitis potionibus non extinguenda; oculorum inflammatio; faciei rubedo et tumefactio; nausea; vomitus; inquietudo; anxietas; pulsus magnus et validus; cutis arida; urina rubra, sed nonnunquam aquosa; lingua aspera, arida, fusca vel nigra, et crusta obducta; sanguis detractus fortiter concreescens, et crusta glutinosa tenaci tecta; respiratio difficilis; alvus constipata; tussis; vigiliae; delirium; stupor; coma; tremores et tendinum subsultus; singultus; faecum et urinae involuntaria emissio; mors.

‘ Aperto cadavere viscera inflammata et gangraenosa inveniuntur.

‘ Lassitudo et debilitas a plethora et viscido sanguine liquidi nervosi secretionem impediante.

‘ Frigus est certa preceptio in animo; ergo caloris absentiam non denotat. Experimentis thermometro factis ab aliis et me certissimum est, majorem in frigore febrili jam inchoato adesse calorem, quam in eodem corpore sano. Sensatio frigoris oritur ab humoribus in vasis subcutaneis stagnantibus, quia,

1. Omnia

- 1. Omnia quæ vasa subcutanea contrahunt, uti frigus externum, cibus quem abhorret nostra natura, vel ejus idea, omniaque quæ vim cordis debilitant, hanc excitant sensationem.
- 2. Ungues livescunt, certum sanguinis ibi stagnantis signum. Stagnant humores ob nimiam visciditatem, et stimulum vasa contrahentem.

Tremores et rigores, ab humorum in vasis subcutaneis stagnantium irritatione, inaequalem et involuntarium motum liquidi nervosi in musculos efficienti, originem trahunt. Hinc salutare, neque auxilio egent, quia viscidam materiam debellant, et circulationem iterum renovant.

In partibus membranaceis et ligamentosis viscidum humorem facillime stagnat; hinc humerorum, genuum, et dorsi dolores.

Anxietas a corde nimio sanguine repleto ob remoram in minimis vasis, vel ventriculo irritante materia oppresso, oritur.

Sitis a deficiente aquosa latice in sanguine ad acrimoniam temperandam, visciditatem diluendam, et rigiditatem fibrarum relaxandam producit. Hinc ad febris medelam a natura instituitur.

Vehemens attritus, a magna vasorum elasticitate, et humorum copia densitateque proveniens, calori urenti originem præbet.

Nausea et vomitus excitatur a materia acri viscida, acida, vel biliosa ventriculum irritante, vel vasis nimio sanguine repletis et obstructis.

Pulsus fortis et magnus a robore vasorum et secretionem liquidi nervosi aucta ob viscidos humores horroribus, pulsu celeri et calore magis resolutos.

Urina rubescit a majore olei cum salibus uniti copia. Si instar aquae mingitur, spasmus vasorum renalium, vel sanguinis oleositatem aquam ingestam respuentem ostendit.

Superior lingue pars arefcit et crassa nigra obducitur, ab ariditate mucosarum glandularum et muci inspissatione; sed inferior pars salivæ perpetua secretionem emollitur.

Crassam albam in superiore sanguinis parte a volatili aliqua et septica materia, particulas serosas elevante et conjungente provenire, experimentis satis probatum est. An a materia perspirabili retenta? Ita videtur.

Respiratio difficilis, a difficili sanguinis transitu per pulmones.

Alvum

• Alvus contrahitur ab intestinorum ariditate et paucis alimentis.

• Vigiliae et delirium ab inflammatis et tensis cerebri meninges, gumque vasis proveniunt. Si major in nervorum origines, adit compressio, tunc degenerant in stuporem et coma. Cerebrum inflammatione irritatum, vel nervi humoribus nunc acrioribus redditus stimulat, liquidum nervosum in musculos, majore copia et sine aegri voluntate, emittunt; hinc tremores et subfultus tendinum. Singultus est convulsio diaphragmatis, oesophagum et ventriculum sursum trahentis.

We must, however, remark, that we do not so readily comprehend his meaning, where he says, *Cruſtam albam* in superiore sanguinis parte a volatile aliqua et septica materia, particulas seroſas elevante et conjungente provenire, experimentis satis probatum est: whereas it appears, that alkaline spirits, or *Sal volatile*, mixed with blood newly drawn, effectually prevent this buff, or glutinous appearance.

Dr. Huxham very rationally accounts for this size, from a dissipation of the thinner parts of the *Serum* from heat. "Great heat," says he, "tends to coagulate the *Serum*; a heat not much above the common heat in an ardent fever, will turn the serum of the blood into a jelly, as is found by experience:—Hence when blood is drawn off in high inflammatory fevers, it appears covered with a thick glutinous coat, or buff, as it is called: I have seen it in some severe pleuritic and rheumatic disorders, near an inch thick. That it is thus formed by the febrile heat is manifest; for at the first bleeding, at the very beginning of the fever, it shall often appear pretty florid, tho' very dense; whereas, on the second, third, or fourth bleeding, when the heat has had a longer continuance, and been increased to a greater degree, it becomes exceeding sly, and covered over with a very thick buff."

The third book is divided into five parts: the first of these treats of Chronic Distempers, or such as are not attended with a fever, affecting the whole body, as the Scurvy, Dropsy, &c. The second, those which affect the Brain or Nerves, as Apoplexies, Palsies, Epilepsies, &c. The third includes an account of the diseases of the several Bowels. The fourth, those of the Parts of Generation, and Diseases of Women. And the fifth and last part discusses those to which Children are liable. We shall not enter into any farther particulars in regard to this useful and elegant performance. Enough has been said to explain the nature of this work; and we doubt not but it will meet with a favourable reception from every candid and intelligent Reader.

*A Defence of the Remarks on Mr. Douglas's Treatise on the Hydrocele.* By John Obadiah Justamond, Author of the Remarks. 8vo. 6d. Marks..

**I**N our Review for last month, we gave an account of a pamphlet published by this Remarker, together with Mr. Douglas's Answer. We there took notice, that Mr. Douglas had, in a very clear and satisfactory manner, obviated all the material objections urged against his treatise on the Hydrocele; and as this Gentleman had paid the last debt to nature, we flattered ourselves with not being again obliged to dip into this Controversy. But Mr. John Obadiah Justamond has decreed otherwise, having thought proper to oblige the learned with a Defence of his former Remarks. Indeed, it must be allowed, that without this farther publication, the world might not have been so fully satisfied of his uncommon acuteness and erudition: and one or two eminent Gentlemen might have likewise remained ignorant of the importance of their Defender.

Although it is not the general intention of Reviewers to enter into minute discussions of the several subjects, or arguments, contained in books that fall under their inspection, yet it is their duty occasionally to point out false reasoning, or to expose glaring absurdities. This is generally a disagreeable task, and seldom attended with much benefit to those unhappy persons who are seized with the *Cacoethes Scribendi*: a distemper which, of all others, as hath often been remarked, very rare admits of a cure.

————— Break one cobweb thro',  
He spins the flight self-pleasing thread anew.

We are sorry to observe, that this is too applicable to Mr. Justamond. His first objections were generally trivial, as our Readers might easily judge from the specimens with which we presented them.—His present performance contains a repetition of most of his former Remarks and Assertions, with a few additional Distinctions, and Refinements, which may more properly be termed Quibbles than Arguments. This might be made apparent by instances drawn from almost every page; we shall, however, for the sake of brevity, confine ourselves to the few which follow.

Mr. Douglas, in his treatise, had observed, that the word Hydrocele literally implied an aqueous swelling of any part, but had been appropriated to signify a Collection of Water in the Scrotum. In a Note, however, he takes notice, that Ambrose Parey, and Mauriceau, had applied this appellation to Collections of Water in the Groin and Labia Pudendi of women; and that Arnaud had even extended it to a watery Tumour in the

the Navel; for which last application of the name he could see no reason.—And why? because Galen had already bestowed an appellation on this kind of Tumour, extremely apt and expressive, viz. the Hydromphilon. Can any thing be more plain and satisfactory, or less a subject for cavils? But observe the mere quibble which the ingenious Mr. Justamond is pleased to term *the force of his argument*. Because in explaining the meaning of the word Hydrocele, Mr. Douglas had said it *literally signified an aqueous swelling*, this Remarker insists on his having convicted him of an absurdity, in blaming Arnaud for extending this term to any watery swelling whatever.—By this reasoning, we see Arnaud could not be censured for calling even a distention of the urinary bladder a Hydrocele.—Admirable Logic!

In the second Observation, he admits of no degree of comparative illustration; but if an Author says one thing is *like* another, he sagaciously demonstrates that they are not the *same*; and proves that Air and Water are possessed of different properties; a discovery to be sure perfectly new!—But passing over this, and several other of his Remarks, which are the mere *ineptiæ* of Criticism, we come to page 10. Here Mr. Douglas and his Antagonist differ as to a matter of fact, viz. Whether in an Hydrocele of the Tunica Vaginalis the Testicle can be felt? This the experience of every Practitioner may easily determine. Where the tumour is large, the Tunica Vaginalis much distended, and consequently both harder and thicker than in the natural state; (and as no counter-pressure can be made in order to fix the Testicle, altho' it be attached to the *Tunica Vaginalis at the lower and back part*) it is plain that it will elude the touch, or, in other words, that it cannot be felt. But what is very curious in this passage, is, the Remarker's endeavouring to prove Mr. Douglas guilty of a contradiction, from these words; “We likewise see, from the natural position of the Testicle within the Tunica Vaginalis, that the Testicle in this disease will always be found in the inferior and posterior part of the Tumour.”—So it certainly will; so will the Brain be found in the Skull, or the Lungs in the cavity of the Thorax. But does this imply, that either in a sound or morbid state, they are likewise to be felt? Where then is the contradiction? Mr. Douglas, it is probable, mentions the position of the Testicle, not as a Diagnostic of the disease, but as a Caution to Operators.

Page 13. Here we find abundance of Jargon. We apprehend he may term his *apparent Secretions* on the Surfaces of Membranes, or Cavities, Transudations, if he pleases, and *vice versa*; for does he suppose, that there are either any Secretions, or Transudations, performed in the human body, without a proper compages of vessels?

In the same page he boasts of having convicted Mr. Douglas of an inaccuracy, in asserting, that an Ascites can give rise to an Anasarca of the Cord; and professes himself at a loss to understand Mr. Douglas's Answer, viz. That this effect may be produced from the pressure of the Water only.—We are sorry for this Gentleman's want of Understanding in this case, and will endeavour to enlighten it.—An Ascites may certainly occasion an Anasarca of the Cord, from obstructing the return of the blood from the Testicle, by a pressure of the Spermatic Vessels within the cavity of the Abdomen; as the same cause will produce a scanty Secretion of Urine, by compressing the Kidneys and Ureters; or, to illustrate the fact by another instance, as a gravid Uterus will occasion oedematous swellings of the legs in women, by a pressure upon the Iliacs.

Mr. Justamond's producing the several passages from Winslow, Haller, and Lieutaud, undoubtedly prove the cellular structure of the Tunica Vaginalis.—For when an accurate Anatomist describes any part so easily ascertained by ocular inspection, or simple maceration, a Description and a Demonstration become synonymous terms.

We shall close these Remarks with some Observations on Mr. Justamond's account of Mr. Douglas's Cases. The Symptoms attending these, he had before asserted, were mostly dangerous. To prove this, he throws together such as appeared to him the most dreadful, namely those of the fourth and seventh Cases, entirely omitting accidental circumstances, which occasioned some of them. They are as follow;—Hot and Restless—Pulse full and quick—Violent Pain in the Loins—Scrotum gently swelled—5th day continued feverish—Scrotum swelled and painful—at night hot—skin parched—tongue dry and foul—violent Pain in the Head—Lips of the Wound tumified.—The next are those of the seventh, viz. After the operation Pain in the Loins—Distention of the Abdomen—second day, Abdomen continues distended—eleventh day, Restless at night—Pulse hard and quick—Surface of the Sore dry—Swelled all round and painful—the Testicle protruded.—From the light in which these Symptoms strike our Author, it would appear he has not been much versant in Operations, or in the Treatment of Wounds.

Symptoms such as these generally attend every Operation whatever, and their being so extremely favourable in the other Cases, is an undoubted recommendation of the method of operating. Our Author may compare the above *terrible Symptoms* with those consequent on a simple Wound, as clearly enumerated by Dr. Boerhaave.

Si in corpore sano, robustoque factum vulnus in loco visibili, non irrigata magna quadam Arteria, nec nimis tendinosa, hæc oriuntur Phænomena, si modo a frigore, aere, siccatione, vulneris hiatus defenditur.

1. Partes, inter quas causa vulnerans adacta, sensim magis magisque a se mutuo recedunt, licet causa ablata sit, nisi punctura fuerit parva.

2. Cruor primo cum impetu effluit, deia sensim sponte sistitur.

3. Tum crusta sanguinea cavo vulneris innascitur.

4. Et liquor dilutus, rubellus, tenuis effluit.

5. Tum vero labia vulneris incipiunt rubere, calere, dolere, tumere, retorqueri, fundo interim tumido assurgente, præcipue assurgente adipe in aperturam vulneris, ibidemque cito degenerascente.

6. Atque eodem tempore febricula cum calore et siti adest.

We shall take notice of another misrepresentation, in regard to the eighth Case, viz. That the discharge of bloody Serum (which Mr. Douglas had supposed the effect of low diet) did not come on till two days after the exhibition of Madeira wine, and Tincture of the Bark; whereas Mr. Douglas tells us, that this discharge began the very afternoon the Operation was performed: nourishing things, with the above medicines, being ordered about three days afterwards, probably in consequence of this appearance.

The parallel between Mr. Douglas's and Mr. Pott's method of operating, is invidious on the one hand, and fawning on the other.—This last Gentleman's method (however similar to Mr. Douglas's) is certainly not intitled to any particular consideration, as he has not thought proper to produce any authentic instances of its success.

We have been the more minute in discussing this article, as we think it a piece of Justice due to the public, as well as to the memory of an ingenious man, which, we think, is somewhat unfairly attacked.

*A Vindication of Commerce and the Arts; proving that they are the Source of the Greatness, Power, Riches, and Populousness of a State. Being an Examination of Mr. Bell's Dissertation upon Populousness, read in the Schools, and honoured with the Lord Viscount Townshend's Prize, by the University of Cambridge. Wherein Mr. Bell's Calumnies on Trade are answered, his Arguments refuted, his System exploded, and the principal Causes of Populosity assigned. With a large Appendix, containing Remarks on that Part of the Estimate of the Manners and Principles of the Times, which relates to Trade and Commerce. By I—— B——, M. D. 8vo. 2s. Nourse.*

**I**T is much to be lamented, that the Pride of Opinion, and the Obstinacy of the human Heart, should prove such fatal Obstructions to the Advancement of real Knowledge. But it is the misfortune of men in general, that they rather contend for the sake of Victory than of Truth; and consequently dispute with Acrimony, instead of arguing with Candour. There are so few who reason with decency, who are patient of contradiction, and open to conviction, that the Poet might well ask——

Whom shall I find unbias'd in dispute,  
Eager to learn, unwilling to confute?

It is the more to be regretted, that the Spirit of Controversy is not properly supported among us, since the Liberty of the Press, so peculiar to this nation, gives us a distinguished opportunity of facilitating the progress of useful Science. It is shocking to observe men of letters attack each other in print, with all the licentious malice of invective, which they would be ashamed, or afraid, to indulge in private conversation. Disputes so conducted, may beget animosities on both sides, but will never work conviction on either. Taunting language, and sarcastic reflections, may gratify illnatured Spleen, but they add nothing to the force of Argument. A candid and ingenuous Disputant, will argue *Fertiter in Re, Suaviter in Modo*.

We are sorry to observe, that the Writer before us, is one of those illiberal Disputants, who seem rather intent to depreciate the merit of their Antagonist, than to do justice to their subject. We may perceive in him, that forward petulance, that frothy vanity, that arrogant confidence, and blind pertinacity, which are the sure Concomitants of a narrow Mind, and superficial Understanding.

He has affected to treat Mr. Bell with an air of superiority, and has sometimes awkwardly attempted to sport with his arguments;

ments; but the rude familiarity, and the ridiculous levity, neither of them become our Author, as Mr. Bell appears to be far superior to him in learning and genius, and perhaps, at least, equal to him in knowledge. His manner is the more unbecoming, as the ability of his Antagonist, joined to the nature and importance of the Enquiry, seem to have demanded a more serious discussion; and he is not only culpable, for having often wantonly displayed unseasonable levity and ridicule, but he is totally inexcusable for having sometimes, we fear willfully, perverted his adversary's meaning, in aid of his own hypothesis.

Mr. Bell, in answer to the Enquiry—*What Causes PRINCIPALLY contribute to render a Nation POPULOUS?* observes, that all external obstacles to the increase of mankind, though they may appear in many different shapes, and arise immediately from a great variety of customs and institutions, must center at length in one fundamental obstruction.—“The great difficulty men experience in procuring support for themselves and their families;” and he concludes, that the effectual methods of rendering a nation populous are,

The procuring a great Plenty of every thing requisite to their support;

The DIMINISHING the number of their imaginary Wants;

The universal Encouragement and Increase of Industry;

And the restraining Debauchery, and preserving a due Regard to the Principles of Modesty and Virtue.

His Answerer affects to treat this enumeration with great ridicule; and tells us, that ‘Mr. Bell’s Dissertation is a Panegyric upon Agriculture and a rustic Life; but explains none of the principal Causes which render a nation populous.’ The learned Writer, says he, has rather given us a Dissertation on this Question, viz. *What Causes principally contribute to promote Propagation, and render a Nation Prolific?*

The witty Answerer having given a needless definition of the word *Populousness*, proceeds, with great form and pomp, to trace the principal Causes which produce it; and which, according to him, may be divided into *natural, political, commercial, religious, and Moral.*

‘The most expeditious means,’ says he, of making a country Populous, is *Conquest*. If a Prince possess a large tract of country, thinly inhabited, the quickest means of peopling such a country is, by transplanting and bringing conquered  
multitudes

‘ multitudes from other countries, and assigning them lands in  
‘ his own.

‘ 2d, Another *principal* means of rendering a nation popu-  
‘ lous, is the establishing the best laws, forming the most just  
‘ and equitable government, and the rendering the person and  
‘ property of every individual safe and secure. This will tempt  
‘ and invite people into such a state.

‘ 3dly, Another *principal* means of rendering a nation popu-  
‘ lous, is an universal toleration of all religions; so that no one  
‘ be disturbed in the exercise of his own particular ceremonies,  
‘ which are innocent in themselves; and that every one be in-  
‘ dulged in the profession of his own particular principles or opi-  
‘ nions, provided he is guilty of no breach of the peace of the  
‘ state, but demeans himself soberly and quietly in the com-  
‘ munity.

‘ 4thly, The fourth *principal* cause of the populousness of a  
‘ state, is the encouragement given to foreign commerce; the  
‘ honouring industry, the enforcing labour; the preventing idle-  
‘ ness by good laws; and the taking due care to administer all  
‘ manner of necessaries to the poor, who cannot provide such  
‘ for themselves.

‘ 5thly, After establishing a good Police at home, such as is  
‘ recommended above, the *principal* and most expeditious means  
‘ of rendering a state populous, is a general Naturalization Act,  
‘ inviting all foreigners to reside in it; and as to England, to  
‘ tempt all Protestants to come and settle among us, affording  
‘ to them all the privileges of Citizens, as to person, property,  
‘ and trade.

‘ 6thly, Another cause of the populousness of a state, is the  
‘ healthiness of the climate; and the people’s not being afflict-  
‘ ed with wars.

‘ 7thly, Another cause of the populousness of a state, is the  
‘ hiring mercenary troops from other nations, to fight its bat-  
‘ tles, and encouraging some few persons to serve in foreign  
‘ wars, to learn the art, and to Officer its own people, and dis-  
‘ cipline them at home, when necessity requires.

‘ 8thly, And finally, Another means of increasing the num-  
‘ bers of the people, is the keeping as small a standing army as  
‘ consistent with the peace and safety of a state, and permit-  
‘ ting soldiers to labour and marry.’

We have neither room nor inclination to enter into a minute  
‘ criticism on each enumeration distinctly. The intelligent  
‘ reader will perceive, that they are most of them absurd, and

foreign to the Question. We shall only take notice of the *first* and *fifth*, in which the Writer tells us, that *transplanting conquered multitudes*, and a *general Naturalization Act*, are among the *principal* and most expeditious means of peopling a country. But to rank these among the *principal* causes, appears to us no better than mere trifling. To say, that 'the means of rendering a country populous, is to bring people into it,' is rather to mock the Enquiry, than to give an Answer to the Question; and rightly considered, these causes assigned by our Author, stripped of all the pomp of expression, have no other meaning. But though it is undoubtedly true, that 'transplanting conquered multitudes, and a general Naturalization Act,' are among the causes of peopling a country, yet they are only those *immediate* and *efficient* causes, which may be considered as *accidental*. The intent of the Question seems to be, to trace those *primary* and *fundamental* causes, which are of a *permanent* nature. In which light Mr. Bell seems to have regarded it: and we are so far from being of opinion with our Answerer, that that Gentleman has mistaken the Question, or deviated from it, by treating of the *minute concurring* causes of Populousness, instead of the *principal*, that we rather think that imputation lies upon himself.

Mr. Bell proposes the "*diminishing the number of imaginary Wants.*" His Answerer disingenuously makes him contend for the "*banishing all imaginary Wants*, and stinting us to the use of bare Necessaries.

Mr. Bell likewise admits, that "there are many instances in which Commerce, like Agriculture, may increase the quantity of Necessaries in a nation; and so far have a favourable influence on the growth of the people."—He allows the "favourable influence of the commercial Arts on Industry.—And he observes, "that so long as the importation of Necessaries, and not the improvement of Elegance, continues the chief object of their pursuit, so long they will in reality produce the desired effect."

But his Answerer has thought proper to overlook these concessions, and tells his Readers, that Mr. Bell 'represents Agriculture, and a *beastly Rusticity*, as the most effectual means of rendering a State free, independant, populous, virtuous, and happy; while he reviles the cultivation of Commerce and the Arts, as having an *immediate* tendency to *depopulate* a nation.'

We would not be thought, however, to attempt a Vindication of all Mr. Bell has advanced. To some of his Propositions we can by no means subscribe: We cannot, in particular, approve

prove his scheme for fixing an *Agrarian*, in the manner he recommends it. Neither do we think, that he has always delivered himself with that precision and perspicuity which the nature of the subject required. In his recapitulation of the first part of his argument, for instance, his meaning is altogether obscure and perplexed, of which his Adversary has not failed to take advantage.

Nevertheless, in our opinion, Mr. Bell has pursued the Enquiry with much more judgment and ingenuity than his Antagonist. His method of reasoning is more connective and systematic: and, in few words, as a *Writer* we deem him, beyond comparison, superior to his Opponent.

As a specimen of the Answerer's propriety of sentiment, and elegance of expression, we have selected the following extract.

'The inconsistency,' says he, 'there is between banishing imaginary wants, and the means of general industry, and between a great Plenty or Cheapness of Provisions, and the practice of general Industry, are not the only absurdities and contradictions in this learned Author's *Theory*: there is also another manifest repugnancy, viz. between a plenty of provisions, a cheapness of necessaries, or high wages (which are all one and the same thing) and a temperate and sober life, which he so highly recommends as absolutely necessary to render a nation populous. To suppose a general sobriety and temperance to prevail either in town or country, where high wages or great plenty, are found, is absurd. If a labourer can procure by his high wages or plenty, all the necessaries of life; and have afterwards a *residuum*, he would expend the same either in gin, rum, brandy, or strong beer; *luxurize on great heaps of fat beef, or bacon, and eat perhaps till he spewed; and having gorged and gotten dead drunk, lie down like a pig, and snore till he was fresh.* This is the common consequence of high wages and plenty. From whence it follows, that our Author's scheme would manifestly encourage idleness and debauchery, and furnish the means of practising both those vices.

'We do not say these are the necessary consequences of a plentiful supply of provisions or high wages, but we assert, that where a populace have the means of sloth and debauchery, that there it is morally impossible that they should be industrious, sober, and temperate. Our Author is for banishing Commerce, which he argues furnishes the means of luxury; and where they are, it will be practised. But our Author should distinguish, there is a vicious luxury, and an innocent luxury: Such Authors are apt to confound a vicious luxury

‘ with a great expence. A porter may be viciously luxurious  
 ‘ on fat bacon, tobacco, red herrings, gin, malt-spirits, and  
 ‘ with a nasty bunter, or stinking dirty fish-drab; whilst a No-  
 ‘ bleman may be innocently luxurious on ortelans, pine-apples,  
 ‘ Tokay and the richest wines, and foods, accompanied with a  
 ‘ fine Lady flaunting in jewels and brocade, and “fragrant as  
 ‘ “Chloe issuing to an evening mask.”

‘ To suppose that by Industry the people have the means of  
 ‘ acquiring, and that they enjoy the liberty of spending, and at  
 ‘ the same time to suggest, that they shall not use what they ac-  
 ‘ quire, but in a temperate manner, as becomes Philosophers, is  
 ‘ ridiculous, and only worthy of a Monk who lives in a cell.  
 ‘ The only way to keep a populace temperate, is to deprive them  
 ‘ of the means of debauchery, by paying them low wages;  
 ‘ and to increase their numbers by propagation, to administer  
 ‘ all necessaries to them in their distresses, from want of em-  
 ‘ ployment, dearth of provisions, numerous families, or acci-  
 ‘ dental sickness, impotence, &c. But where the lands are fer-  
 ‘ tile, it would be worth while to buy people from foreign States,  
 ‘ to plant on them, if they are not cultivated.

‘ Thus we have proved, that the cutting off all imaginary  
 ‘ Wants, such as the ornaments and refinements of civil life,  
 ‘ and the use of exotics would

‘ 1. Deprive the people of the means of practising industry.

‘ 2. That a plenty of provisions, or a capacity of procuring  
 ‘ them with little labour, would take away the obligation and  
 ‘ motives to industry.

‘ 3. That a plenty of provisions would introduce among the  
 ‘ common people, voluptuousness, and a pernicious debauchery.

‘ 4. That the way to render a people sober, temperate, and  
 ‘ industrious, is to render provisions so dear, as to deprive them  
 ‘ of an opportunity to be either idle or debauched.

‘ 5. And lastly, to secure them from distress, the best way is  
 ‘ to raise a fund by a tax on necessaries in a time of plenty, to  
 ‘ bestow on them in a time of dearth and scarcity. But, per-  
 ‘ haps, our Author will say, he intends no strong beer shall be  
 ‘ brewed, no spirits distilled, no exotics, such as silk, tobacco,  
 ‘ sugar, rum, &c. shall be imported; and that by this means lux-  
 ‘ ury shall be banished, and that we shall become Mahometans  
 ‘ as to fermented liquors. But if this be the case, how will he  
 ‘ prevent gluttony, unless he makes the people all Pythagoreans  
 ‘ too, and renders flesh odious and abominable? Or if he pro-  
 ‘ hibits the use of spirits and fermented liquors, &c. from being  
 ‘ manufactured

‘ manufactured at home, how, without Navigation, Commerce, and a great naval force, will he prevent these from being smuggled in upon us, and the country from being debauched, and robbed of its money and the medium of its domestic trade? These reflections shew the ridiculousness of his system.’

We need not remind the Reader, that the Vindicator’s arguments being founded on his mistaken representation of Mr. Bell’s principles, his conclusions are consequently impertinent. For Mr. Bell does not propose “the *cutting off all* imaginary Wants,” but only the *diminishing* of them. However, not to insist on the impropriety of his reflections, as they stand in answer to Mr. Bell’s Dissertation, let us examine how just they are when considered by themselves.

Our Author humanely proposes ‘to keep the Populace temperate, by *paying them low wages* ;’ and he enforces this benevolent sentiment, by adding, ‘that the way to render a people sober, temperate, and industrious, is to *render provisions so dear*, as to deprive them of an opportunity to be either idle or debauched.’

Most excellent and humane policy, we must confess ! But men of less wisdom and more humanity than our Author, may be apt to think it a barbarous and diabolical scheme, to pay the Poor low wages, and at the same time endeavour to render provisions dear to them.

Beside, it is not clear, that such means would make them sober, temperate, and industrious. We are of opinion, notwithstanding our Author’s refinements, and with deference to his authorities, that there is such a thing as *natural disposition* in men. Experience shews us, that some under the most extreme exigencies of poverty, will indulge in ebriety, and other intemperate and predominant habits. There are daily instances of miserable wretches, who will even deny themselves the sustenance of food, for the draughts of intoxication—nay, who will rather steal, than not gratify their thirst for such pernicious liquids. Therefore no low wages, no depression of circumstances, will keep such from indulging in that bestiality, which our Author has so bestially described.

There are others, who are by nature diligent and temperate, whom high wages, and decent plenty, would render more active and frugal. Who finding a possibility to amass a sum they deem considerable, would be anxious and industrious to gain their desires ; and whom the melancholy prospect of toiling without the hope of gathering a provident store, would render

der careless and despondent. It is an indication of a narrow mind, little used to reflect on the world, to judge too meanly of the vulgar, or too highly of the great. We do injustice, perhaps, to our species, when we suppose that the mass of the Populace are dissolute, debauched, and abandoned. The sons of Intemperance, in all classes, are conspicuous by their dissoluteness; but the prudent, careful, and virtuous, live more retired from public observation, as they do not commit irregularities which fall under general notice. This, perhaps, imposes on the Speculatists: for profligacy thrusts itself on the open stage, and is exposed to every eye; while Prudence keeps reserved, and is noticed but by few. But however this point may be determined, we may venture to say, that all *political laws* which thwart the rules of *natural Equity*, are vile and disgraceful to human nature. Be the Poor temperate or dissolute, they have a right to the full profit of their industry: and all Laws and Regulations which pretend to reform them by withholding the least part of the fruit of their labours, are absurd, vile, and accursed, and can only be justified by artifice and sophistry. To starve the bulk of mankind into morality and industry, was never the end of Society. If it is lawful and expedient to keep the wages of the labourer low, that he may be sober and industrious, how much more, according to the rules of natural Reason, Justice, and Humanity, is it just and requisite to reduce the Rent-Roll of the wealthy Indolent, lest, as is too often the case, his riches should be consumed in vice and vanity, to the bad example of his inferiors.

Our limits will not allow us to enter into a more minute discussion of the subject of this Enquiry; but there are many other points in which we disagree with our Author. We are not convinced, 'That a mutual interest arising from Commerce, is most likely to prevent and relieve the pernicious effects of War.' On the contrary, we find from experience, that Disputes about Commerce, have of late years been the most fruitful occasion of Wars. Neither can we admit, that 'England has increased more in people the last hundred years, than ever it did in any two hundred years before;' for we know, that the very contrary has been asserted by our late Calculators.

Upon the whole, this performance appears to be vain, invidious, and superficial. Mr. Bell's system, though defective in some particulars, is in general agreeable to natural Reason and moral Equity: That of his Answerer, however specious in some respects, is founded on Injustice, and supported by Quibbles. The former appears to be a man of learning, and a friend to mankind: the latter seems to a half learned Pretender, and a selfish Projector.

*Observations*

*Observations on, 1. The answer of M. L' Abbé de Vertot to the late Earl Stanhope's enquiry concerning the senate of antient Rome, dated December, 1719. 2. A dissertation upon the constitution of the Roman senate, by a Gentleman: published in 1743. 3. A treatise on the Roman senate, by Dr. Conyers Middleton: published in 1747. 4. An essay on the Roman senate, by Dr. Thomas Chapman: published in 1750. By Mr. Hooke. 4to. 7 s. Hawkins.*

THE chief aim of these observations, Mr. Hooke tells us, is to shew, that Dionysius of Halicarnassus is a mere writer of romance; and he desires, that they may be considered not as a *critique*, or censure, on those pieces *only* which are mentioned in his title-page, but on *all* the accounts of the regal state of Rome, and the first settlement of the Roman Commonwealth, which have been given by other modern Writers, who have taken Dionysius for their chief and most trusty guide; and particularly on the *Histoire Romaine complete* of the Jesuit Fathers, Catrou and Rouillé, and the *Histoire Romaine* of Mr. Rollin.

Dionysius, according to Mr. Hooke, is the boldest inventor of facts, and circumstances of facts, and the most inconsistent and absurd Writer, that ever disgraced the name of Historian. To support this heavy charge, he inserts a passage from Hobbes's discourse of the Life and History of Thucydides, containing some animadversions on the rules laid down by Dionysius, as necessary to be observed in writing history; and tells us, that he looks upon Hobbes alone as an over-match for all the panegyrists of the Greek Rhetorician. It is pretty evident, he affirms, likewise, that Dionysius came to Rome with the purpose of writing a Roman history, and that being esteemed a good pen, it is highly probable, he was *hired* to give the Greeks such an account of the birth of Rome, as might hide the contemptible meanness of her origin. He lays before his Readers too, the several accounts (abridged) which Livy and Dionysius have given of King Servius Tullius, the manner in which he possessed himself of the kingdom, the methods he took to maintain himself in that possession, his political schemes, and the causes of his destruction; and endeavours to shew, from eleven particulars contained in Dionysius's account of Servius, that it is an ill-contrived inconsistent fiction.

In regard to the question concerning the manner of creating Senators, and filling up the vacancies of the Senate in Old Rome, Mr. Hooke considers, very fully, the several hypotheses of Vertot, Middleton, Chapman, &c. with the arguments and authorities by which they have endeavoured to support them. He has thrown

thrown together, in a very confused manner, a great many observations upon the subject; some of which, it must be owned, tend to clear up some obscurities in the history of the earlier ages of Rome, whilst many of them are merely conjectural, and of little importance. Besides the want of order and method in Mr. Hooke's observations, it is to be regretted that there are so many marks of a captious and illiberal spirit in them. He treats Dr. Middleton, in particular, with a very indecent freedom, and seems to think himself justified in this, by the Doctor's treatment of the Bishop of London. It is impossible, indeed, to read his Observations with an impartial eye, without being tempted to think, that there must have been some other reason for this treatment of the Doctor, than merely a difference of opinion concerning a controverted and very obscure point of antient history; a point, to the determination of which Mr. Hooke himself acknowledges, that he has nothing certain or satisfactory to offer. And if one may be allowed to hazard a conjecture, it may, perhaps, be said with some degree of probability, that if Dr. Middleton had not published his Letter from Rome, in which he gave so severe a blow to Popery, Mr. Hooke would have treated his character as a Writer with more respect. But this by the bye.

With regard to the question put by Earl Stanhope, Dr. Middleton is wrong, our Author tells us, in almost every particular where he *differs* from Mr. Vertot, and wrong in almost every particular where he *agrees* with him; and that there is hardly in his whole treatise on the Roman Senate, a true proposition relative to the subject in debate. Those who have read the Doctor's treatise, and are competent judges of the subject, will readily see what foundation there is for such an *assertion* as this; and we leave such to their own reflections upon it.

The sum of the argument by which Dr. Middleton and Dr. Chapman are induced to think, that the right of chusing senators was originally and constitutionally vested in the people, and that the people, during the regal state, did always chuse the senators, is Mr. Hooke says, as follows: 1. Rome was originally and constitutionally an *elective* monarchy, which makes it reasonable to believe, that the power of the monarch was confined within very narrow bounds. 2. The particular circumstances of Romulus, were such as made it necessary for him to promise his first citizens a share with him in the administration of public affairs. 3. And we find, that, in fact, Romulus granted the first citizens of Rome all the privileges of a Democracy; the right of making laws, war, and peace, with the choice of all their magistrates: therefore it is probable, that he granted them the choice of the senators. And if the right of chusing the senators was granted

granted by Romulus to the people, it is not credible, that the people, once possessed of this right, would ever suffer themselves to be deprived of it. Therefore it is probable, that the senators were always chose by the people. And that, in fact, the people did always chuse the senators in the times of the Kings, is sufficiently evident by the single testimony of Dionysius (the most diligent, the most faithful, the BEST Historian) who gives us some instances, where the Kings referred the choice of the senators to the people.

Now, according to Mr. Hooke, the *premises* in this argumentation are neither certain nor probable; and were they certain, they do not contain the conclusions which the learned Doctors imagine they find in them. 1. It does not appear that Rome was originally and constitutionally an *elective* kingdom, though it happened that some of its Kings were elected to the government: No Author but Dionysius speaks of a formal election of Romulus to the throne. Plutarch has not followed Dionysius in this particular; and the supposition of Romulus's assembling his followers, and leaving to them the choice of a form of government, and afterwards, of a governor, is contrary to the very intention with which Numitor is said, by Dionysius himself, to have put his grandsons at the head of the colony. Nor is Romulus represented by Dionysius, as leaving the people free to chuse a Democracy. He tells them, that among many forms of government, there are *three* much more esteemed than the rest; but he does not once mention to them a *popular government*; he proposes to their choice no other forms than Monarchy and Oligarchy.

That Numa, Tullus Hostilius, and Ancus Marcius, who successively reigned after Romulus, were *elected* to the throne, is no proof that Rome was originally and constitutionally an *elective* kingdom; Romulus dying without children, there was no way of filling the throne but by election, or usurpation; which latter no one citizen of Rome had then power enough to effect.

That the sovereignty of Rome was considered by the Romans themselves as originally and constitutionally hereditary (notwithstanding the successive elections of Numa, Tullus, and Ancus) is sufficiently evident, from the arts and the bribery employed by Tarquin the elder, to defraud of their succession to the crown, the sons of Ancus Marcius, the first of the Roman Kings who male heirs; these heirs were minors at the death of their father, and when they came to be of age, accused Tarquin, their guardian, of fraud and injustice, in depriving them of their father's kingdom.

Nay,

Nay, after the Romans had violated hereditary right, by raising Tarquin the elder to the throne, to the prejudice of the sons of Ancus, we find that the notion of a legal right in the sons of a King, to inherit their father's crown, prevailed very much at Rome. For, upon the murder of the elder Tarquin, his widow urges Servius Tullius to take into his hands the reins of government, in order to secure the kingdom to Tarquin's sons; believing, that Servius, as a grateful and honest man, would certainly put the *elder* into possession of the throne, when he should be old enough to govern.

2. It is neither certain nor probable, that the circumstances of Romulus were such, as made it necessary for him to promise his *first citizens* a share in the administration. They were *voluntary adventurers*, says Dr. Middleton, whom their young leader had no power to force, or means to attach to his service, but such a promise.—It will be readily granted, says Mr. Hooke, that Romulus had no power to force them to become his followers and subjects. They were doubtless volunteers in that respect. Nevertheless, to attach to his service a company of beggarly rustics, the prospect or hope of bettering their condition, may well be supposed sufficient, without his promising to make them members of parliament, or even common-council men. And as to his chief strength, the *main body* of his people, which was collected by means of his asylum, these, though not *compelled* by him, were urged and impelled by poverty, the miseries of slavery, or fear of the hangman, to put themselves under his banner, and receive his laws.

Dr. Middleton, when he says that a promise to the *voluntary adventurers*, of large immunities and rights, and a share with him in the administration, was an indulgence necessary to the circumstances of Romulus, seems to consider these *adventurers*, as in a situation like that of the Romans, on the death of Romulus, or on the expulsion of Tarquin the Proud. At those two periods the citizens of Rome were a compacted, settled state, feared at least, if not respected, by their neighbours: and were unquestionably free to make what terms they pleased with whomsoever they should chuse for their governor. But this was far from being the case of the first Romans: these had need of the protection which Romulus, by the assistance of his grandfather, was able to grant them; and (if we may credit the accounts given of them by Livy and Plutarch) they would naturally be disposed to purchase protection with a promise of entire and absolute obedience. Plutarch represents the colony from Alba as consisting of men not less distressed than that of the refugees, who fled for shelter to Romulus's sanctuary.

3. It is neither certain nor probable, that Romulus granted the first citizens of Rome all the privileges of a Democracy; the right of making laws, war, and peace, with the choice of all their magistrates. 1. There is no instance recorded in history of a *legislative power* exercised by the people, in the time of Romulus, or any of the Kings. 2. There is no instance recorded of the people's exercising any share of power *during the regal state*, in declaring war, or in making treaties of peace. 3. That Romulus granted to the people the *election of all the magistrates*, is an assertion unsupported by the testimony of any ancient Writer, except Dionysius, whose testimony is contradicted by himself, and by the Latin Historians.—

This is but a small part of what Mr. Hooke has advanced upon the point in debate; it is sufficient, however, we apprehend, for the generality of our Readers, who probably will look upon the whole controversy rather as a matter of curiosity, than of any considerable importance.

After a confused heap of observations, quotations, and authorities, when the Reader is naturally led to expect something satisfactory upon the subject, our Author concludes his work in the following manner.

‘ It will probably be expected,’ says he, ‘ that I finish the present discussion with offering my own *conjectures* on the point in question. I say, *conjectures*; for though I am convinced beyond a doubt, that the *hypothesis*, or *conclusion*, of the two learned Doctors is totally groundless, yet I pretend not to have any thing certain and satisfactory, any thing better than conjecture, to put in the place of it; nor, indeed, any thing very different from Lord Hervey’s opinion.

‘ We have seen; that, by the concession of Dr. Middleton to Lord Hervey, the Latine Writers do *constantly speak of the creation of senators as a branch of the royal prerogative*.

‘ The Doctor, indeed, is of opinion, that we ought to prefer the *single* testimony of Dionysius to the testimonies of *all* the Latine Writers; but he has offered no good reason for this preference; and I think I have offered many good reasons why the Greek Rhetorician, when his tales are not confirmed by Latine authority, ought to be considered as a Writer of romance, not of history: and it has likewise been observed, that the Doctor has not, in favour of his notion, even the testimony of Dionysius; for this Writer, though he pretends that Romulus, in two instances, remitted the choice of the senators to the people, yet never attributes to the people a constitutional right of creating senators.

' Admitting then, upon so good authority as that of *all the*  
 ' *Latine Writers*, that the choice and nomination of the senators  
 ' depended wholly on the will of the Kings, must we not say,  
 ' that the FIRST CONSULS enjoyed the same prerogative? For  
 ' it is agreed, that they succeeded to the kingly power.

' There is nothing to oppose to this but the words *jus populi*,  
 ' in the speech of Cameleius, the Tribune; and it has, I think,  
 ' been proved, that those words can relate but to that one *lection*  
 ' of senators, made by Brutus at the commencement of the re-  
 ' public: and it has been observed, that there was a particular  
 ' reason why the consent and approbation of the *people* should be  
 ' asked on that occasion.

' As to the *Censors*, I conjecture that they did not, *at first*,  
 ' perform the part which had belonged to the *Consuls*, in the af-  
 ' fair of making and unmaking Senators. For supposing that  
 ' part to have been nothing more than the *putting on the roll of*  
 ' *the Senate the names of those persons whom the people had either*  
 ' *directly or indirectly chosen to be members of that highest order,*  
 ' *and the omitting to enroll, and thereby excluding from the Senate*  
 ' *such of the elected, whose conduct they disapproved,* how can we  
 ' believe that the office, at its first institution, would have been  
 ' despised (as Livy tells us it was) by the Grandees.—*A primo-*  
 ' *ribus civitatis spectus honor?* Liv. l. 4. c. 8.

' May we not, with good appearance of reason, believe, that  
 ' the *Censors* for some time, even after they had the charge of  
 ' enrolling the Senators, were but a kind of Deputies to the  
 ' Consuls? Is not this countenanced by the case of Appius  
 ' Claudius, and his colleague, where we find, that the *Consuls*  
 ' took upon them to cancel the list of Senators which those  
 ' *Censors* had made?

' And, on this supposition, the difficulty arising from the long  
 ' intervals between one *census* and another, vanishes. We have  
 ' here a ready answer. When there were no *Censors* in the  
 ' state, the *Consuls* filled up the vacancies of the Senate, as they  
 ' had used to do, before the institution of that magistracy. And  
 ' here I must observe, that though the two Doctors assert, that  
 ' to make a roll of the Senate was *always* a part of the business  
 ' of the *Census*, yet of this they produce no proof.

' From Livy's account of the *lection*, made by the Dictator,  
 ' Fabius Buteo, whom the Senate appointed to perform the func-  
 ' tion of *two Censors*, in supplying the Senate with new mem-  
 ' bers, it would seem that it was, *at that time*, become the cus-  
 ' tom for the *Censors* *freely* to name those persons, who had  
 ' born the honours of the city, to fill the vacancies of the august  
 ' assembly:

assembly: and *probably* this custom had prevailed ever *since*, (*most certainly not before*) the time when the Plebeians obtained access to the highest magistracy: but it would likewise seem, from what the Dictator said and did on occasion of that extraordinary lesson; that the Censors, if they were under any obligation to put the late *Curule* magistrates on the roll; still they were under no obligation to place them there according to the degrees of their honour, or the order of their creation, (*ut quisque eorum primus creatus erat*); for the Dictator intimates, that his doing *this* was by his own free choice (*se—ita in demortuorum locum sublecturum, ut ordo ordini, non homini prælaus videretur*). And as to the inferior magistrates, it would seem that they were not comprehended in the description, *Qui eos magistratus gessissent unde in Senatum legi deberent*; and that the Censors were entirely at liberty to enroll them among the Senators, or to pass them by.

I shall conclude with observing, that the words of Livy, when he speaks of the first creation of Censors, do plainly import, that the power of those magistrates was not the same at the first as afterwards; and do seem to import, that the Censors, in the height of their power, did not act ministerially to the prerogative of the people, in their lessons of Senators; did not merely enroll the names of such persons as the people had chosen, but did themselves chuse the members of the Senate: *Idem hic annus Censuræ initium fuit; rei a parva origine ortæ, quæ deinde tanto incremento aucta est, ut morum disciplinæque Romanæ penes eam regimen Senatus, equitumque Centuriæ—sub ditione ejus magistratus—essent.*

We shall close this article with acquainting our Readers, upon Mr. Hooke's own authority, that a considerable part of the third volume of his history is already written and revised, and will, probably, be soon sent to the press:

### Account of FOREIGN BOOKS.

*Le Réformateur.* That is;

The Reformer. Amsterdam; by Arkstée and Merkus, 1757.  
12mo. Vol. I. pp. 268. Vol. II. pp. 268.

**A**N advertisement, from the Bookseller to the Reader, prefixed to this work, gives us the following account of the Author. Mr. D—— R—— was the son of a considerable  
Rev. Aug. 1758: able

able Merchant, in a maritime town in France, who bestowed upon him an excellent education, which, however it might qualify, did not induce him to take that turn which his father could have wished. He was well enough pleased with the task first imposed on him, which was to read and to digest a compleat Theory of Commerce, and afterwards to run through the History of the French Colonies, the detail of their Interests, and the Benefits accruing from them to their mother-country. But when it was proposed to him, to carry these speculations into practice, and to think either of embarking in business at home, or taking a trip to sea, he not only declined it, but declared plainly, that his temper and studies disposed him rather to embrace the ecclesiastical state.

His father would by no means hear of this, but having a daughter married to Mr. W——, one of the Farmers of the Revenue, he sent his son up to Paris, that he might both teach him the art to live, and put him likewise into the proper way of living in the world. He remained with this man, much against his inclination, many years, in which space he became minutely and thoroughly acquainted with every branch of the business, done by those whom the French call Financiers. It was in vain that he wrote from time to time to his father, desiring to withdraw from a kind of life, which he not only disliked, but even detested and despised. At length he was delivered, by his brother-in-law's breaking, on which Mr. D. R—— returned to his seminary, entered into orders, and became a Doctor in Divinity. When he was upwards of sixty years of age, retiring from the world, he composed this work, which, on his death-bed, he committed to a Priest, with a letter, addressed to a Nobleman of the first rank, to be by him laid before his most Christian Majesty. Before the Priest could execute this commission, that Nobleman also died, which induced him to put it into the hands of a Bookseller, that the publication of it might, in some degree, answer the design of its Author.

The work itself, tho' curious and important, is, nevertheless, rendered dry and tedious, by the multitude of schemes and computations, with which it is filled. It is divided into two volumes, and each volume into two parts. The first part of the first volume, contains a project for establishing a new Revenue, with a view to correct the innumerable abuses that arise from the present system of Finances. It consists of eleven chapters, in which he labours to prove, that according to his method, the King would receive a much larger sum than he does at present, with infinitely greater ease to his people, and be at the same time enabled to suppress many thousand useless Officers, and re-  
vive

vive Manufactures and Trade, which, he asserts, have been many years sinking under the oppression of those Harpies at present employed, and whom he charges with amassing immense fortunes, by squeezing their fellow subjects, and robbing the crown.

In the second part of this volume, he undertakes to make it evident, that the scheme he has drawn in the first, is practicable in all its branches, and points out what appears to him to be the properest methods for carrying his design into execution. One of the strongest proofs that can be given of the hardships which the French at present sustain, is our Author's proposal for their relief; which consists in an universal and perpetual land-tax, of a *Vingtieme*, or, as we would call it, a shilling in the pound; a duty upon every sack of corn, to be paid at the mill; making the King to be Proprietor of salt; as also to be Merchant of tobacco; establishing besides, excises on most of the necessaries of life, and, in various other particulars, treating as benefits and favours, what to us would appear excessive grievances. In the close, however, he shews the advantage the people would derive from his plan, in comparison with that now subsisting; and in the most pathetic terms addresses the King, to demonstrate his compassion for his subjects, by delivering them from the Farmers, Sub-farmers, and the many thousand under instruments of Tyranny and Plunder, by whom, as by Locusts, the realm is now devoured.

The first part of the second volume relates to the Clergy, and consists of five chapters. The Author declares roundly against the Monks, whom he treats as a lazy, luxurious, useless people, and is therefore clearly for the suppression of Monasteries, (with proper cautions and restrictions) as detrimental to the State. He is also for taxing the lands of the Clergy, hitherto exempt, and asserts, that the value of those lands exceeds four hundred millions of French livres annually, which, tho' in appearance well supported, is such an enormous sum, that one cannot help doubting the fact. He points out the manner in which the revenue arising from the suppression of religious houses ought to be employed, and proves at large how beneficial his schemes would be to the Crown and people in general.

The last section of this work is divided into thirteen chapters, in which he considers Commerce, and takes very great pains to make his Readers believe, that France is capable of excelling her neighbours in that respect, from the variety of her valuable products, the turn of her people to manufactures, and, which is a little singular, the superiority of their taste, by which, he assures us, that his nation is the supreme indisputed MISTRESS

of MODES to all Europe, which wisely managed may, in his opinion, turn highly to her advantage. This is far from being the best written part of his book; and his notions of reviving Trade, by erecting great Companies, and establishing Commissary-Generals of Commerce, to inspect and regulate the conduct of Merchants and Traders, in every Province, will hardly appear, in the eyes of his more intelligent Readers, to be such efficacious methods as he imagined them to be. In a word, there runs through this performance, a great zeal for the public welfare, great warmth for the King's service, great aversion for the Financiers, and, in fine, a great deal of vanity and self-conceit; tho', upon the whole, the work is in many respects useful, and some chapters are not only very sensible, but very entertaining.

*Storia e Fenomeni del Vesuvio esposti dal P. Giov. Maria della Torre Cler. Regol. Somasco.* That is,

The History and Phenomena of Vesuvius, described by Father John Mary della Torre, Clerk Regular, &c. Naples, 1758. 4to. pp. 120.

This is a very concise, but a very laboured performance; and tho' of no great compass, comprehends, in some measure, all that has been said, and all that one would desire to know on this curious and important subject. It is divided into six chapters. In the first, we have a description of Mount Vesuvius in its present state, which is that of a truncated cone, the area or platform of which lies at the depth of one hundred and thirty feet, and forms a crater or cup, which is five thousand six hundred and twenty-four Paris feet in circumference. There are two passages by which, without much difficulty, one may descend to the bottom of this vault; the pavement of which is composed of a spongy kind of earth, covered in most places with bitumen and calcined stones. This loose earth often heaves, swells, and sometimes lifts itself almost to the mouth of the crater. When the mountain is tolerably quiet, there are several small funnels, along which sulphureous exhalations continually arise. But besides these there are two of enormous size, one however considerably larger than the other. It is through the last of these that a calm intrepid Spectator, looking with a firm and steady eye, may discern the chinks and openings on the side of the mountain; and if he has the courage to look directly down, he may very clearly perceive the torrents of burning and boiling matter, which rush different ways through the caverns, and are generally conceived to be composed of liquid chrysal. His description is given from repeated views, taken by the Author himself, one of which had very near been his last, from the sudden

sudden rise of a stream of suffocating air, as he was looking through this aperture, and which, by a lucky start, he avoided.

The second and third chapters are employed in transcribing the different representations of this tremendous mountain, in different ages, and as related by different Authors, that it may be the better compared with its present state; and for this purpose there are likewise added seven curious plates, expressing to the eye these several appearances, and the cavities worn in the sides of the mountain by the burning matter, ejected at several times.

In the fourth chapter, we have a chronological account of the most famous eruptions; and of the Writers, more especially the moderns, who have treated of these matters at large; which is an indubitable proof, as well of the Author's accuracy, as of his extensive learning.

The fifth chapter is intended to describe the several substances that have been thrown out of Vesuvius in the course of so many ages; and herein we are told, that until the year one thousand and thirty-six, the interior contents did not seem to be thoroughly melted and mingled together, since before that period, rocks, stones, sand, gravel, and ashes, only were expelled; whereas since, upon every eruption, there has been ejected from the top and sides of the mountain, torrents of a burning fluid, to which they have given the name of LAVA, which, when cold, becomes a heavy, compact, and very hard body, with which the streets of Naples are paved, and of which many curious moveables are made.

In the last chapter the Author gives at large, his sentiments as to the cause of these eruptions, the sources from whence they are supplied, and the means by which this amazing spectacle has subsisted for so many ages. In the first place, he lays down, from the principles of Chemistry, as supported by experiment, that there are certain bodies, which being mixed together, and exposed to the air, ferment, emit smoke, and at length kindle and take fire. He next observes, that in the former chapter it was from undoubted authorities shewn, there were in the bowels of this mountain, vast quantities of sulphur, bitumen, vitriol, blended with particles of iron, copper, and other metals, which whenever they are mixed, and shaken together, are known to produce strong effervescences, attended with fire and flame. He supposes, that by various accidents, chinks might be made in the sides of the mountain, through which air and rain water coming in, and gradually detaching and mingling the minute particles of these different bodies, which before rested quietly in

their beds, a gradual fermentation arose, which by degrees grew strong enough to eject the superincumbent mass of earth, stones, &c. and by this means being more exposed to the heat, the air, and the rain, came at length to have a far-greater and more violent heat, by which all the materials melting down, were so intimately mixed with each other, as to form the before-mentioned Lava, ejected now and then upon every eruption.

At the close, he takes notice, that several Writers, in order to account for the immense quantities of different bodies thrown out by this Vulcano, since it first began to burn, and which have been computed to exceed many times the bulk of the mountain itself, were from thence induced to suppose, prodigious reservoirs of combustible ingredients, vast lakes of fire, and torrents of flaming bitumen rolling through the caverns of the earth, and thereby affording fresh supplies for repeated eruptions. All this our Author rejects, as inconsistent with sound Philosophy; and having examined, and carefully computed, as far as things of this nature can be reduced to calculation, the quantities that have been actually thrown out, he, in virtue of this reasoning, shews it to be highly probable, that notwithstanding the exaggerated accounts that have been given, the entrails of the mountain that visibly appear to be consumed, have furnished the whole.

*De Imitatione Christi, Libri quatuor, ad octo Manuscriptorum, ac primarum Editionum fidem castigati, & mendis plus sexcentis expurgati. Ex recensione Joseph Valart, Presbyteri Hesdinensis & Academici Ambianensis.* That is,

A Treatise of the Imitation of Christ. In four Books, now corrected from eight Manuscripts, and from the first impression, by which upwards of six hundred Errors have been expunged. Paris. Barbou, 1758. 12mo.

This is a work so well known, in the Latin original, to the learned world, by translations into most of the modern languages, particularly our own, and to all who are acquainted with this kind of Divinity, that there is no need of our saying any thing of the contents; we shall therefore confine ourselves to those circumstances that peculiarly recommend this edition.

In the first place, the text is rendered perfectly correct, by comparing several authentic manuscripts, old editions, and the first translations, by which a multitude of interpolations are removed, and the original passages restored. In the next, the point that has been so long and so warmly litigated, in respect to the person

person from whose pen this celebrated little piece really fell, is, in a manner, finally settled. The judicious Editor shews, that a Kempis, under whose name it so long passed, could not have composed it, because there are manuscripts still in being, earlier than the time in which he lived. He likewise proves, that it was without any just grounds, that some have attributed this performance to John Gerson, Chancellor of the University of Paris. Upon the whole, after a strict and curious discussion of all that has been advanced on this controverted point, the book is restored to John Gerson, Abbot of Verceil, as to its true Author.

The beauty of this impression, in point of paper and types, will have its weight with the curious; and the Dictionary at the end, (in which such Latin words as are either not classical, or are used in a manner different from that in which we find them employed in classic Authors, are explained, and their meaning so fixed as to render the sense extremely clear and certain) is another considerable advantage, which, in conjunction with the rest, entitles this to be esteemed as by far the best edition that has hitherto appeared of this valuable treatise.

*Le Delassement du Cœur et de l'Esprit. Par un Solitaire.*

That is,

- \* Reflections on the Passions, and the Understanding. By a Recluse. Paris, Martin, 1758. 2 vols. 12mo.

This work is a Collection of miscellaneous pieces, all of that sort of familiar and entertaining Philosophy which is so much in fashion in the present age. Our Author has thrown his thoughts into the form of letters, written in an easy and flowing, rather than a laconic and sententious stile. He is more sensible than lively; and tho' his letters clearly manifest a disgust to the world, yet have they few strokes of satire, and none of abuse. If the Author is really a Recluse, he must certainly have passed the earlier part of his life in very active scenes, since he shews himself thoroughly acquainted with the Court, the City, and the Country; he speaks with so much propriety of the Great, the Men of the Sword, and of those who pass their time in study, that there is reason to believe his solitude only gave him leisure to recollect those reflections which had occurred during his pursuits of business and of pleasure.

The first volume consists of ten letters. The four first, upon Fortune; the fifth, on the Principles of Honour; the sixth cri-

- \* This is the sense rather than the literal translation of the French title.

ticizes a treatise on the Manners of the present age; Diffimulation is the subject of the seventh; the eighth and ninth, respect the different Characters of Men; the last is entitled the Chimera, an Allegory. The second volume contains only one Letter, and even that appears to be an Introduction to a longer work, which the Author intends upon the Sciences in general, the points of Knowledge requisite for a Man of Fashion, and upon Education.

These Letters have their beauties and their faults. They are, for the most part, sensible, always moral, and frequently entertaining. It should seem that the Author had met with some great disappointments, which constrained him to become sober and serious, but without chagrining him to such a degree, as to make him either impatient or morose. He is sometimes a little too grave, repeats the same thoughts, and now and then the same expressions more than once; his Narratives are too long and circumstantial, and his reflections too common. Yet, upon the whole, his Collection merits a favourable censure, and in regard to such especially as are just entering the world, may be stiled an useful and not unpleasant work.

*Voyage au Nouveau Monde & Histoire interessante au naufrage du R. P. Crespel (Recolet) avec des Notes Historiques & Geographiques.* That is,

A Voyage to the New World, and the interesting History of the Shipwreck of the Reverend Father Crespel, with Notes Historical and Geographical. Paris, Lambert, 1758. 12mo. pp. 240.

Father Crespel was a Missionary in Canada; and after having spent about ten years in that country, he embarked at the close of the year 1736, to return into France, and in his passage thither, was wrecked with sixty-four persons upon the island of Anticoste. This island lies in the mouth of the river St. Lawrence, having Labrador, or New Britain, upon the north, and that part of Nova Scotia which the French call Gaspesia, to the south.

The History of this Adventure, and the consequences of it, take up two thirds of the book. It is not easy to conceive any set of men more compleatly wretched, or to a greater degree unhappy, either by sea or land, people more miserably pinched by want, or exposed to a series of more afflicting disasters. Father Crespel, with twenty-seven of his distressed associates, crossed over to Labrador, in hopes of finding subsistence, instead of which they suffered to the utmost whatever, hunger, cold, nakedness,

kedness, and disease could inflict. In short, they all perished except three. Thirteen, who embarked in a canoe, were lost at sea; and of the twenty-four that remained in Anticosti, there were but four who, by the strength of their constitution, struggled through the dismal variety of calamities with which they were overwhelmed, in that inhospitable place. In the spring, Father Crespel joined them with his Companions. The whole story is told with the greatest plainness and perspicuity, without any other ornaments than a few pious and edifying reflections. We must except the conversations which the Father informs us they had with a Savage, whom he represents as thinking and speaking more sensibly than seems consistent with that character.

This little piece the public owes to the brother of the Author, who certifies the truth of all that is therein related; and it must be allowed, that it is in every circumstance as affecting a Narrative as is to be met with almost in any language, and merits, in this respect, the welcome reception it has already met with from the world.

## MONTHLY CATALOGUE,

For AUGUST, 1758.

### MISCELLANEOUS.

Art. 1. *Moral and Critical Reflections, on several Subjects; among which, by way of Illustration, various Characters are occasionally interspersed.* By the Author of Emily. 12mo. 3s. Noble.

**A**N entertaining assemblage of sentiments, on a pleasing variety of topics. The Author is a person of some taste, but he is not always judicious, or new. In fine, he appears to more advantage as a Novelist than as a Reflector. Vide our account of his Emily, Review, vol. XIV. page 289. The Moral Reflections were published last winter, and should have been mentioned sooner. The article is now stale, and for that reason we have the more briefly passed it over.

Art. 2. *Jonathan Wild's Advice to his Successor.* Printed from a MS. said to be written by Jonathan Wild, while under Sentence of Death in Newgate. Containing several useful Hints and Instructions, whereby the whole Art of Thief-Taking

*Taking is made easy to the meanest Capacity, &c.* 8vo. 1s. Scott.

A Satirical Squib, thrown from Grub-street to Bow-street:

Art. 3. *The Life of Admiral Vernon. By an Impartial Hand.* 12mo. 3s. Fuller.

We have here a curious specimen of modern Biography; the merits of which can no way be more fairly and effectually set forth, than by an extract: an extract, therefore, our Readers shall have; but a short one may suffice.

Speaking of the manner in which his Hero obtained his Admiral's commission, he acquaints us, that 'Mr. Vernon was at Chatham, in bed with his LADY, when the Courier arrived with the news, about two o'clock in the morning; and being apprised that dispatches had come to him from London, of the last importance, he immediately arose, and judging that these might be from his brother, Commissioner Vernon,—he asked hastily, "What news from my brother, and what's become of my son?"—"I believe they are all well," replied the Courier, "but I do not come from them, I come immediately from his Majesty King George."

'On opening the packet, he found a commission, declaring him Vice-Admiral of the Blue, &c.—and a letter requiring his immediate attendance upon the King, at St. James's. On shewing the contents to his Lady, she was as much surprized as her Husband; she advised him\* take his rest, and to consider of the matter till morning. "No, said the Admiral, tho' I love you tenderly, and would pay as much regard to your advice as you would expect from me, *who admire your person, and honour your virtues*; [there, Reader! there is matrimonial gallantry for you!] "yet the service and interest of my country must prevail over every private consideration; and now, that his Majesty has honoured me with his commands, it is just I should obey, without hesitation." 'The Admiral was positively fixed in his resolution, and his LADY became quickly resigned.'

What a sly rogue must this Historian have been! he was certainly present at this curious chamber-scene: hid behind the curtains, or under the bed; or he could not have come at so many particulars of the *Conversation* that passed between the *Admiral* and his *Lady*.

\* Here the language speaks our Author a North-Briton.

Art. 4. *A Remonstrance of Harris, Pimp-General to the People of England.* 8vo. 1s. Thrush.

Harris is the name of a Waiter, lately belonging to a noted Covent-Garden Tavern; and who was, not long since, committed to Newgate, for some *Faux pas*, in the way of his vocation. This grand event, was a sufficient foundation for our great Literary Architect,

chitect, Dr. H. to build a new catch-penny pamphlet upon : in which he, absurdly enough, makes the Fellow reveal all the *Arcana Imperii* of his profession, — merely for the entertainment of the Doctor's Readers.

Art. 5. *Der getreue Englische Wegweiser : Oder, gründliche Anweisung zur Englischen Sprache, für de Deutschen. Worin enthalten.* 1. Eine neue und nützliche Grammatik; 2. Ein vollständiges und Wohleingerichtetes Wörterbuch; 3. Besondere Redens-Arten; 4. Eine Sammlung verschiedener Sprüchwörter; 5. Freundschaftliche Gespräche; 6. Eine Sammlung auferlesener Briefe; 7. Eine Historische Beschreibung von der Pracht und Herrlichkeit der Stadt London; 8. Eine Anweisung zu den Aufschriften und Anreden in Englischen Briefen. Zuerst herausgegeben von Johan Koenig, Englischen Sprachmeistern in London; Anjetzo aber mit vielen nützlichen Vermehrungen und Verbesserungen zum siebendenmal aufgelegt. 8vo. 4s. Nourse. (i. e.)

The True English Guide; or, Fundamental Instructions in the English Language, for the Germans. Containing, 1. A new and useful Grammar; 2. A copious and well digested Vocabulary; 3. Particular Phrases; 4. a Collection of various Proverbs; 5. Familiar Dialogues; 6. a Collection of choice Letters; 7. an historical Description of the Magnificence and Splendour of the City of London; 8. the Manner of Addressing and Directing English Letters. First published by John Koenig, Teacher of that Language in London. Now reprinted the seventh Time, with many useful Additions and Corrections.

This Grammar was first published in the year 1715, and has since passed several editions in Germany, where the English language is almost universally studied by the *Literati*: but those editions abound with errors of the press; which will always be the case where the Printer is ignorant of the language he is printing. This seventh edition is much more correct than any of the former. The Dialogues, and choice Collection of Letters, are just such as we may expect to find tagged to the end of a Grammar.

Art. 6. *The true Guide to the German Language. In three Parts: The first, explaining the Manner of Spelling, Reading, and Writing; the second, shewing the Origin and Nature of Words, with their proper Signification; the third, teaching the Right Construction of Words in a Sentence. To which are added, an ample Vocabulary, Phrases, and proverbial Sentences, familiar Dialogues and Letters on various Subjects, together with a Description of London, &c.* 8vo. 3s. 6d. Nourse.

Very

Very near two thirds of this volume is *verbatim* the same with the English Guide above mentioned : the remaining pages, compiled by we know not whom, are taken chiefly from Professor Gottsched's German Grammar, published some time since at Leipzig. Mr. Gottsched's Grammar, tho' by no means a good one, is allowed, upon the whole, to be the best we have. He is certainly a most egregious Pedant, even in his Grammar, notwithstanding what we are told, in the Preface to this book, of the *Prussian Monarch himself* having lately set forth his praise.

Art. 7. *The Plate-Glass-Book, consisting of the following authentic Tables.* I. *The Value of any Looking-Glass when finished, and fit for framing.* II. *The Glass-House Table; shewing the Value of the Rough-Plate, and also of the Rough-Plate and Duty.* III. *The Prices of Grinding, Polishing, Silvering, and Diamond-cutting the several Marks or Sizes.* IV. *The Value of a Looking-Glass when accidentally Broken, or designedly Divided.* V. *The several Discounts made at the Glass-Houses. To which is prefixed, an Explanation of the said Tables: And a Preface shewing the Uncertainty of all written Tables and wooden Rules, and demonstrating the Excellence of Printed Tables, which the Public has been long in the greatest want of. By a Glass-House Clerk. To which is added, The Compleat Appraiser. Consisting now of ninety odd Tables and Instructions for the Value of Kitchen and Household Furniture, &c. &c. 3s. 6d. Wicksteed, &c.*

As this work consists entirely of Tables, we can say nothing more of it, than that if the Figures are correct, it must prove a serviceable book to those Artificers for whom it was designed.

Art. 8. *The Life of Henry VIII. By Mr. William Shakespear. In which are interspersed historical notes, moral reflections and observations, in respect to the unhappy fate Cardinal Wolsey met with. Never before published. Adorned with several copper-plates. By the Author of the History of the Life and Times of Cardinal Wolsey. 8vo. 1s. 6d. Browne, Whiston, &c.*

One Mr. Joseph Grove, who formerly published a history of Cardinal Wolsey, has given us this new edition of Shakespear's *Play of Henry VIII.* with a view of doing justice to the memory of his favourite Cardinal, by a set of notes upon such passages in the play, as he thinks bear hard upon Wolsey's character: but such notes! Lord help this poor zealot! what could induce him thus to expose himself in print! The man seems equally deficient in common sense, and common English. We do not remember ever to have met with his history of Wolsey; but if his intended *Life of Henry VIII.* with which he threatens the Public, is to be made up of such ridiculous sentiments, and such miserable language, mercy on those who are condemned to read it!

Art.

Art. 9. *A Complete History of the Rise, Progress, and present State of the Navy of England: shewing, that the British Marines is able to cope with the Fleets of France, Spain, and the other Powers in Europe, &c.* 8vo. 1s. Cooper.

A bundle of scraps, gathered from the larger works on this subject. The Compiler has, however, added a discovery of his own, which is so striking, that we cannot resist the temptation of laying it before our Readers.

Speaking of the antient Egyptians, he affirms, 'It was the custom of the architects of this period, to build those surprizing pyramids, for bulk and height, which have been the wonder, admiration, and astonishment of all future ages, upon floats in a quarry, then, when the river of Nile overflowed its banks, they would cut a dyke thro' the quarry, and by means *therefore* transport the pyramid, or obelisk, to what city, town, village, or place they pleased, in upper or lower Egypt. Which practice of the Egyptians, may, I think, in some measure, give us a hint in what manner the antient inhabitants of this island might effect the great, wonderful, and stupendous work and atchievement of Stonehenge.'—Possibly some future Genius may discover, that St. Paul's was *built* in the isle of Portland: it is certain that the stone came from thence.

PORTICAL.

Art. 10: *Vinorium Nemus. Carmen. Authore. A. Pope. Latine reddidit G. Patterfon, In Academia A. Pollok, M. D. Linguarum Professor.* 4to. 1s. 6d. Wilson and Durham.

This Translation of Pope's Windsor Forest, we are informed, is the performance of a youth. The Translation is preceded by an Epistle dedicatory to Mr. Pitt, in which the Reader will not be surprized, that the Author's youthful zeal should outstrip his judgment. We would not, however, have the young Gentleman be discouraged; for he seems blest with an improveable genius: and when he has learned to restrain his juvenile impetuosity, he may prove a respectable member of the Literary Republic.

It is the misfortune of young Writers, to mistake the Turgid for the Sublime: and extravagant Flattery for genteel Panegyric. Yet notwithstanding some such faults and excesses, this piece may stand in competition with the generality of our modern productions: And though the Author does not write Latin like Virgil, yet he may challenge many of his countrymen to make nearer approaches to the Maronian stile. But his talents will best appear from the following specimen.

Quid loquar ingenium rebus par? utque labanti  
Imperio nuper, cunctis titubantibus, unus  
Nil metuens humeros submiseric, inque procellis  
Fortior, ipse ratem mediâ in vertigine rerum  
Flexeris, & regni fidens tractâris habenas?  
Qui tulit æthereos humeris sudantibus axes

Alcides,

Alcides, stæpat paribus & ferre lacertis  
 Molem inconcussam librataque pondera rerum,  
 Et tetras unâ cervice recumbere gentes.  
 Delendas nuper turres, ruituraque tellor  
 Mœnia Rochfurti, & mediis navalibus igni  
 Arsuras, esset nostris mens sana, carinas.  
 Gallia quàm subito trepidaverit excita motu,  
 Cum mare velivolum sub classibus ire, trabesque  
 Cerneret, hoste graves, belloque horrescere fluctus,  
 Ignivomisque serum proris effervere Martem?  
 Latè ingens equitat Terror; bacchata per agros  
 Fama ruit, trepidasque quatit terroribus urbes'

We will only add, that as the young Gentleman appears to have made an early acquaintance with the Muses, we do not doubt but that a growing intimacy with those agreeable Ladies, will improve his genius, and lead him to that point of Fame to which his young Ambition aspires.

Art. 11. *A Poem on the Pomfret Statues. To which is added, another on Laura's Grave.* 4to. 6d. Oxford printed for Daniel Prince. Sold also by Rivington and Fletcher in London.

\* The Verses on the Statues, (says an Advertisement prefixed to them) 'were to have been spoken in the Theatre, at Oxford, at the Commemoration which the Countess of POMFRET honoured with her presence.'—In the year 1756, another copy of *Pomfret Verses*\* appeared in print, with a like Advertisement at their head. We have observed nothing extraordinary in either publication.

\* See Review, vol. XV. p. 202.

## M E D I C A L.

Art. 12. *The Virtues of Wild Valerian in Nervous Disorders. With directions for gathering the root, and for chusing the right kind, when it is bought dry. Shewing, that the uncertainty of effect in this valuable medicine is owing to adulteration, or ill management. By John Hill, M.D. Illustrated with figures, exhibiting the true and false root, and the entire plants.* 8vo. 1s. Baldwin.

In no case is it more necessary to guard against imposition, than in whatever relates to the health of the human body. The efficacy of the wild Valerian in the cure of many disorders, particularly in nervous affections, has long been acknowledged; but the utmost circumspection is necessary in the choice and application of it; and this more especially, if we reflect how little confidence ought to be reposed in the knowledge or integrity of the persons generally employed to collect and furnish the shops with this truly valuable medicine. To detect intended or accidental impostures, with respect to this root, and to determine the genuine characteristics of its several varieties, is the design of this pamphlet; a design really useful, and, as it appears to us,

us, so well executed, that we most sincerely recommend it to the attention of dealers in drugs, under all denominations, throughout the kingdom.

RELIGIOUS and CONTROVERSIAL.

- Art. 13. *Natural and Revealed Religion at variance: a curious controversy between the Bishop of London, and Dr. Thomas Sherlock, found in the fourth volume of several discourses preached at the Temple-Church, by the late Master of the Temple.* 8vo. 6d. Fenner.

This little piece contains some smart remarks upon the fourth volume of the Bishop of London's Discourses; the Author points out, with spirit and freedom, several inconsistencies and contradictions in his Lordship's reasonings, especially in his discourse upon Phil. xi. 6—11.

- Art. 14. *The Holy Jerusalem; or, an Enquiry into those mysterious prophetic Systems, which declare the several ages and successions of the Church of God, from its first creation and pilgrimage, to its entrance into God's holy rest, the ever glorious kingdom of Christ, now near at hand. With annotations on several of the Psalms of David, &c. and Solomon's Song. By the Author of the New Explanation of the Revelation.* 8vo. 4s. Osborn.

If possible, a still more whimsical and more stupid performance than the Author's *New Explanation of the Revelation*\*, but much in the same stile.

\* See our account of that strange performance, Rev. Vol. XVIII. p. 502.

- Art. 15. *A Letter to the Reverend Dr. Free. By John Wesley, M. A.* 12mo. 1d. Trye. Printed at Bristol.

Dr. Free having lately entered into a controversy with the Methodist, (see Review for May last, p. 499, and also last Appendix, p. 654, Art. 28.) is like to have work enough upon his hands before he gets rid of it, and them: for their name is Legion.—The Doctor has taken some notice of this little piece, in the preface to a late sermon. See Single Sermons, at the end of this number.

- Art. 16. *Military Devotion: or, the Soldier's Duty to God, his Prince, and his Country. Containing fourteen sermons, preached at the Camps near Blandford and Dorchester, A. D. 1756 and 1757. With an Appendix, containing Reasons for a concise Form of Prayer for our Army in Camp, as in other Protestant countries in time of war, especially Prussia and Sweden. Addressed to our pious legislature; with psalms, lessons, and collects selected: also prayers for sick in hospitals, wounded in the field, or for a soldier under sentence of death by a court-martial. By the Rev. Mr. William Agar, Chaplain to his Majesty's twentieth regiment*

*ment of foot, and Rector of South Kelsey St. Mary's, and Biskerthorpe, in Lincolnshire.* 8vo. 5s. Doddsley, &c.

Notwithstanding the good design that appears to have animated the pious Author of this work, we can say little more in its commendation. Mr. Agar seems to have a warm head; as well as a warm heart; and, upon the whole, we cannot but think he would do well to drop his acquaintance with the press, and confine his inclinations to do good; within the limits of his Majesty's twentieth regiment of foot; and the rectories of South Kelsey St. Mary's, and Biskerthorpe, in Lincolnshire.

### SINGLE SERMONS.

1. **R**ULES for the Discovery of false Prophets; or the dangerous Impositions of the People called Methodists detected at the Bar of Scripture and Reason. Preached before the University at St. Mary's in Oxford, on Whitsunday, 1758. With a Preface in vindication of certain Articles proposed to the serious consideration of the Company of Salters in London: And an Appendix, containing authentic Vouchers; from the writings of the Methodists, &c. in support of the Charge which has been brought against them. By *John Free*, D. D. Vicar of East Coker, in Somersetshire, Thursday-Lecturer of St. Mary-Hill, London, and Lecturer of Newington, in Surry. 8vo. 6d. Sandby.

2. At the Consecration of Philip, Lord Bishop of Bristol, June 28, 1758. at Bow-church. By *James Backhouse*, M. A. Fellow of Trinity-College, Cambridge. 4to. 6d. B. Dod, &c.

3. *The principal Work, Difficulties, and Supports of faithful Ministers of the Gospel.* Preached before the Synod of Aberdeen. By *William Hay*, A. M. 8vo. 6d. Keith.

4. *The Reasonableness and Advantage of allowing Ministers to deliver their Sentiments with Freedom.* Preached at the ordination of the Rev. Mr. Caleb Rotherham, at Kendal, on the 26th of August, 1756. By *S. Lowthion*. 8vo. 1s. Waugh.

5. *The glorious first of August, or the Blessings of the Revolution completed, by the Protestant Succession, in the amiable and illustrious House of Hanover.* Preached at Salter's-Hall, August 1, 1758. to the Society that support the Lord's Day Morning Lecture at Little St. Helen's. By *George Benson*, D. D. 8vo. 6d. Waugh.

6. *The Wisdom of God in the Gospel Revelation.* Preached at the opening of the General Assembly of the Church of Scotland, in May 1758. By *Dr. William Leechman*, Professor of Divinity in the University of Glasgow. 8vo. 1s.

We would recommend Dr. Leechman's Sermon to the attentive perusal of every one conversant with religious Enquiries, and especially every Minister of the Gospel. It is, indeed, an excellent Discourse; contains many solid and useful reflections; discovers great compass of thought; and is written in the true spirit of Christianity:

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T H E

# MONTHLY REVIEW,

For SEPTEMBER, 1758.

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*Considerations upon War, upon Cruelty in general, and religious Cruelty in particular. Also an Attempt to prove, that everlasting punishments are inconsistent with the Divine Attributes. In several letters and essays. To which are added, Essays on divers other subjects, and an Oration in praise of Deceit and Lying. 8vo. 5 s. Osborne.*

THE principal design of some of these Essays, we are told, in the preface, 'is to set the vice of Cruelty and unnecessary War, so nearly allied to it, in such a detestable light, as vices which are the great scandal of human nature, and bane of human happiness, deserve to be placed.' A design which, our Author hopes, will be well received, especially as the manner in which it hath been executed, may have somewhat of novelty to recommend it. But whatever weight the motive to this performance may have with the humane, or the novelty of it with the curious Reader, we much doubt its meeting with a like reception from the judicious. The manner is clumsy throughout, the style and language very inaccurate, and the sentiment rarely just, where it is not quite trite and common; and the Author shews a great affectation of learning, and acuteness of judgment, without ability to support his pretensions to either.

He first gives two letters to Mr. J. M. in which the subjects of the following dissertations being started, it was judged proper to affix them as a kind of introduction; though the Author himself, in the reason he assigns for publishing them,

seems to think some apology for it necessary. ' The occasion  
 ' of writing the two letters that precede these Essays will appear  
 ' by the letters: but it may be necessary to give a reason why  
 ' they are here inserted. Nothing more was at first designed to  
 ' be wrote by the Author on Cruelty and War, than would  
 ' have been comprized in two or three epistles, which were not  
 ' intended for the public: but the worthy person to whom those  
 ' above mentioned were addressed, dying soon after they were  
 ' written, the subjects of them made such an impression on the  
 ' Writer, and were thought of so much concernment to man-  
 ' kind in general, that he has added largely to his first design.  
 ' These letters therefore having occasioned the following disser-  
 ' tations, and being mostly on the same subject, it was thought  
 ' proper they should be published with them.'

The two first essays treat on Cruelty and War in general. The following sentiments, containing the substance of his short introduction to them, preface no very bright reflections, or agreeable entertainment, to such as are disposed to think favourably of their own species. ' When we denominate pity and compassion,  
 ' humanity, because, as we say, they are qualities belonging or  
 ' essential to man, do we not rather compliment our species, or  
 ' at least the bulk of them, with what they ought to be, than  
 ' truly describe what they really are? Whoever takes an im-  
 ' partial view of the behaviour and actions of the greater part  
 ' of mankind, must allow, that tenderness and compassion are  
 ' much less their true characteristics, than hard-heartedness and  
 ' cruelty. But our being obliged to acknowledge this truth,  
 ' ought not to render those vices less odious to us, or slacken  
 ' our endeavours to eradicate, or suppress them?'

Essay I. is divided into four sections; in the first of which the Author is at great pains to shew, that there is a natural propensity to cruelty in great numbers of our species. This he thinks is evident from the pleasure people take in beholding not only animals, but human creatures also, in pain and misery: and his proofs are drawn from such instances as a Nero, a Caligula, a Domitian, or a Muley Ismael; from the many barbarous diversions amongst us, as hunting, racing, cock-fighting, boxing, &c. from the extreme fondness of the ancient Romans for the barbarous spectacles of beasts fighting with beasts, men with beasts, and men with men; though he owns, to the honour of the Greeks, that there never were any such spectacles as these among them, till Greece was conquered by the Romans. The judicious Reader will easily discern, that this dark conclusion is drawn from a partial and confined view of human nature.

In the next section our Author treats, very briefly, of cruelty proceeding from covetousness or rapaciousness; but supports his position chiefly by certain dreadful tales of the enormous cruelties committed upon the Indians by the Spaniards, in order to possess themselves of the immense treasures of the former.

The third section, on cruelty proceeding from excessive anger or revenge, opens with this *deep* observation, 'Excessive anger and revenge are also very productive of cruelty. Some men make use of secret means privately to destroy those who have offended them: others take the more open and fashionable method of duelling.' He then descants a little upon the cruelty and the origin of this practice; just mentions another, as not less barbarous, viz. that of murdering reputations; and concludes with a most frightful enumeration of many barbarous murders committed by the Indians in North America, occasioned by their extreme propensity to revenge.

Cruelty proceeding from ambition comes next under consideration; and is illustrated by instances, as before, but chiefly by a crude narration of the wicked and barbarous actions of Lewis XIV. He concludes with this very obvious reflection, How happy it would be for mankind, were wars entirely to cease, and how unbecoming Christians, particularly, to engage in unnecessary wars, which not only destroy their bodies, but precipitate so many souls, by sudden death, with all their sins on their heads (as our Author expresses it) into *everlasting perdition*. N.B. He elsewhere denies the doctrine of eternal punishments, which we suppose the Author here implies, by everlasting perdition.

In the second Essay our Author treats on the preservatives against cruelty; and the detestable practice, as he terms it, of making war unnecessarily. Of this Essay it is sufficient to observe, that it is every way as poor a performance as the former.

When war and cruelty in general had been treated of, so large a branch of this latter enormity as religious cruelty in particular, (a branch, says he, bringing forth such poisonous fruit, and upon which such numbers of unclean birds build their nests) could not well escape notice. Accordingly, this is the subject of his third Essay; in which he considers, first, the opinions which commonly have been, or now are, entertained by the greatest part of mankind, concerning the cruelty of the Deity or Deities worshipped by them. Under this head, after having supposed that mankind at first had no just notions of God, or if they had, that they soon lost them, and sunk into the most gross and ridiculous superstition; he finds fault with the absurd notions which both Jews and Christians, as well as Pagans and Mahometans, have entertained of God, as a cruel and tyrannical Being. As to the Jews, he seems to think, that they were taught this false

notion of their Deity, of which, he says, there are many instances, and produces the following as a flagrant one. 'In the book of Chronicles, chap. xxi. it is written, that King David ordered Israel to be numbered. This was probably from a motive of pride: however, it does not seem to be a sin of the deepest dye, nor to be compared, for the heinousness of it, with many other crimes committed by this man after God's own heart: nevertheless, God, we are told, was so displeased with this thing, that he therefore smote Israel with a pestilence, and destroyed seventy thousand men. Now it is certain, if this numbering the Israelites was a crime, David was guilty of it, and not the people.' We shall not here give ourselves the trouble of a formal answer to what our Author has objected, but as we plainly discern some of the causes of his mistake of this passage of Scripture, we would beg leave to offer him the following hints, which may possibly tend to lead him into a juster conception of the matter.

First then, we would humbly advise him, in general, to a more careful, and a deeper study of the Old Testament-writings, than he seems to have yet gone through; for in this, and several parts of his Essay, he betrays great ignorance of their main scope, and of the Jewish constitution. 2. Because he thinks King David's numbering the people a sin of a very trifling kind, we would advise him to attend to the sentiments of Joab, on this head, who was commissioned by the King to make this enumeration. *And Joab answered, the Lord make his people an hundred times so many more as they be: but, my Lord the King, are they not all my Lord's servants? Why then doth my Lord require this thing? Why will he be a cause of trespass to Israel?* Joab here protests against this design of the King, as something heinously wrong and criminal, something which he foresaw, from the nature of the thing, and the circumstances of their constitution, would incur the displeasure of their supreme King, Jehovah. Again it is said, *the King's word was abominable to Joab*; and we must allow this brave and wise Commander to have a better understanding of the matter, and a nearer insight into the nature of this crime, than our Critic can pretend to. 3. Whereas our Author would be witty in this place upon the memory of King David, calling him jeeringly *this man after God's own heart*; we would advise him to consider the frailty of human nature in general, and what kind of dispositions do in the main constitute the character of a good man; and he will find, that the highest pitch of human goodness consists not in a man's being absolutely free from faults, but in possessing, in a great degree, the best virtual dispositions, and particularly that penitence and contrition which should follow his being overcome by the strength of temptation. Such a temper

is doubtless a truly good one, and highly acceptable to the Divine Being: and that this was David's temper, cannot be denied; his sins of murder and adultery themselves (considered with their circumstances, and his behaviour on after-reflection) notwithstanding. It is also observable, that our ungenerous and *cruel* Critic (for he reckons the murdering of reputations in the number of cruelties) has applied this Scripture encomium on King David, to his character in general, which may only mean to characterize him with relation to his adhering faithfully and firmly himself to the one true God, and to his unwearied endeavours to keep an unsteady and discontented people from revolting to strange Gods.

What our Author observes next of the strange notions of certain Christians, particularly concerning future punishment, is much more just: but in the second section he falls more furiously than ever upon King David, calling him unjust, ungrateful, an adulterer, cruel, a tyrant, and a murderer; and to support his invective, he quotes some passages of Scripture, which he appears to have very ill-understood, together with some stories from the Jewish Rabbies, and such like authorities.

From the opinions of mankind concerning the Deity or Deities worshipped by them, he proceeds to the barbarous methods of worship so frequently practised by men, in torturing and destroying not only animals, but their own species, and even themselves: a mere heap of dreadful stories, as before, some true, some false, of the horrid cruelties committed by the superstitious among mankind, by Jews and Christians, as well as Pagans and Infidels.

The fourth Essay is an enquiry into the causes why Romish ecclesiastics are more cruel, and have been guilty of more horrid barbarities, than other persons of a civilized and learned education. This he attributes principally to their being instructed in logics, and the most subtle arts of wrangling; in metaphysics; in school-divinity; in the works of the Fathers; and lastly, in the romantic lives and lying legends of their saints. 'Add to this,' says he, 'that the tutors of youth set apart for the service of the church, being generally churchmen, spare no pains to impress on the minds of their pupils, 1. An opinion that they are greatly superior to laymen, from whom the most profound reverence is due to ecclesiastics: and 2. that what they call heresy, and those they call heretics, are by all possible means to be extirpated; and for this purpose every method, even the most compulsive, sanguinary, and cruel, is not only necessary, and allowable, but highly acceptable and meritorious with God; and that they, the clergy, are the principal instruments he makes use of to accomplish this glorious work.'

In a supplement to this Essay, which is about nine times as long as the Essay itself, our Author, in proof of what is here alleged, gives some specimens of the absurdities to be met with in the works of the *Fathers*, and in Popish legends, &c. all which are the more tedious to be read, as they are collected from different Authors, in an injudicious manner, *Rudis indigestaque moles!*

Essay V. contains further thoughts concerning persecution on account of religion, and some proposals for preventing it. As he had shewn before, or endeavoured to shew, that churchmen have constantly been the principal promoters and instruments of persecution among Christians, and the motives, pretended and real, which led them to act so barbarous a part; so, in this Essay, he would prove, by what means they are become so extremely numerous, and have gained so great an influence and ascendancy in the Christian world; and what has most immediately and effectually enabled them to tyrannize and persecute in so outrageous a manner as they have done. As he has delivered nothing on this head, but what is either well known to every body, or what expresses the same bitterness of disposition towards ecclesiastics in general, which he condemns in them towards the laity, we shall pass it in silence, and proceed to give our Readers his proposals for preventing persecution.

‘ The causes of persecution on account of religion being thus evident, the remedies are obvious. Happy would it be, if they could as readily be applied as discovered !

‘ Those remedies which seem most effectual and naturally to present themselves are, I. To bring back religion to its *essentials*; to disencumber it from those unnecessary appendages, which designing and vile men, to serve their own wicked purposes, have added to it. II. Which will be an unavoidable consequence of the former, to reduce the number of ecclesiastics to such only as are absolutely necessary,’ [if our Author be an ecclesiastic, he has it in his power to strike *one* at least out of the number of those that are not absolutely necessary] ‘ all of whom to be comfortably and decently maintained, but none in pomp and luxury, which not only very ill become their profession and employment, but are attended with infinite mischiefs. III. To punish as criminals (for they certainly are such in an high degree) all persons, who by preaching, writing, or otherwise, shall endeavour to exasperate men one against another, on account of religious opinions, which do not tend to immorality, or to disturb the good order and peace of society.’ [Let the Author consider, whether he himself might not be tried upon this article, as an exasperator of men against one another, on account  
of

of religion.] ‘IV. and lastly, which would be the crown of this most desirable and truly glorious work of preventing persecution on account of religion—to trust clergymen with no power but that of *doing good*.’

If this be so reasonable a wish, let him consider how he himself, or any man, whether he be of the church or not, would like such a limited trust. By this rule of his, no clergyman should be entrusted with the power of delivering freely and honestly his own sentiments on religious subjects, because they *may* be wrong, and do mischief; but may a layman then be entrusted safely with it? Does our Author, if a layman, think he has a right to the liberty of the press, and to advance, in this strange performance, what notions he has thought proper, and would he have ecclesiastics denied the like privilege, because, like him, they may abuse it? This is to persecute one body of men, that they may not persecute others.

The next Essay, on everlasting punishments, opens thus: ‘Being fully persuaded, that the horrible opinions commonly taught and entertained concerning God, especially his punishing the works of his own hands with everlasting torments, are as false and pernicious, as shocking and dreadful, I shall without any scruple endeavour to shew the falsity of them.’ Accordingly he explodes the following arguments usually urged in support of this doctrine: ‘I. That because sin is infinite in respect of the object against whom it is committed, which is God, therefore it deserves an infinite punishment. II. In confirmation of this doctrine, it is said, that very great men, divines especially, have believed and taught it. III. That the Scriptures plainly denounce these punishments. IV. That this doctrine is absolutely necessary to deter men from being wicked, and is part of the foundation of religion.’

Every judicious Reader will see that the third of these heads contains the argument which it concerned our Author principally to refute. But he is so far from proving, that this is not the Scripture doctrine, that the whole of what he says amounts only to this, viz. That some suppose the words *for ever*, and *everlasting*, may be taken in a limited sense, while others are very positive, that in those places where they relate to punishment, they ought to be understood in an unlimited sense. But supposing that these punishments are plainly denounced in the Scripture, then his answer is, that there are certain passages of Scripture not given forth by divine inspiration, of which sort those are to be regarded that relate to threatnings of everlasting punishments, and as proceeding merely from private opinion. This is the sum and substance of our Author’s answer to this

third objection: and sure, of all the efforts to refute this doctrine, a weaker one was never made. Here is not the least attempt to shew, that it is not the Scripture-doctrine. This, which is the main matter, is left undecided by our Author. Nay, what is worse, he has recourse to such a kind of argument as must give the weakest adversary an advantage over him, by putting it upon this footing, that though it should be allowed to be the Scripture-doctrine, yet it should be regarded not as the dictate of the Holy Spirit, but as *proceeding merely from private opinion*. At this rate, the words of our Saviour himself, where he says of the wicked, 'these shall go away into everlasting punishment,' having a relation to future punishment, are not given forth by divine inspiration, and therefore may not be certainly true, as *proceeding merely from his private opinion*. In short, however false and pernicious, and even palpably absurd, this doctrine may be, our Author, we fear, by his injudicious attack with such moderate abilities, and slender stock of critical knowledge, has but encouraged the espousers of it to think they have Scripture still on their side.

Enough of our Author's talent for Essay-writing. His pretensions to Oratory are equally good. The specimen he has given us of his abilities, in this way, is entitled, 'An Oration in praise of Deceit and Lying, delivered before a mixed and numerous Assembly of both Sexes; Deceit being the Orator.' The chief design of it seems to be, to shew his wit, (with which he is not over-stocked) in abusing the best and worthiest characters in the Old Testament; and to vent his spleen (of which he has abundance) against churchmen, and, indeed, most other orders and ranks of mankind: and all this he has executed in a very affected, and disagreeable manner.

*The Preacher's Plan: Or, Jonah's Commission opened; in a Course of Sermons delivered at Crispin-street, Spital-fields, London, upon these Words: Jonah iii. 2. Arise, go unto Nineveh that great city, and preach unto it the preaching that I bid thee.*  
By John Potts, V. D. M. Printed for the Author, and sold by Keith, &c. 8vo. 5s.

THESE Sermons, we are told, in the Dedication, were the Author's 'primitive or first-fruits of his ministerial labours,' among his people in Spitalfields; and as a general pleasure was expressed when they were delivered from the pulpit, he has thought proper to dedicate them to these his admirers, in the following manner, viz.

To

- To the Church and Auditory to whom I stately minister, assembling in Crispin-street, Spitalfields, London.

• Beloved,

• Since I commenced a Preacher of the everlasting Gospel, it hath been my practice, first by prayer, to seek a text from the Lord; and after I have received it, to search by prayer and close study into the sense and import of the Spirit of God speaking therein.—Accordingly, you may remember, when I first came among you, about five years ago, as a Probationer, the words that the Lord then laid upon my mind to preach unto you from, were these, Gen. xxii. 14. *And Abraham called the name of that place Jehovah-Jireh; as it is said to this day, in the mount of the Lord it shall be seen.*

These words Mr. Potts would have his Auditors believe, were obtained from the Lord, to be the subject of his probation-sermon. By the following expression, however, it appears not improbable, that they might have been suggested to his thoughts in a mere human way, and by his own foresight into the effect they were likely to produce upon a people wanting a Pastor: 'which words seemed to bear a sort of propitious prophetic aspect towards this dwelling-place of Mount Zion, then destitute of a Pastor.' His interpretation too of Jehovah-Jireh, viz. the Lord will see or provide, makes it doubtful, whether, in the choice of this remarkable text, he had his face turned towards the heavenly Zion, or towards this Dwelling-place of Mount Zion in Crispin-street, Spitalfields. Add to this, his acknowledgement of the Lord's having fulfilled the desires of his heart after his settlement on this holy Hill. 'Hath his promise failed? Hath he not abundantly blessed the provision of this Hill of Zion? Hath he not satisfied her Poor with bread? clothed her Priests (read it in the singular number) with a blessing? caused her Saints to shout aloud for joy? and there made the horn of David to bud? while his enemies are clothed with shame.'

As to the text which is the subject of the following Sermons, he tells us such another story, that while he was pondering upon the Call that had been sent to him by this Church, these words were presented unto his mind, and frequently sounded in his ears, *Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.* The strong impulse upon his mind from this text, however, was not, it seems, sufficient to determine him to accept the Call, till an impulse of a different kind, but with no less force co-operated with the other, as he meditated upon these encouraging words, *My presence shall go with thee,*  
and

*and I will make all my goodness pass before thee.* This motive he freely owns, in conjunction with the other purely spiritual one, and a due course of fasting (which we hope the *provision* of Zion hath cured) and prayer—cleared his way for his acceptance of their Call, and his coming to this place.

The text thus fixed, with much ado; our Author opens the work itself, in the following *learned* and *sagacious* strain. 'If we are not superficial Readers of, but studious Ruminators upon the Lord's word, we may observe in this portion of it, which passes under the name of Jonah's Prophecy, *multum in parvo*, much in little: for, we have Genesis, in the creation of the gourd; Moses and the Law, in the denunciation of judgments; Chronicles, in the relation of an History; Prophecy, in the prefiguring the resurrection of Christ; Psalmody, in the Song that Jonas composed; and finally, Gospel, in the suspension of punishment, and the remission of sin.'

After a few more remarks of no greater consequence, tho' less ridiculous, he enters upon the improvement of the words, and observes from them the following particulars. I. The authoritative commission, *Arise, go.* II. The place he was to repair unto, *Nineveh, that great city.* III. The sum of his commission, *Preach unto it the preaching that I bid thee.* IV. The person authorizing him, or, who it was that gave him his commission, in the Pronoun, *I.* V. The person who received this commission, in the Pronoun *Thee.*—*Risum teneatis!*

In the second Sermon he lays down the following doctrine as an inference from the above particulars, viz. 'That when the great Head of the Church, our Lord Jesus Christ, gives authoritative commission unto his Ministers, to repair to a certain place, and preach his word, such Ministers are to proceed entirely according to the instructions that they have received from him, or to preach the preaching that he bids them.'

From this doctrine he proposes to enquire, 'I. Into the nature of the ministerial Call and Commission. II. Shew what are the instructions by which the Ministers of God are to proceed in the exercise of their Ministry, or shew what is imported in preaching the preaching that the Lord bids them. III. Render some reasons of the doctrine, or shew why it is that they are to proceed entirely according to the instructions which they have received from him. IV. Improve the whole in proper uses.' The first of these particulars is the subject of no less than four Sermons. In the sixth, he enters upon the second, viz. What are these instructions by which a Gospel Minister is to proceed in the execution of his office, or what is imported in the terms of the text, 'Preach unto it the preaching that I bid thee.' Upon this he treats in twelve Sermons, in which

which he considers the Matter and the Manner of Gospel-preaching. As to the Matter of Gospel-preaching, our Author makes it to consist in twenty particulars, which he has enumerated, and insisted upon; 'besides divers other points,' which, he says, 'a Minister of Christ is bound to preach, such as these that relate unto the Church, the worship and ordinances thereof, as Baptism, Lord's Supper, and the like, which may be subjects for future enquiry.'

Of the twenty particulars we shall select such of them only as this famous Professor of the art of Gospel-preaching seems to lay the greatest stress upon, and may best shew his own taste and sentiments. Gospel-preaching then 'imports the preaching of the Unity, the Trinity, and the Divinity of the Deity.' Another essential point, is, 'to preach the doctrine of his Decrees,' 1. the eternity of them. 2. The inconditionality of them. 3. The immutability of them; and 4thly, the sovereignty of them. Another import of the ministerial Commission is, 'that we are to preach, that all mankind are guilty, before God, of the sin that our first parents committed. It did not *siste* or stop with them in Paradise; but it extended itself to all that descended from him by ordinary generation.' This, he thinks, is very clear from Rom. v. 12, 13, 14. which portion of scripture furnisheth his imagination with these three things; '1. That as the first *Adam* was the representative of all his posterity, so Christ, the second *Adam*, is the representative of all his spiritual seed. 2. That there is a resemblance betwixt the federal representation of *Adam*, with regard to his seed, and Christ with regard unto his seed. 3. That notwithstanding the similitude, yet there is a disparity between the two representations.' The next thing imported in preaching the preaching that God bids, is, 'That the universal depravity of man's nature is to be preached, conformable to the instructions we have received concerning this matter, *Isai. i. 5, 6. Rom. iii. 10, 11.*' The last important piece of Gospel-preaching, which we shall quote from our Preacher's plan is, 'That he who is the Redeemer of the Elect, became man; and that he will eternally continue to be both God and Man, in one divine person.' As our Preacher shines very bright on this dark point of Orthodoxy, we shall conclude with extracting what he says upon it, as a proper specimen of his manner of writing, and his talent of divinity disputation.

'This truth is very profound; and it is among one of the most amazing prodigies that ever appeared in the world: *Behold a Virgin shall conceive, and bring forth a son, and thou shalt call his name Immanuel.* Great indeed is the mystery of Godliness in this respect; *God manifest in the flesh, seen of angels;*

' gels; who with angelic adoration admire the mystery.—The  
 ' first promise did point him forth as the seed of the woman;  
 ' afterwards he was prophesied of as the *Shiloh*, and as the *Star*  
 ' that should arise out of Jacob. Isaiah points him forth under  
 ' the character of *the Child born unto us*, and *the Son given*; and  
 ' when the hour of his actual incarnation came, we find in  
 ' what light the Holy Ghost has set this glorious mystery,  
 ' Luke i. 31—35. *And behold, thou shalt conceive in thy womb,*  
 ' *and bring forth a son, and call his name Jesus: He shall be*  
 ' *great, and shall be called the Son of the Highest. And the Lord*  
 ' *God shall give him the throne of his father David. The Holy*  
 ' *Ghost shall come upon thee, and the power of the Highest shall*  
 ' *overshadow thee. Therefore also that holy Thing which shall be*  
 ' *born of thee, shall be called the Son of God.* It is true, the Jews  
 ' will not believe that he, who was born in Bethlehem, and  
 ' crucified at Jerusalem, in the reign of Augustus Cæsar, was  
 ' the Messiah, notwithstanding the most visible marks of his  
 ' being such were upon him; and verily, it is none of the least  
 ' signs that the Son of man is come, to wit, the judicial blind-  
 ' nels that is upon that people, together with other marks of  
 ' the Lord's indignation against them, in their perpetuated dis-  
 ' persion and affliction. But still this truth is further clear,  
 ' from the removal of the sceptre, which they themselves ac-  
 ' knowleged at the time of Christ's crucifixion. Say they, *we*  
 ' *have no King but Cæsar.* A plain declaration that the sceptre  
 ' was departed from Judah, and the Lawgiver from between  
 ' his feet; for this was not to be the case with Israel, until such  
 ' time as *Shiloh* came: Gen. xlix. 10. Yea, does not the  
 ' ceasing of the daily sacrifice spoke of by Daniel, which hath  
 ' long ago subsided, together with the extinction of David's  
 ' family, from which Christ was to descend, speak in the loud-  
 ' est language, *that Jesus is born in the city of David, who is*  
 ' *Christ the Lord.* This divine person, who is the Saviour of  
 ' sinners, is God equal with the Father, not only  $\alpha\mu\omega\iota\sigma\tau\omicron\varsigma$ ,  
 ' but  $\alpha\mu\omega\omega\sigma\tau\omicron\varsigma$ , as Athanasius, that bold Champion of Christ's  
 ' divinity, bravely pleaded against these black-mouthed blas-  
 ' phemers the Arians; who would go so far in acknowledging  
 ' the Deity of the Son, as only to dispute with the Orthodox  
 ' about the letter  $\omega$ : for they confessed, that there was a very  
 ' great *similitude* betwixt the Father and the Son; but not such  
 ' as made him *substantially* the same with him. Whereas the  
 ' defenders of the faith against these anti-christian Heretics, de-  
 ' clared according to his own word, that Christ is not only of the  
 ' *like nature*, but of the very *same nature* with the Father. Col. xi.  
 ' 9. *In him dwelleth the fullness of the Godhead bodily.* Upon which  
 ' text Dr. Prideux, Fasc. p. 76, critically remarks, *Non παν το*  
 ' *πληρωμα θεοτης sed θεοτης, Non Divinitatis, sed Deitatis.*

\* *It is not the fulness of the Divinity, but of the Deity; thereby*  
 \* *signifying, the identity of essence with God the Father and Holy*  
 \* *Ghost. We say, as he is the one God, so he is the only Re-*  
 \* *deemer. Isai. lxiii. 3. I have trod the wine-press alone.*  
 \* *None but such a person as he was capable to redeem; one that*  
 \* *was both God and Man in one person: For God, as God,*  
 \* *could not redeem; God absolutely considered, could not be a*  
 \* *Redeemer; because, as God, he could not die; as God, he*  
 \* *could not suffer; and without shedding of blood there was no*  
 \* *remission. Mere man, as such, could not redeem; for he*  
 \* *could only die as a man; and hence there could be no dignity*  
 \* *arising from the nature of his suffering, to ransom others;*  
 \* *the price here would be quite too low, that the blood of a*  
 \* *mere man should be the price of the redemption of souls.*  
 \* *Therefore our Redeemer is called Emmanuel, God with us.*  
 \* *He that redeems us, was to be both God and Man, in two*  
 \* *natures, and one person; God in our nature, and our nature*  
 \* *in God; a Redeemer, by virtue of an hypostatical or per-*  
 \* *sonal union; and thus it is that he is a most mighty and a most*  
 \* *meet Redeemer. The virtue of redemption arising from the*  
 \* *infinite dignity of his person, it was requisite, that our Re-*  
 \* *deemer should be man; that so being nearly related to man-*  
 \* *kind, the right of Redemption might devolve upon him; and*  
 \* *that he might be a subject capable of obeying and suffering in*  
 \* *man's nature, Heb. ii. 14. Forasmuch as the children are*  
 \* *partakers of flesh and blood, he also himself likewise took part*  
 \* *of the same, that through death he might destroy him that had*  
 \* *the power of death. Again, it was necessary that our Re-*  
 \* *deemer should be God, that his obedience and suffering in our*  
 \* *nature, might be of infinite value for our Redemption; and*  
 \* *also that his human nature might be sustained under his into-*  
 \* *lerable sufferings for our sins. The union of the two natures*  
 \* *in the person of the Son, hath commonly been distinguished*  
 \* *from other unions; such as that of the unity of the Trinity,*  
 \* *and the mystical union, by this name of the Hypostatical U-*  
 \* *union, in regard the humanity is united unto and subsists in,*  
 \* *the person of the Son of God. This hypostatical union, as*  
 \* *the learned Turrentine suggests, is different from the union of*  
 \* *the Trinity, in regard that is the union of three persons in one*  
 \* *nature; but this is the union of two natures in one person:*  
 \* *and it is different from the mystical union; inasmuch as that*  
 \* *is the union of many persons to one; but this is of one per-*  
 \* *son to two natures; and it is different from the union betwixt*  
 \* *soul and body, in regard death makes a dissolution of that*  
 \* *union; but death does not effect this of the hypostatical.*

*The Natural History of Cornwall. The Air, Climate, Waters, Rivers, Lakes, Sea, and Tides; of the Stones, Semimetals, Metals, Tin, and the Manner of Mining; the Constitution of the Stannaries; Iron, Copper, Silver, Lead, and Gold, found in Cornwall. Vegetables, rare Birds, Fishes, Shells, Reptiles, and Quadrupeds: Of the Inhabitants, their Manners, Customs, Plays or Interludes, Exercises, and Festivals; the Cornish Language, Trade, Tenures, and Arts. Illustrated with a new Sheet Map of the County, and twenty-eight folio Copper-plates, from original Drawings taken on the Spot. By William Borlase, A. M. F. R. S. Rector of Ludgvan, and Author of the Antiquities\* of Cornwall. Folio. 1l. 11s. 6d. Sandby.*

THE county of Cornwall, by its remote situation, being the most westerly point of the island, is not so generally known as other parts of England; though rich in natural curiosities, and resorted to in early ages, by the commercial nations of those times, for that inexhaustible Tin, which still continues to enrich its present Proprietors, and to support the numerous labourers in its mines.

The inquisitive Naturalist will, we doubt not, find in this work, all that pleasure which the resolution of his enquiries can afford. To others, it will undoubtedly appear a dry uninteresting performance. We shall, therefore, in all probability, stand excused by the generality of Readers, if we are not very particular in our account of it; since we shall hardly be able to extract much entertainment for them, out of Earths, Fossils, and petrified Substances.

Nevertheless it may not be improper to take notice of some things peculiar to a county which, by its marine situation, cannot but differ much from the more inland parts of our island.

Mr. Borlase observes, that ‘ the air of Cornwall must needs partake of the salts of the sea adjoining, in a great degree, and therefore corrodes iron in a very short time, and near the sea more than in the inland parts; the bars and frames of windows, and every thing else made of iron, presently giving way to the salt spray, let them be painted ever so well. This saltiness of the air is also very unfavourable to scorbutic habits; the sea-vapour not being sufficiently corrected by a proper quantity of effluvia from the land. It is also very prejudicial to shrubs and trees; and near the sea-shores, especially to-

\* For an account of the Antiquities, see Review, vol. XIV. page 415.

‘wards the West, whether mixed with the North or South winds, will permit a tree to rise very little above its shelter, which is very discouraging to all new plantations. Indeed there is reason to think, that vapours in general, raised from the land, and dropping in rains, are much more nourishing to plants than those exhaled from the sea. For vapours from the land are charged with the particles of the soil they rise from, and supply the plants and trees, wherever they fall, with a kindly juice, mixed with fresh and new earth; and this is the reason that the more water is distilled (that is, forced to deposit its terrene fæces) the less it nourishes plants: now vapours raised from the sea can be no other than strained or distilled salt water, and therefore cannot be so fit for vegetation, which is confirmed also by this observation, that most trees thrive better at a little distance from the sea, than near its brink.’

Our Author has taken occasion to introduce some philosophical reasonings upon the nature of Water, together with some hypothetical conjectures on the generation of Springs, Vapours, Wind, and Rain; which being founded on their well known properties, display nothing either very new or striking, especially as Derham and others have treated of these subjects before.

It is well known that the sea has receded from certain places that were formerly Sea-ports, although now at some distance from the water: this alteration is by some ascribed to earthquakes; by others to a sinking or diminution of the sea. Either of these suppositions appears absurd, if we consider, that respecting the first, though a *terreæ motus* may sink a pool, or raise a hill, it can hardly elevate a large tract of land, and at the same time preserve the former face of the country; and if we suppose the retreat of the water to be owing to its bursting into, and filling some interior caverns at the bottom of the sea, the enlargement of the shores must inevitably be universal, which is by no means the case.

As such phenomena are partial, being only noticed at particular places, and the changes not being recorded as sudden effects, it is most reasonable to conclude them owing to similar causes with those which choak up the rivers and harbours in Cornwall. Mr. Borlase relates, that the ‘rivers and creeks were formerly navigable much higher up than they are now: the truth is, the beds of the rivers are raised several feet perpendicular, by the earth, sand, and gravel from the hills: this is natural in all places, in proportion to the quantity of rain, the declivity of the grounds, and the largeness of rivers; but with us in Cornwall much promoted by digging and streaming for, stamping and dressing our metals, all performed at the  
water-

‘ water side, and the refuse all washed into the rivers, thence  
 ‘ into our harbours. This is a growing evil, complained of by  
 ‘ Leland and Carew, (page 27) but still unredressed; and as  
 ‘ there are many more mines now than formerly, the beds of  
 ‘ our rivers will rise proportionably quicker than in former  
 ‘ times, and make it still more difficult to continue the naviga-  
 ‘ tion even upon its present footing. There was an Act of Par-  
 ‘ liament, made in the 23d of Henry VIII. “ That none should  
 ‘ labour in tin-works near the Devon and Cornish havens,”  
 ‘ (Carew, page 27); and though this act is obsolete, it might  
 ‘ possibly be re-enacted upon proper application, and be made  
 ‘ more effectual to answer the salutary purposes intended.’

Our Author has made several observations with regard to the advantages derived to the trade of Cornwall, from its proximity to the sea: but more especially on the importance which an exact knowledge of its coasts would be of to mariners; together with the effects produced upon the currents by the division of St. George's from the Irish channel: points at present very imperfectly understood.—These remarks appear to us so well founded, and so pertinent, that we presume the public will suffer no injury by our contributing toward making them more generally known.

‘ The Sea-coast spreads itself along the South and North parts  
 ‘ of Cornwall, to such a degree, that if we estimate the curva-  
 ‘ tures of the South and North coast, and make also a just al-  
 ‘ lowance for the much fewer curvatures of the boundary to-  
 ‘ wards Devonshire, we shall find, that four parts in five of the  
 ‘ out-line of Cornwall are exposed to the sea.’

‘ This marine situation has its advantages; it fills our bays  
 ‘ and harbours, makes a number of fishing creeks, brings its  
 ‘ native products, sand, ore-weed, and fish, (as well as foreign  
 ‘ merchandize) home to our doors in a multitude of places, ex-  
 ‘ ports our tin and fish with great conveniency; its vapours ge-  
 ‘ nerate and feed our brooks, and soften the air; its cliffs so  
 ‘ near on either hand facilitate the drains of mines; they also  
 ‘ open the treasures of metals, useful earths, and minerals, to  
 ‘ the inquisitive eye; in short, the sea being on every side of  
 ‘ us, procures plenty, and promotes trade and employment in  
 ‘ many shapes utterly unknown to the more inland counties.  
 ‘ Some circumstances, however, of this our natural situation have  
 ‘ their disadvantages: our coast is not only extended greatly in  
 ‘ proportion to the area of land, but it has many promontories  
 ‘ jutting out on each side, which necessarily make deep bays,  
 ‘ and unhappily augment the distresses of Sailors in stormy wea-  
 ‘ ther: another inconvenience of our sea situation is, that the  
 ‘ land shooting out sharp like a wedge into the Atlantic Ocean,  
 ‘ ships

ships oftentimes mistake one Channel for another, or are drawn aside from their true course by the inequality of the tides. Farther: the irregularity of the tides rising from the prominency of the head-lands, is also increased, at the extremity of Cornwall, by the Scilly isles, which narrow the Channel, (whether the tide sets to the North or the South); and, consequently, increasing the velocity of the current, promote a more than ordinary indraught into both Channels. The tide of flood at the Land's-End rises on the top of a common spring eighteen feet, and from that to twenty-four, according to wind and weather; insomuch, that in stormy weather, from the South-West, it has risen to the height of thirty feet; but at the common neap tides only thirteen feet usually, and at a very dead neap it has not risen above ten feet. During the flood, the tide at the Land's End sets inward from the South near nine hours; its run is eight hours in most places betwixt Scilly and the Land's End; but the ebb continues only betwixt three and four hours. This is a very dangerous singularity, if not known, and properly regarded; but the greatest difficulty of all, which our maritime situation lies under, is this; that an accurate survey of our shores, and a precise determination of our Latitude and Longitude, has never yet been taken, not so much as of the Lizherd, the first land usually made by ships homeward bound, and the Southernmost point of England, from which most ships outward-bound to the Southward begin their reckoning: here a false step is made at first setting out, and unless rectified by repeated observations, it may be of fatal consequence. To have the Latitude and Longitude ascertained at the extremity of the island, where ships begin and end their reckonings, is certainly a matter of the greatest moment to commerce, and should be performed by a variety of the best instruments, at subsequent times, and by more than one skilful hand. This has never yet been done, nor will be probably, but by the interposition of the Government, whose attention and nomination of proper persons, and provision of a sufficient apparatus of astronomical instruments, (an expence seldom within the reach of a private purse) this matter, I speak it with submission, seems to me exceedingly to deserve.

Another circumstance claims the attention of our countrymen; our harbours are generally at the mouths of rivers, and not very distant from the hills where they rise, and of course not so long or deep as where the rivers and creeks run farther up into the land: they are therefore more apt to be choaked with sands and rubbish than in other situations. Too much care therefore cannot be taken that ships discharge not their

• ballast in improper places, so as to obstruct the navigable  
 • channel, a grievance of which many intelligent Traders are  
 • apprehensive, as it may affect our sea-coasts in time, when a  
 • remedy may not easily be found out.'

Several Metals are found in Cornwall, but Tin is the peculiar commodity of the country, and as such, claims Mr. Borlase's peculiar notice; but this not being a general subject, we shall not enlarge our article by dwelling upon it.

The inhabitants of this county may be considered as a distinct people from their neighbours, since they have, till lately, preserved a dialect of the old British language, not much different from the Welch; and have, besides, many peculiarities in their manners and customs, apparently of great antiquity.

It may not be amiss here to introduce a medical process, which if it does not obtain in practice, is worthy notice for its singularity.

• A very singular manner of curing Madness is that mentioned by Mr. Carew, (page 123) in the parish of Althernun in this county. It was the custom to place the disordered in Mind on the brink of a square pool, filled with water which came from St. Nun's well. The Patient having no intimation of what was intended, was, by a sudden blow in the breast, tumbled into the pool, where was tossed up and down by some persons of superior strength, till being quite debilitated, his fury forsook him; he was then carried to the church, and certain Masses sung over him; if he was not cured at once, the immersion was repeated. This custom was practised probably in some other parts of this county as well as at Althernun; for at the foot of St. Agnes's holy well, (a place formerly of great resort) I think the remains of such a pool are still to be discovered, though the sea has demolished the walls. The Cornish call this immersion *Bouffening*, from *Beuxi* or *Bidhyzi*, in the Cornu-british and Armoric, signifying to dip, or drown. *Belgicè Buysen* (says Lye's Junius in *Bowse*) *unde Anglicè Bowse potare, largiter bibere*. This may seem to the generality so very impotent a remedy, that people might easily be persuaded to look upon any cure that ensued as the miraculous effect of the holy water, and the interposition of St. Nun; but if we recollect that madness is no other than a raging fever that interrupts for a while, and dissipates all congruity betwixt ideas and things, we may soon satisfy ourselves, that without any miracle, so violent an exercise of the body in cold water, was no contemptible prescription, something very like this  
 • method

method in parallel cases, having been approved of and practised by the greatest Physicians.'

This work is a laborious undertaking, and is well printed, with the additional embellishment of near thirty Plates, containing subjects of Natural History, and the Seats of the principal Gentlemen residing in that county. Of these latter, though it is to be hoped, that being chiefly antique mansions, the antique custom of old English Hospitality may still be preserved in them; yet, excepting two or three modern edifices, they bear few marks of external elegance, and therefore appear with little advantage upon paper. But as they are engraved at the expense of the proprietors of the several edifices, &c. it is certain they are no discredit to the book.

N. B. Besides the work before us, and the *Antiquities of Cornwall* already referred to, our Author published, in 1756, *Observations on the ancient and present State of the Isles of Scilly*: See Review, vol. X. page 428.

*The Nature, Design, Tendency, and Importance of Prayer: illustrated in seven practical Dissertations on the Lord's Prayer.*  
By W. West. 8vo. 3s. sewed. Griffiths, and Henderfon.

**I**N a short Preface to these Dissertations, Mr. West very justly observes; that the strongest objections which have been urged against Christianity, have arisen from the misrepresentations of its professed Patrons and Defenders; and that among the several branches of the Christian religion, which have suffered by misrepresentation, none perhaps has been more egregiously mistaken and misapplied than that of Prayer. His design, therefore, is to rescue this part of our religion from the false lights and disguises that have been thrown upon it by ignorant or ill-designing men; and to represent it in that true and genuine light, in which our Lord has recommended it—that it may appear to the judicious and impartial to be a most benevolent and wise institution, calculated to answer the best purposes, to all that properly engage in it—tending to establish and improve our acquaintance with God, and to propagate and extend among our fellow creatures, such ideas of his most glorious, amiable, and perfect character, as are the only solid foundation of all true religion among men.

Our Saviour, in the plan he has set before us, as our Author observes, has evidently furnished us with the proper means

of attaining to the clearest, and most consistent views of the design and tendency of Prayer—for in that form, which he expressly intended for the use of his disciples, he seems to have preserved a steady regard, and to have directed their attention to the general, and all-comprehending providence of God, whose benevolence and wisdom are every way equal to the bounds of his creation—for want of attending to which, many seem to have treated this subject, and to have engaged in this service, says Mr. West, in a manner that has exposed it to insuperable difficulties and objections. These he endeavours to avoid, and in the execution of his design, he has, in our opinion, shewn a great deal of judgment, and given such a clear and rational representation of the nature and design of Prayer, as plainly shews that it is both our duty and interest to practise it with sincerity and steadfastness. His manner of writing, tho' it has nothing particularly striking in it, is clear and easy; and an air of candour and modesty appears through the whole performance. He concludes with a *form of address* to the Almighty, upon the plan of the Lord's Prayer, which as it contains a kind of summary view of what is advanced in the *Dissertations*, we shall close this article with laying it before our Readers.

‘ Almighty and most gracious God ! thy throne is established in heaven, and thy supreme unlimited dominion will eternally endure, for thou art the God and Father of all. We esteem it our highest honour, and the foundation of all our happiness, that we are permitted to call thee our Father, and encouraged to address our devotions to thee, under that most venerable and endearing name. We desire, therefore, with the profoundest reverence and adoration, and with true filial piety and affection, to present ourselves before thee—and to direct the whole attention of our minds to the most high and sovereign Lord, the most benevolent and wise Parent of the universe, the Father of lights, from whom every good and perfect gift most freely descends, and with whom there is no variableness and shadow of turning—In all the works of thy hands—in the heavens above—in the earth beneath—in the infinite variety of thy creatures around us—and in our own stupendous frame, and structure of body and mind—thy perfections—O God !—are displayed, in such a light, as strikes us with the highest admiration, and possesses our hearts with the deepest sentiments of reverence and gratitude to thee.

‘ We are under the most sacred and inviolable engagements, to do honour to thy great name—and to pray, that it may be universally known and adored—that thine almighty power, thine infinite wisdom, and all-comprehending goodness, may  
‘ be

be duly acknowledged and celebrated by all thy creatures, that  
 discern the effects of those transcendent excellencies and perfec-  
 tions of thy nature. That as the inanimate creation gives  
 thee praise, by that glorious and magnificent appearance which  
 it exhibits to our sight and contemplation, so we, and all that  
 are capable of surveying it, may pay a superior, a voluntary,  
 and rational homage at the footstool of thy throne. In order  
 hereto may we be ever possessed with such just and worthy ap-  
 prehensions of thee, as shall engage our best affections, and  
 dispose us, upon every proper occasion, to express our faith and  
 hope, and trust in thee; and to pour out our hearts before  
 thee, in the most grateful acknowledgements of thy goodness,  
 and humble requests for the continuance of thy favour.

May that kingdom which thou hast established by our Savi-  
 our be enlarged throughout the earth—may the Sun of righte-  
 ousness arise, and shine with irresistible light and glory upon  
 all mankind; and scatter those clouds of ignorance, error, and  
 superstition, in which they are so generally and so deeply in-  
 volved—that all men may know Thee, the only true God, and  
 Jesus Christ whom thou hast sent—that they may be fully ac-  
 quainted with those laws, that will make them wise unto sal-  
 vation; together with their most weighty and awful enforce-  
 ments—And may all we that enjoy this light, feel the vital  
 power and efficacy of it upon our hearts; and by humble un-  
 affected piety to thee, brotherly affection to one another, and  
 the most extensive goodness to mankind, contribute to the  
 universal spread of a religion so excellent, so truly divine.

And may we be all effectually supported and assisted from  
 above, in the exertion of our best abilities in thy service, that  
 others may be influenced by our examples, not only to receive,  
 but to obey thy commands—that men may universally comply  
 with the true spirit and design of Christianity, and thereby  
 shew their sincere approbation of it—and thy will may be done  
 on earth, as it is done in heaven.—And, O thou great, and  
 wise, and good Governor of the world—whose counsel stand-  
 eth for ever, and the thoughts of thy heart to all generations  
 —who orderest and disposhest all things according to the im-  
 mutable and best concerted purposes of thy will—grant that  
 we, and all others, may humbly resign ourselves to thine all-  
 wise disposals—cheerfully submit to all those difficulties and  
 inconveniencies which thou, in infinite wisdom, art pleased to  
 allot us, or to permit to fall upon us—and thankfully acknow-  
 ledge thy fatherly care and providence, in every station and  
 circumstance of life.

‘ To thine inexhausted bounty and benevolence—most gracious Father!—we are indebted for the supply of all our wants —to Thee therefore would we address our humble supplications, for all those things which we daily stand in need of, in order to our comfortable support and subsistence in this world, —that thy blessing may attend our lawful and honourable endeavours for this purpose—and if, through thine indulgent providence, we abound in temporal good things, may we kindly and cheerfully communicate to the relief of the poor and the distressed, as an acknowledgement, in part, of thy favour and kindness to ourselves; which all our best and highest services will fall infinitely short of fully representing.—

‘ But O, most holy and merciful God—so far have we been from properly acknowledging thy favours, and retaining a grateful remembrance of them upon our minds, that we have in innumerable instances abused and forgotten them.—We have reason to be covered with shame and confusion—and to be filled with the sincerest grief of heart—when we consider against whom we have offended, and how great our ingratitude, and our follies have been—may a true sense of these things affect us with the most ingenuous and unfeigned sorrow for our past conduct, so far as it has been contrary to *thy most righteous laws*—and may our repentance be acceptable in thy sight, and our sins be forgiven—even as we hope we can sincerely say, that we do forgive all that have offended or trespassed against us; and that we are ready to discharge all offices of friendship and kindness towards all our fellow creatures.

‘ And may we never more return again to folly, nor indulge ourselves in any dispositions towards it—But may thine all-sufficient aid—may the wise and excellent laws—the kind and fatherly admonitions—the great and noble encouragements which thou hast given us—and the glorious and divine examples which thou hast set before us—effectually arm us against all the powers of sin, and render us superior to all the temptations of this world. That so we may be happily delivered from those innumerable evils and mischiefs to which folly, vice, and wickedness of every kind will inevitably expose us—and enjoy that peace and satisfaction of mind, which arises from a sense of thine approbation, and a prospect of that glorious world which we are encouraged to hope for, through Jesus Christ our Lord—who has instructed us to offer these petitions to Thee our heavenly Father, to whom we would ascribe all honour, glory, and dominion, both now and for ever. *Amen.*’

*The Case of the Royal Martyr considered with Candour; or, an Answer to some Libels lately published in prejudice to the Memory of that unfortunate Prince; particularly to I. A Letter to a Clergyman, relating to his Sermon on the 30th of January: Being a compleat Answer to all the Sermons that ever have been, or ever shall be, preached in the like Strain on that Anniversary. II. An Enquiry into the Share which Charles I. had in the Transactions of the Earl of Glamorgan, &c. Wherein the Conjectures and main Positions of that Writer are shewn to be false, groundless, and by no Means reconcileable with the Character of a Critic or a Scholar. 8vo. 2 vols. 6s. Richardson, &c.*

**N**O period of ancient or modern History has undergone such various Comments, or produced such furious Debates and Party Divisions, as the reign of *Charles the First*. When we reflect on the many tedious and voluminous productions which have appeared on both sides, we are amazed that the Dispute is still continued with as much heat and animosity as ever: But when we consider, that mankind in general, are rather impelled by the violence of Prejudice, than urged by the weight of Reason, we are induced to believe, that the contest will be endless.

It is scarce credible how few, even of those who presume to instruct the public, do, in reality, think for themselves. Men are too apt to mistake the power of Prepossession, for the force of Conviction: and while they flatter themselves, that they follow the dictates of their own Reason, they are in fact the Dupes of other men's Passions. From the tincture of education, from the zeal of friendship, and from a multitude of other causes, men imbibe wrong principles, which they have not strength of mind to eradicate; and being deceived themselves, they industriously and innocently labour to mislead others. It is by these means that *vulgar Errors* are propagated, and that the mistake of one man, becomes the error of a million.

When erroneous positions are thus blindly adopted, it is an arduous and almost impracticable task, to undeceive the multitude. It would be easier to persuade the original Author, to make a recantation of his false tenets, than to win the least concession from his bigotted followers. As their own free reflections, and unbiassed reason, are not the primary sources from whence they draw their conclusions, they are consequently bewildered in argument, and lost in a labyrinth of which their Masters only have got the clue. Thus opinion, in them, becomes a matter of Faith.

But of those who have the resolution to judge for themselves, *all* are not qualified for the discovery of truth. Some, from an eagerness and impetuosity of temper, overlook material points of evidence, and pursue their researches with rapid and desultory steps, instead of a sober and regular progress. Others, from too exquisite a sensibility of nature, are apt to receive too hasty impressions. If, in a controverted case, they meet with a particular incident which strikes their passions, the effect which that single circumstance produces in their minds, operates thro' the whole course of their enquiry, and inclines them to follow the partial impulse of that sudden impression.

It is much to be regretted, that the best minds are most liable to the pernicious effects of prejudice, and most pertinacious in defence of mistaken principles. Unless therefore they are endowed with more than common force of understanding, to counteract their zeal, their very virtues will contribute to deceive them.

Truth, however, does not only suffer from the violence of mistaken prejudice, but is often injured by the fallacy of wilful misrepresentation. Even those who may otherwise be justly deemed good men, may be sometimes found culpable in this respect. Be their conclusions ever so erroneous, if they are convinced in their own minds, that they are just and warrantable, they are not always scrupulous about the *means* of persuading others. They will not hesitate to suppress some circumstances, and mis-state others, which combat against the opinion they would inculcate. They think themselves honest, at the same time that they are disingenuous: and consider it as a kind of pious fraud, to use every method of making others converts to those principles, which they themselves are satisfied to be right and profitable.

If Disputants would regard each other in a candid light, and on each side make allowances for the frailty of human judgment, they would never contend with asperity and rancour. Such illiberal severity is only justifiable, when an Opponent evidently perseveres in error, in defiance of inward conviction: or when he maintains principles, which manifestly argue the corruption of his heart.

Considerations of this nature, will dispose us to judge of party controversies with justice and moderation: yet, in our review of the work before us, we shall find it difficult to adhere to the former, and, at the same time, preserve the latter. The Author, rest his pen! appears to be a good sort of man, but a very indifferent Reasoner. The notice he claims, is rather due to the bulk of his book, than to the merit of the contents: For  
it

it might be deemed unpardonable in us, to condemn a publication consisting, in the whole, of 629 pages, without specifying the grounds of our censure.

This multiloquous Writer has, in a tedious Preface and Introduction, endeavoured to invalidate all his Antagonists authorities, and to establish Lord Clarendon in opposition to them, as the only candid and authentic Historian. He has omitted no circumstance which he could collect either from Writing or Report, to render the memory of the Republican Writers obnoxious, and to make them appear in the blackest light, when contrasted with Clarendon.

But this attempt shews more the ebullition of Party zeal, than the discretion of a candid Enquirer. A slender acquaintance with the human heart, will incline us to distrust the Writers on both sides. As Lord Clarendon was a servant of the King's, and particularly honoured with his Majesty's confidence and friendship, it is natural to suppose, that gratitude and affection to his Master, would rather bias him in favour of the royal cause. As the Anti-royalists, on the other hand, thought themselves aggrieved by regal oppression, we may conclude, that their enmity to the King, would prompt them to represent his actions in the most odious light.

There are, however, *many material Facts* in which Lord Clarendon and the opposite Writers are agreed, and which indubitably prove the exertion of illegal and arbitrary power in the King. As to the aggravations on one hand, and the palliations on the other, they seem of little consequence towards determining the merits of the dispute. The leading facts being admitted on both sides, every sensible and dispassionate Reader is qualified to make his own comment: and that these acknowledged facts are sufficient evidences of tyrannick sway, will appear in the course of this article.

But the authenticity of Lord Clarendon's History, being disputed by Oldmixon, and others, our Author has produced Vouchers of its being genuine, which, as the doubt has been lately revived, we have extracted for the Reader's satisfaction.

'The intelligent Reader,' says he, 'need not be told, that this was the Writer\*, who first excepted to the genuineness of Lord Clarendon's History. He tells his Readers, that that History was interpolated and altered in several places by the Oxford Editors. The chief evidence he produces, in support of this great charge, is the following letter from one Mr. Duckett:

\* Oldmixon.

SIR,

“ S I R,

“ Accidentally looking on some of the sheets of your History of England, during the Reigns of the Royal House of Stuart, at the Bookseller's, I find that you mention the History of Lord Clarendon; wherein you justly question the genuineness of that book. In order to put the matter out of doubt, I here send you the following account:

“ Mr. Edmund Smith, a man very well known in the learned world, came down to make me a visit at ———, about June 1710; where he continued, till he died, about six weeks after.

“ As our conversation chiefly ran upon Learning and History, you may easily think that Clarendon's was not forgotten. Upon mentioning that book, he frankly told me, *that there had been a fine History written by Lord Clarendon; but what was published under his name, was only patch-work, and might as properly be called, the History of Al——, Small——, and Atterbury; for to his knowledge it was altered; nay, that he himself was employed by them to interpolate, and alter the original.* He then asked me, *Whether I had the book by me?* If I had, He would convince me of the truth of his assertion, by the very printed copy. I immediately brought him the folio edition; and the first thing he turned to, was the Character of Mr. Hampden, where is that expression: *He had a head to contrive, a heart to conceive, and a hand to execute any villany.* He then declared, *it was foisted in by those Reverends.*

“ I have only to add this, that he not only underlined this passage, as a forgery, but gave, during the short time he lived with me, the same remark to some hundreds more.

“ I am, Sir, &c.”

“ And how was this account received by the public, and what was the consequence of it? Why, Bishop Atterbury lived long enough to hear this idle tale, and to give an answer to it; wherein he plainly made it appear, that either the *whole* must have been invented by Mr. Duckett or Mr. Oldmixon, or both; or else that Mr. Edmund Smith (if he told Mr. Duckett what the letter says he did) must have died with a lie in his mouth; it being certain, that neither Bishop Smallldridge nor Bishop Atterbury were any ways concerned in preparing that History for the press. Since the Bishop's death, the judicious Dr. Burton has examined the whole account, and shewn it to be entirely false and groundless in all its parts.

“ In the above Letter it is observable, that Mr. Smith is supposed to have said or insinuated to Mr. Duckett.

“ I. That

“ 1. That the Deans Aldridge, Smallldridge, and Atterbury, were concerned in the publication of Lord Clarendon’s History. 2. That he himself was employed by them to interpolate and alter the original; and 3. That accordingly several hundreds of passages were actually altered, and particularly that the character of Mr. Hampden was foisted in by those Reverends.

“ To the first of these positions it has been replied and proved beyond all contradiction;

“ 1. That neither Dr. Smallldridge nor Dr. Atterbury were in any ways concerned in the publication of the said History;

“ 2. That the assertion of Mr. Smith, *that he was employed by those Gentlemen to interpolate and alter the original*, must consequently be false, and his evidence not much to be regarded in any respect whatsoever\*.

“ 3. The third position has likewise been disproved in as clear and full a manner as can be desired. To omit other proofs, the seven first books of the *manuscript* copy of the said History have been produced and exposed to public view; and the character of Mr. Hampden has been seen by several persons of distinction, in Lord Clarendon’s own hand writing. But the account which Dr. Burton has given us of this particular, may possibly be more satisfactory to the curious Reader; for which reason I shall give it him in his own words:

“ The very controverted clause (says the Doctor) is now to be seen in Lord Clarendon’s own hand-writing, in a smaller work, containing the History of his Life, and from which he transcribed the most considerable part into his History of the Rebellion. He there gives Mr. Hampden’s character in these words, *He had a head to contrive, a tongue to persuade, and a hand to execute any mischief; and his death appeared to be a great deliverance to the nation.* ’Tis further observable, that the Latin words from Tully are cited here, and applied to Mr. Hampden with this paraphrase of them, without mentioning the name of Cinna, as in the printed edition, p. 226.

“ In another place, p. 83, speaking of this History of Lord Clarendon’s Life, the Doctor has these words: This is dated

\* In support of Mr. Smith’s character, we shall here take leave to cite a passage from the Lives of the Poets, vol. IV. p. 306. viz. “ His talent in this kind [History] was so generally confessed, that he was made choice of by some great men, to write a History, which it was their Interest to have executed with art, and dexterity; but this design was dropped, as Mr. Smith would not sacrifice Truth to the Caprice and interested Views of a Party.”

“ from

“ from Montpelier, in the second year of his banishment; the  
 “ account is carried down to the year 1645, with the materials  
 “ for the two following years laid down, but not drawn up in  
 “ form. In this work are the principal Characters of the Great  
 “ Men engaged on both sides, and among these that of Mr.  
 “ Hampden, written in the Earl’s *own hand*.

“ A sheet or two of this MS. in which the passage above  
 “ cited occurs, was sometime ago exposed to public view, for  
 “ the satisfaction of any curious Enquirer, in the Bodleian Li-  
 “ brary, during the space of one year. This I have perused,  
 “ (says the Doctor) and from thence transcribed the words.

“ But what is still more directly to the purpose, I must in-  
 “ form the Reader, (says he) that, contrary to the expectation  
 “ of the Objectors, it happens that there are still extant some  
 “ parts; and as I am informed, the seven first books of this  
 “ History of the Rebellion, written by the Earl’s own hand, in  
 “ which this controverted clause is contained, Mr. Hampden’s  
 “ character is *there* given in the very same words, which appear  
 “ in the printed History. This MS. is at present in the posses-  
 “ sion of Mr. Ratcliff, of Bartlett’s Buildings, in Holbourn,  
 “ who was one of the Executors of the last Earl of Clarendon.  
 “ To this the importunate Enquirer is referred for the satisfac-  
 “ tion of his curiosity. Many persons of Distinction have been  
 “ favoured with the sight of it; among whom I have heard  
 “ mentioned, the Lord Chancellor King, the Speaker of the  
 “ House of Commons, Dr. George Clerk, &c. (See the Ge-  
 “ nuineness of Lord Clarendon’s History, by John Burton, B.D.  
 “ printed 1744.) page 59.”

“ As these, says our Author, are direct plain proofs of the Ge-  
 “ nuineness of the controverted passage, and carry an irrefragable  
 “ confutation of the Falsehoods published by Mr. Oldmixon, is  
 “ it possible that any Writer, who hath the least spark of honesty  
 “ belonging to him, who has the least regard for truth, or his  
 “ own reputation, can be capable of seriously reviving this  
 “ groundless, this villainous Calumny? And yet in the Preface  
 “ to a Pamphlet lately published, intitled, *An Essay towards at-  
 “ taining a true Idea of the Character of King Charles*, I find  
 “ this charge insisted upon a fresh, and urged with as great as-  
 “ surance, as if it was an undoubted truth, which had neither  
 “ been confuted or so much as questioned.

“ This celebrated History, (Clarendon’s) says the Author of  
 “ the Essay, lies under strong suspicion, if not evident proof, of  
 “ being further softened and garbled in favour of *that Cause*, by  
 “ many gross interpolations and alterations of the Editors. One  
 “ of them, the learned Mr. Smith, of Christ Church, Oxon, ac-  
 “ knowledge

“ knowleged upon his death-bed, that himself had been concerned in it. There was, (said he, and they were some of his last words, of whose truth there can be no doubt) a fine History written by Lord Clarendon, but what was published under his name, was only patch-work.—“ And as the original manuscript hath never been produced to remove these suspicions, but is kept under a veil of impenetrable secrecy, there remains little room to doubt of some unfair and dishonourable dealing in the case.” (Preface to the Essay, p. 3.)

‘ I have not room in this place,’ says our Author, ‘ to make proper Remarks upon this and some other passages in that famous performance, and must therefore defer it at present. When I have done with Mr. C——de\*, that Gentleman may possibly hear from me; and if it does not appear that he has outdone Mr. Oldmixon, Mr. C——de, &c. in their most distinguished perfections, in the most base misrepresentations of facts and characters, in false quotations, in wrong conclusions, and such pitiful evasions, as plainly betray the weakness of his cause, as well as the distress and disingenuity of the Manager, I will acknowlege myself to be entirely ignorant of the History of King Charles I.

‘ I cannot help making a Remark or two. If Writers go on to improve the groundless calumny above mentioned, as is here done by the Author of the Essay, &c. it must in time grow into a very formidable charge. This Author has manifestly improved the Story beyond any one who went before him. He does not scruple to relate it with circumstances, which were never before told or heard of. He expressly tells his Readers, That Mr. Edmund Smith *was one of the Editors of Lord Clarendon’s History*; and That he *acknowledged upon his death-bed*, that he had been concerned in interpolating and altering it.

‘ One of them, (i. e. the Editors) says he, *the learned Mr. Edmund Smith, acknowledged upon his death-bed, that he had been concerned in it.* Even Mr. Oldmixon never ventured to tell this infamous tale in a manner so manifestly void of truth. And what authority has this Author for these additional embellishments? None at all.—Even Mr. Duckett’s Letter (the only authority for the whole story) will not warrant him in either of the assertions.

‘ It is not pretended in the Letter, that Mr. Smith was *one of the Editors*; but only a person employed by the Editors to al-

\* The Author here means Mr. Coade, of Exeter, Author of the celebrated Answer to *all the 30th of January Sermons*. See the title to this article.

‘ for the original; but this Author puts him down directly for  
 ‘ one of the Editors; for one who was intrusted with the publi-  
 ‘ cation of the History.

‘ Again, it is said in the Letter, that Smith made Mr. Duckett  
 ‘ a visit; that he continued with him about six weeks, and then  
 ‘ died; that their conversation ran chiefly upon Learning and His-  
 ‘ tory, particularly upon that of Lord Clarendon; that during the  
 ‘ short time that he lived with him, he scored, or underlined, se-  
 ‘ veral passages in it, which he declared were interpolations. But  
 ‘ does it follow from hence, that he declared or acknowledged this  
 ‘ upon his death-bed? that this was his death-bed confession?  
 ‘ that these were some of his last words, of whose truth there can  
 ‘ be no doubt? No; this is an improvement of our Author’s.

‘ But when we are assured that the whole account, as far as  
 ‘ it relates to Lord Clarendon’s History, is absolutely false:

‘ That Smith (if he told Mr. Duckett what the Letter says he  
 ‘ did) must have told him the most notorious falsehoods; when  
 ‘ we are certain,

‘ That neither Dr. Smallbridge nor Dr. Atterbury were any  
 ‘ ways concerned in the publication of the history;

‘ That consequently Smith was so far from being one of the  
 ‘ Editors, or employed by the Editors, that he did not know  
 ‘ who were concerned in the publication of the work.

‘ When we are further assured, that all those parts of the  
 ‘ manuscript copy (of which there is or can be any dispute) are  
 ‘ still extant; that they have been produced, exposed to public  
 ‘ view, and seen by several persons of distinction; when all this  
 ‘ is well known to be fact, and consequently the whole story  
 ‘ appears to have been an infamous invention, either of him  
 ‘ who first published it, or of him who first related it: What can  
 ‘ possibly reach the ignorance or insolence, the baseness and dis-  
 ‘ genuity of a Writer, who shall presume not only to revive the  
 ‘ above mentioned calumny, but to relate it with greater as-  
 ‘ surance than ever, and with circumstances, which were never  
 ‘ before told or heard of?

Our Author is not a less strenuous advocate for the impar-  
 tiality, than for the authenticity of Lord Clarendon’s history;  
 and, what is extremely pleasant, in aid of other evidence, he  
 quotes his *Lordship’s own professions*, to prove that he was free  
 from all bias and prejudice whatever.

But let us examine some of the most flagrant facts, which  
 our zealous Author has attempted to palliate. Mr. C——de has  
 charged

charged the King with being ' guilty of illegal and arbitrary steps, in apprehending a great number of leading men of both Houses of Parliament, particularly Sir Dudley Diggs, and Sir John Elliot.'

' It may be so,' says our Author ; ' and the King may possibly have been mistaken with respect to the extent of his prerogative ; or, which is more likely, the behaviour of the two supposed delinquents was perhaps misrepresented to his Majesty. They were possibly not guilty of the undutiful speech with which they were charged ; and if the King was made sensible of his mistake, and endeavoured to redress the gentlemen by immediately releasing them, where was the mighty crime ? Where was the great stretch of power in his Majesty ? And yet it seems, this is one of those high crimes and misdemeanors, one of those incontestible facts, which are to argue for themselves, and prove his Majesty a lawless, arbitrary tyrant.

' How easy is it, Mr. C——de, by such methods, to prove the best of Princes a tyrant ? How easy to heighten inadvertent actions ? Actions which are the result of mistake, or misinformation, into oppressive designs, into schemes for absolute rule and tyranny ? But though it be mighty easy, yet give me leave to tell you, it is very barbarous to insult the ashes of the unfortunate Prince we are speaking of, in such a base and ungenerous manner.'

Our Author might as reasonably contend, that no such Being as a tyrant ever existed, as to deny that these incontestible facts amount to full proof of tyranny. Tyranny, according to our idea of the word, means nothing more than the exercise of an usurped power of ruling contrary to law. Now the motives of such an usurpation do not, *politically* speaking, palliate the tyranny. A Prince may, by endeavouring to render himself absolute, intend to promote the happiness of his people, and to enrich them with blessings which they do not enjoy under their established laws ; but the integrity of his intentions cannot be made appear, till his arbitrary designs are completed : and Heaven forbid, that a free people should trust their liberties to the virtue of one man ! for should he happily prove a Titus, what security can he give his people that his successor will not be a Domitian ?

' Our Author says, however, that the King may possibly have been mistaken, &c. or the behaviour of the two delinquents was perhaps misrepresented to his Majesty. But what do possibilities and conjectures avail in point of argument ? Whether the  
King

King pursued these arbitrary measures knowingly or ignorantly; in either case, in a *political* sense, he *acted* tyrannically. A King is supposed to be acquainted with the laws of his kingdom; he swears to observe them; and when he infringes them, he is guilty of tyranny. It is difficult to enter into the hearts of men, much less of princes, and to determine when they err by mistake, and when by design. This enquiry, indeed, may be of service for their justification in a *moral* light: and in such examination, the only evidence of their having acted by mistake, is their desisting immediately upon the remonstrance of their subjects, and never *repeating the attempt*.

But it is demonstrable, that the unhappy Charles took these illegal steps with his eyes open. He boasted of, and actually possessed, an uncommon knowledge in the laws of the land. Not only this condemns him, but he *persisted* in, and *repeated*, acts of arbitrary violence, in defiance of the remonstrances of his subjects, who complained against them as lawless and oppressive. It is plain from hence, that he acted *scienter*, and therefore he stands no less culpable in a *moral*, than in a *political* sense.

Indeed, we may judge of his tyrannical disposition from his speeches to his Parliament. *His own words* are evidences, that he held Parliaments in high contempt, and professed the most extravagant and dangerous notions of the extent of his prerogative.

This zealous Writer, however, has gone a bar's length beyond any of the most sanguine advocates for the unhappy Charles. He has even attempted to palliate the arbitrary measures the King used for raising money\*. 'His Majesty,' says he, 'being deprived of a prospect of any aid from Parliament, had recourse to such measures for raising money, as not only gave offence, but, *PERHAPS*, were liable to exception.' *PERHAPS!* The man, who is capable of using such a *dubious* expression, is unworthy to breathe in a land of liberty. *PERHAPS they were liable to exception!* Who, but an enemy to freedom, and a foe to sense, could raise a doubt of their being exceptionable?

But this steady apologist labours to place all the King's actions in the fairest light. Nevertheless, the true complexion of

\* This thorough-paced champion of the Royal Cause has likewise thought proper to justify the King's going to the House of Commons, in person, to seize the members: and he has chosen to draw his vindication from a letter of the King's, which he penned during his captivity, wherein he endeavours to colour that arbitrary proceeding.

affairs will appear, notwithstanding all his varnishing. ‘The King,’ says he, ‘finding that the people were uneasy, and that his *necessities* grew still more pressing, on account of a war which he had lately entered into with France, shewed an inclination to oblige his subjects, and to remove the general uneasiness. Accordingly, that great antiquary, Sir Robert Cotton, being desired to attend the King and Council, and give his opinion in point of history and law, upon the present conjuncture of affairs, waited on his Majesty, and, in an honest and judicious speech, shewed the necessity of Parliaments, and advised his Majesty to call a new one; which advice was approved of, it being resolved in council, that a Parliament should be summoned to meet some time in March. In the mean while, his Majesty issued out warrants for releasing such gentlemen, as were imprisoned for refusing to pay the loan. The Archbishop of Canterbury likewise, the Earl of Bristol, and the Bishop of Lincoln, who had lain under his Majesty’s displeasure, had, by express direction, their writs sent them to sit in the House of Peers the ensuing Parliament. And yet, notwithstanding all these obliging overtures on his Majesty’s part, the Parliament, when they met, (which was on the 17th of March) seemed still inclined to grant no supplies, till all grievances were redressed. After some debates, indeed, the house at length unanimously voted a supply of five subsidies, which was so very acceptable to the King, that he appeared ready to oblige the Parliament in every thing they could in reason ask. He passed the famous bill, or petition, called the *Petition of Right*, to their entire satisfaction; and all misunderstandings between them seemed now to subside, and the public peace to be restored.’

Here, we find, the force of truth is so irresistible, that it has forced a passage; against the Writer’s will. He himself mentions the King’s *necessities*, as a motive which inclined him to oblige his subjects: and, indeed, from the subsequent tenor of his conduct, this appears to have been the *only* motive.

The Author tells us, that ‘the Parliament *seemed still inclined* to grant no supplies till all grievances were redressed;’ but he is not honest enough to acknowledge that they *unanimously* voted the supply of five subsidies *before* they proceeded to debate on the subject of grievances.

He takes great care to acquaint the Reader, that the King ‘passed the famous bill or petition, called the *Petition of Right*, to their *entire satisfaction*.’ But he makes no mention of the unwillingness with which the King passed this bill; notwithstanding the Parliament, as his Majesty himself acknowledged,

had shewn such readiness and dispatch in forwarding the supply. He takes no notice of the qualifying expressions he affected, of the equivocal answers he gave to the bill, and the tedious delays he practised, before he could be persuaded to give the *royal assent* in the *usual terms*. What is more material, he takes no notice, that the King had scarce assented to the bill, before he openly infringed it \*. And yet these are facts: facts which do not appear from the testimony of republican Writers, to which our Author might justly object, but from the parliamentary records themselves: authorities, which, we imagine, our Author will not be hardy enough to dispute.

‘ With respect to *ship-money*,’ says our Author, ‘ (that opprobrium of all oppression and slavery, as his enemies were pleased to call it) his Majesty advised with the Judges, the sworn interpreters of the law, about the legality of collecting it; nor did he presume to have recourse to such an extraordinary measure, till those gentlemen had varnished it over with the colour of justice; till they had declared the levying it to be legal, and his Majesty believed it to be just. And no sooner was he convinced, that it was an unwarrantable stretch of the prerogative, that it was contrary to the laws of the realm, and the subjects right of property, but he readily quit-  
ted it, and passed an act, whereby he divested himself and his successors of a power to receive it for ever after. Now pray, Mr. C—de, consider with yourself, are these the actions of a lawless, arbitrary tyrant? is *this governing like the Grand Signior*? On the other hand, amidst such emergencies, who could have acted with more prudence and caution than his Majesty did?’

It is observable, that the Author has taken upon him to assert, that the King did not presume to have recourse to such an extraordinary measure, till the judges had declared it legal, and his Majesty *believed* it to be just. As our Author appears to be so intimately acquainted with the King’s inward sentiments, it

\* By the *Petition of Right*, the King bound himself not to raise any money by way of loan, tax, &c. without consent of Parliament; nor to imprison any person without *certifying the cause*: both which articles he violated immediately after the dissolution of the Parliament. It is in vain for our Author to attempt an apology, by saying, ‘ the King promised to levy no tax without consent of Parliament, *unless an extraordinary case intervened*.’ This is too absurd to require an answer: for this salvo of an *extraordinary case*, may give the King a power of *dispensing* with any act of Parliament. Besides, even these qualifying words, of our Author’s own making, cannot well be strained so far as to justify the breach of the second article, that is, the imprisoning of persons *without certifying the cause*.

would

would be ill manners in us to contradict what he says with regard to his Majesty's *belief*. Nevertheless, we will venture to affirm, that the King levied ship-money long before he took the judge's opinion about the legality of collecting it. Their opinion was not asked till after Mr. Hampden's refusal to pay the tax; and it was then taken, in order to warrant a prosecution against that Patriot for his refusal. Had not our zealous Writer very fairly objected to all authorities which contradict his principles, we could have quoted authorities to prove the unjustifiable practices, the menaces, the persuasions which were employed, to obtain such an opinion from the judges, as might justify the illegal measures of the court: and we could remind our Author of a circumstance which he does not choose to remember, that two of the judges, (Hutton and Crooke) had the courage and integrity to give it as their opinion, that the levying of ship-money was against law.

This strenuous Royalist, however, has the grace to acknowledge, that 'had the Parliament granted his Majesty such supplies as were necessary for the support of his government in an ordinary way, he had been inexcusable in having recourse to extraordinary means.' This, no doubt, is a prodigious confession! But, if the King was pressed by extraordinary occasions, we would ask the Writer, who created them? Were they not of his own making? Did he not dissolve the Parliament, to prevent their proceeding in a legal parliamentary way against the Duke of Buckingham, the adviser and instrument of his illicit measures? Was it not unjustifiable and arbitrary in the King to take such a method of stifling the impeachment, and screening his minion from a trial? Had the Duke been found guilty, yet, if the King had been in his conscience convinced of his innocence, it would not then have been too late to have exerted his prerogative, and he might then have exerted it in a constitutional way, by extending his mercy. But a King, who shelters a subject from a lawful trial, offends against the constitution.

But the Writer's furious zeal transports him so far into the regions of absurdity, that it is altogether painful to mark his flights. Instead of solid argument, he offers puerile queries and suppositions. 'Let us suppose,' says he, 'for argument's sake, that the King had given up the Duke, are you sure that this would have contented the Parliament? Are you sure that they would not have made further demands upon his Majesty? that they would not have insisted upon his giving up other Ministers, besides the *Prime Minister*? nay, can you be certain that they had not a design to overturn the constitution, and that they would not have insisted upon his Majesty's giving up *that*, as well as the Duke? It is well known, that as

‘ soon as they had an opportunity, they not only impeached others of the Ministry, besides the Duke, but actually subverted and destroyed the constitution, and, with an insolence which perhaps is not to be paralleled in history, insisted upon his Majesty’s consenting to it. Now is it possible to be better assured of what those gentlemen intended, than by what they acted? As the actions of mankind are the best comment upon their intentions, it is evident, that the opposition which was made to the King, by some of the Commons at least, was seditious and ill designed. Their design, it is plain, was to distress his Majesty, to throw things into confusion, and subvert the constitution.

‘ The murder of the King, and the actual subversion of the government, are incontestible proofs of their wicked and seditious intentions. And accordingly they are branded in our laws, with epithets which may render their memory infamous to posterity. The *Statute* in the 12th of Charles II. denominates them *wretched men, desperately wicked, and hardened in their impiety*; and the Parliament *renounce, abominate, and protest against, not only that horrid fact, the execrable murder of the King, but all proceedings tending thereunto*. As this is the case, what shocking insolence is it in any one to justify proceedings, which, by the express letter of the statute, are so solemnly condemned and protested against? What shocking insolence, to charge the King *with intending a subversion of the constitution*, which was manifestly intended, and actually effected, by his rebellious subjects? Heavens! what an age do we live in, when the most horrid rebellion, a rebellion which will be an eternal reproach to our nation, is not only justified, but laid to the charge of the unfortunate Prince, whom the infamous Authors of it dethroned and murdered?

‘ But to proceed; whatever were the designs of his Majesty, I think it is very plain, that the designs of some other people were not so honest as they should be. And though you are pleased to tell us, that *the King deliberately endeavoured to subvert the government, and enslave his people*, I am well assured, you will find it a difficult task to prove that any thing of this kind can fairly be concluded, either from his *character in general*, or from any *particular acts of power* which he exercised throughout his whole reign.

‘ As long as the Parliament behaved with any tolerable decency, it is clear from the foregoing account, that he regularly applied to them for supplies, and shewed a disposition to govern by their advice. Nor does it appear, that he had any  
‘ thoughts

‘ thoughts of levying money, without their consent, (but such as his royal predecessors had received in the same manner before him) till the *Commons* were guilty of the most tumultuous and seditious behaviour; till they made such demands upon his Majesty, as he could not in conscience comply with; and till they openly declared, that unless he would comply with them, no further supplies should be granted.’

Here the Writer does not consider, that the patriots who first opposed the King, were not the men who subverted the constitution. But granting that they were, is it any defence of the King’s conduct, to prove that the Parliament at last adopted his measures? Admitting that they were traitors to their country, does the concession make him the less a tyrant? Certainly no sensible and honest man will undertake to vindicate the Parliament through the *whole* course of their opposition: but undoubtedly, their resistance, at first, against arbitrary power, was glorious. If their *motives* were bad, in that case the *men* do not deserve our thanks, but their *measures* nevertheless merit our commendation.

As this article has already exceeded its proper limits, we cannot examine the Writer’s reflections with respect to the share the King had in the Rochelle expedition, and the Irish affairs. For these and other particulars, which we have not room to scrutinize, we refer the curious Reader to \* *Harris’s Life of Charles the First*; where he will find the evidence *on both sides* stated in the most clear and impartial light, and be thereby enabled to judge for himself.

We have in the course of this enquiry confined our animadversions solely to the *matter* of controversy: with regard to the Author’s style and literary talents, as we find by a note at the conclusion of the book, that he is *now no more*, we forbear any strictures.

We shall conclude with a hearty wish, that all misguided Bigots, who are advocates for oppression, would withdraw themselves from this land of liberty, and repair to those realms of slavery, where they may be surfeited with servitude, and be *King-ridden* and *Priest-ridden* with a vengeance.

\* See our account of this book, in our Review for May last.

*A Vindication of the great Revolution in England in A. D. 1688. And of the Characters of King William and Queen Mary. Together with a Confutation of the Character of King James the Second, as misrepresented by the Author of the Complete History of England; by extracts from Dr. Smollet \*. By Thomas Comber, A. B. 8vo. 1 s. 6 d. Robinfon.*

**I**N the foregoing article, we have had occasion to consider the mischievous effects of ungovernable party zeal: and what we have there observed, may serve for an introduction to the article under present consideration.

There are two periods in the English history, which have been canvassed with violent prejudice, and uncommon heat of disputation. We mean the Revolution in Charles the First's time (of which we have before taken notice), and that which ensued in 1688. The one was begun upon justifiable motives, but concluded upon base, tyrannical, and detestable principles: the other was undertaken upon grounds no less just, and completed upon a noble, glorious, and liberal foundation.

It is observable, that the mistaken zealots, who are enemies to these Revolutions, affect to stile them *Rebellions*; but to brand them with that odious appellation, is wilfully or ignorantly to pervert the true meaning of the word *rebellion*. To resist a *lawful King, ruling according to law*, is *rebellion*: but to oppose a Sovereign, however lawfully enthroned, who breaks his coronation oath, violates the laws, and persists in usurpation, is not a *rebellion*, but a just and noble vindication of the *political* rights of society. It cannot be called a *rebellion*, because a King, who accepts a crown under certain limitations, who swears to observe the laws in being, and maintain the rights and privileges of his people, having violated the condition on his part, and persisted in such violation, his subjects are, by his own act, absolutely absolved from their allegiance: which can be no longer due, than while they are secured in the free enjoyment of those *political* privileges, in consideration of which they have resigned their *natural* rights.

Thus the impious attempts in the year 1715 and 1748, are rightly stiled *rebellions*. They were undertaken against Sovereigns, who might boast of the *best and strongest* title to a crown;

\* Our Author has indulged a conceit in the wording his title-page, (and, indeed, preserved it in the course of his Vindication) which may rather serve to puzzle some Readers, than to inform them. Such, therefore, are to understand, that the Author of the Compleat History of England is Dr. S. and that the Vindicator plays the Historian against himself, by making Dr. S. confute Dr. S.

· who

who were not only lawfully invested with royalty, but governed according to law, and even yielded points of prerogative, with princely condescension. But the authors of the revolutions before mentioned, were as far from being guilty of rebellion, as self-defence is remote from assassination\*.

Writers, however, who are foes to the revolution in 1688, dare not openly attack that fortress of liberty, but endeavour secretly to undermine its foundation. The laws in being, restrain them from promulgating their sentiments with the freedom they wish for, and they have therefore recourse to dark hints, and insidious inuendoes. Thus they insinuate, that King William was a bad man, and that his very virtues made him disagreeable; *ergo*, it was wrong to invite him to the throne. James the Second, on the contrary, was, according to them, a good creature; his very failings improved his virtues; and his descendants are amiable characters:—*ergo*, it is a pity not to fetch them back again. Such are the inferences which, without straining the construction, may be drawn from the hasty pages of that florid and superficial history †, which the Writer of the *Vindication* before us has, upon the whole, justly reprehended.

But if the enemies of the revolution asperse it without a cause, its advocates often vindicate it without discretion. The malice of the former would persuade us, that all the evils we have experienced since that time, were inherent in the revolution itself. The zeal of the latter, is not content to defend that crisis, but inconsiderately attempts to justify the abuses which ensued.

This profusion of zeal seems, in some instances, to have misguided the Author under our consideration. He appears rather too sanguine an advocate, for a candid enquirer. He forgets that every step we take from the bounds of moderation, is an advance towards error. As a friend to the revolution, he is entitled to our esteem and applause; but as an advocate for corruption, and the abuses which followed that period, he merits our utmost disapprobation.

As a proof of the fallibility of our Author's judgment in this respect, we shall give the following instance. The Historian on whom he animadverts, has observed that "William finding there

\* We are not ignorant, that in an act of Charles the Second, the Revolution in his father's time is styled Rebellion: but the time when it was enacted accounts, for the expression. But, indeed, this is not the only instance of an ill-chosen epithet in an act of Parliament; witness the many statutes which have been made to explain and amend former acts.

† For our account of this History, see Review for April last.

“ was *no other way* of maintaining his administration in peace,  
 “ thought proper to *countenance* the practice of purchasing votes,  
 “ and appointed Trevor First Commissioner of the Great Seal.”  
 Having characterized this Gentleman as a violent partizan of the Tories, the Historian adds,—“ He was a *bold, artful man*, and  
 “ undertook to procure a majority to be at the devotion of the  
 “ court, provided he should be supplied with the *necessary* sums  
 “ for the purposes of *corruption*.”

Upon these passages our Author makes the following animadversion.—‘ After all that can be said on this subject, when the  
 ‘ measures of a *King or Minister manifestly* tend to public weal,  
 ‘ he who purchases the votes of members of Parliament to carry  
 ‘ them into execution, only *pays for doing what should be done*  
 ‘ *without pay*. Corruption is already advanced to great strength,  
 ‘ when men *need a bribe* to do their duty.’

These sentiments are highly exceptionable, and we have so good an opinion of the Author's moral character, that, had he perceived their dangerous tendency, we are confident he would never have suffered them to fully his page. It is observable, that his indifereet apology for corruption, is founded upon a general supposition, that the measures of a *King or Minister manifestly tend to public weal*. But this is begging the question; and if it should appear, that the measures of the King or Minister under consideration had *not* such a *manifest tendency*, then his apology falls to the ground. Now he must be more than commonly languine, who will contend, that all the measures pursued during the reign we speak of, *manifestly* tended to public weal. On the contrary, they who will take the trouble of comparing the *Bill of Rights* with some transactions in that reign, will find that the sons of venality were employed to throw down those very barriers which were set up at the revolution. Besides, where the good intentions of a King or Minister are so *MANIFEST*, they need not have recourse to corruption to carry them into execution, for the *Public* in such case, will, no doubt, unite to patronize their measures.

But even granting all that our Author contends for, and admitting that the measures of the King or Minister were manifestly directed towards public weal—yet still the Writer's defence of corruption is unpardonable. When corruption in government is made the means of promoting even worthy purposes, the means will by degrees destroy the end proposed. The man who will be paid for doing that which he ought to do without pay, will do that for pay, which he ought not to do at all. The end of all government is, or ought to be, the promotion of the welfare and happiness of the people. This purpose cannot be  
 effected

effected without paying due regard to their morals, which venality must inevitably contaminate; and when it is advanced to such strength, that men need a *bribe* to do their duty, the state is at its last stage of declension. It is a truth established by reason and experience, that corruption will destroy the best modelled government; and, if we must fall, it is of little consequence whether our destruction is owing to the rude hand of arbitrary violence, or to the corrupt arts of venal prostitutes. Thus by endeavouring to prove too much, the Vindicator has invalidated the force of his own arguments.

Our Author, however, has been very diligent in exposing the absurdities, inconsistencies, and contradictions, in the history he has undertaken to scrutinize. He begins with some strictures on the Historian's character of King William. He has shewn that portrait to be an ill-drawn picture, or rather caricature, after the Historian's own wild fancy, which bears no resemblance to King William, nor to any Being which ever existed in nature. So far he is just; for, indeed, the character in question, as painted by the Historian, is something like that strange figure which Horace describes in his Art of Poetry.

But we are afraid, that our Vindicator has not been more happy in hitting upon a just similitude. He seems to have erred in the other extreme, and to have represented King William as a perfect character,—

A faultless Monster, which the world ne'er saw.

Indeed, we cannot help observing, that too great a stress is often laid on the character of William III. and men are frequently judged friends or enemies to the Revolution, according to the opinions they form of that Sovereign. But we do not think, that his personal merit is to be made the test of the Revolution. William, no doubt, had his failings; but if in some respects he did not answer the expectations of his subjects, we may undoubtedly censure his misconduct, without impeaching the principles of the Revolution.

Our Author, however, has placed one circumstance in that Sovereign's reign, in so just, so clear, and so sensible a light, that we cannot suppress the extract of his arguments. Dr. Smollet, the Historian whom he opposes, speaking of the *Partition Treaty*, expresses himself thus. “The treaty of *Partition* was one of the  
“ MOST IMPUDENT SCHEMES of encroachment that TYRAN-  
“ NY and INJUSTICE ever planned. Lewis *knew* that William  
“ was too much a politician to be restricted by notions of private  
“ justice, and that he would make no scruple to infringe the  
“ laws of particular countries, or even the right of a single nation\*,”

\* Here Mr. C. shrewdly asks, in a note, Are the rights of a single nation greater than the laws of particular countries?

“ when

“ when the *balance of power* was at stake. The King of England lent a willing ear to his proposals, and engaged in a plan for *dismembering* a kingdom, in *despite* of the *natives*, and IN VIOLATION OF EVERY LAW HUMAN AND DIVINE.”

To which our Vindicator replies in the following terms: ‘ An enquiry,’ says he, ‘ into the grounds of the *Partition Treaty*, will engage us deeply in *ethics* and *politics*, which are or ought to be always connected. We must premise then, that nothing can be due by *private justice* to one person, which is inconsistent with the rights of another. Much less can that be due to one or a few, which is inconsistent with the rights of many. *Individuals* have a right to security in their *just possessions*; much more nations, which consist of many *individuals*. But individuals and nations can have no security in the possession of their rights, except by guarding against the devolution of such a share of power into the hands of those whom they reasonably suppose inclinable to disturb their peace, as would enable them so to do. On a like principle is built every just offensive alliance betwixt nations. For it is the same thing whether we prevent power coming into the hand of an enemy, or take it away when devolved. If then it appear from Dr. Smollet, that the Houses of Austria and Bourbon might be reasonably suspected dangerous to their neighbours, when the whole Spanish inheritance should fall to either, and that William thought so, it follows that he committed or intended no injury when he engaged in the *partition-treaty*. Now the Doctor thus declares himself: “ THE HOUSES OF BOURBON AND AUSTRIA HAVE FOR MANY CENTURIES BEEN THE COMMON DISTURBERS AND PLAGUES OF EUROPE.” B. IX. C. VIII. § X.

‘ Again, “ THE KING BELIEVED, THAT A CONJUNCTION OF THE TWO MONARCHIES OF FRANCE AND SPAIN WOULD PROVE FATAL TO THE LIBERTIES OF EUROPE, AND THAT THIS COULD NOT BE PREVENTED BY ANY OTHER METHOD THAN A GENERAL UNION OF THE OTHER EUROPEAN POWERS. HE CERTAINLY WAS FULLY CONVINCED, THAT HE HIMSELF, OF ALL THE POTENTATES OF CHRISTENDOM, WAS THE ONLY PRINCE CAPABLE OF ADJUSTING THE BALANCE.” B. VIII. C. VI. § XL.

‘ As to the *despite* of the *natives*, which our Historian mentions, a monarchy of so enormous a size as one composed of all the inheritance of Spain, and the dominions of either Austria or Bourbon, would tempt its possessor to become more a tyrant over his own subjects, as well as a conqueror of those of other

other Sovereigns. Therefore King William, by the partition treaty, designed to confer a benefit on these *natives*, by saving them from a *more powerful master*, and therefore *more dreadful tyrant*! If they were *unwilling* to receive this benefit, it was nevertheless *real*; and, in truth, though the pride of even *vulgar Spaniards* was perhaps hurt by the thought that their monarchy was to be *dismembered*, yet they could not avoid having dreadful apprehensions of an Emperor of Germany, or a King of France as a master. Those Spaniards who chiefly opposed the partition treaty were a set of *venal courtiers*, who wanted to sell themselves at an *high price*.—However, it is sufficiently clear, that this *treaty violated no law HUMAN OR DIVINE*; and the character given to William as a *warrior* and *politician* by our Historian, is in many respects *designedly defective*, and in all others *highly injurious*.

These reflections are, in our judgment, ingenious and pertinent. Mr. Comber has likewise been particularly happy in detecting the contradictions which abound in the Historian's character of James the Second.

'Let us now,' says our Author, 'see with what glorious colours our Historian paints James the Second. He has employed *black* only in the portrait of William and Mary. In his account of the famous battle of the Boyne, he says of this *unhappy* monarch: "Through the whole of this engagement his PERSONAL COURAGE was MUCH MORE CONSPICUOUS than his MILITARY SKILL." *Ub. sup.* §. XXIX.

'Here is, indeed,' continues our Vindicator, '*only a comparison of courage and skill*, yet conceived in such terms as lead us directly to conclude, that even his *skill* was *conspicuous*, though less than his *courage*, if there be any propriety in language. We do not compare *negative quantities*.

'Dr. Smollet, however,' adds he, 'gives us an account of the matter very different from this. In his relation of the battle, he [the Doctor] says, "James himself STOOD ALOOF during the action, on the hill of Dunmore, surrounded with some squadrons of horse, and seeing *victory* declare against him, retired to Dublin, without having made the LEAST EFFORT to reassemble his *broken forces*. Had he possessed either SPIRIT OR CONDUCT," &c. Here,' says our Author, 'is an *express* declaration, that James possessed neither SPIRIT (COURAGE), nor CONDUCT (MILITARY SKILL); therefore in him the *one* could not be *much more conspicuous* than the *other*.—Again, the Doctor most justly remarks: "He [James] seemed to have been EMASCULATED by RELIGION. He was *deserted* by that COURAGE and MAGNANIMITY, for which his youth had  
"been

"been distinguished."—"ALL HIS FACULTIES WERE SWALLOWED UP IN BIGOTRY." *Ub. sup.* C. I. §. XXVIII. Nothing, says our Author, 'can be more just than this! SUPERSTITION is "an unreasonable fear of the Deity;" and as the Deity, when considered as an object of terror, is the most terrible, SUPERSTITION must make the greatest COWARDS of her votaries. And POPERY is the worst of all SUPERSTITIONS!

'Our Historian, however,' continues Mr. Comber, 'to the account of James the Second's death, subjoins the following extraordinary declaration. "HIS RELIGION CERTAINLY OPENED AND IMPROVED THE VIRTUES OF HIS HEART."

'If,' adds our Author, 'he can reconcile this panegyric to any principles but those of a *Papist*, he has my leave; but I confess the task too difficult for myself, or any person I have yet conversed with on the subject. He introduces this panegyric, indeed, with mention of the virtues of *private* life, but confines not his *eulogium* to THESE. He makes it as *general* as possible, and in this acts *wisely* and *consistently*. For there is such a CLOSE CONNECTION betwixt ALL the virtues, and the principle of RELIGION which must *perfect* them, is of such UNIVERSAL INFLUENCE, we may safely conclude if it *effects* one, it has a *tendency* to *effect* them all. Let us see then what virtues this RELIGION has produced in James, that we may judge of the rest.

'Dr. Smollet will inform us what virtues POPERY *opened* and *improved* in James during his expedition to Ireland, when he had time to have *learnt* from *experience* of the bad consequences of *inhumanity*, the virtues of HUMANITY. He owns James's conduct on this occasion very ill agreed with his declaration at landing, that he would preserve the *persons*, *properties*, and *liberty* of *conscience* of his *Protestant* subjects. He even repealed the act of settlement, by which they were secured in the possession of estates forfeited by the rebellion of *Papists*. *Ub. sup.* C. I. §. XXXVIII. And though he passed an act for *liberty* of *conscience*, he *proscribed* all the *Protestants* of *Ireland*, who submitted not to his government, and deprived the *established* church of all *power* and *prerogative*. *Ibid.* §. XXIX. To him may justly be ascribed the cruelties of Rosene in that kingdom. For this *French* General, who acted only as an auxiliary, and under his eye, must be supposed to have been either *expressly directed*, or at least *countenanced* in the commission of them by this tyrant. Dr. Smollet gives the following *pathetic* description of them. "Parties of dragoons having stripped all the Protestants for thirty miles round—drove these unhappy people before them like cattle, without even sparing the *enfeebled* old men, *nurses*, with *infants* at their breasts, tender  
" *children*,

“ *Children, women just delivered, and some even in the pangs of labour! About FOUR THOUSAND of these miserable objects were driven under the walls of Londonderry.*” Ub. sup. § XXXIV.

‘ To add to the horror of this scene, be it remembered, that the Doctor confesses, most of these victims to *popish* cruelty, had the protection of James in their pockets; a protection as useless as that which the Priests of Rome give their deluded Votaries against the *justice* of God! The Historian, indeed, would persuade us, that James, on this occasion, was ONLY UNABLE to defend his *protestant* subjects; but it appears from considerations above suggested, and the accounts of Dr. Smollet, that he was UNWILLING. And this *ingenuous* Writer confesses, that he actually tyrannized in Ireland to such a degree, as to raise the *current* value of Brass Money above the *real* nearly as THREE HUNDRED to ONE. He then forced it on *Protestants*, and when they had laid it out in goods, took them at his own price. Ibid. § XL. Was he *only* unable but *not* unwilling to defend his *protestant* subjects from this violence? such are the virtues which *Papery* opened and improved in the heart of James!

These animadversions are sbrewd, judicious, and spirited. Our Author preserves the same spirit in his Comment on the ensuing extract.

‘ The following flagrant sentence,’ says he, ‘ in an Eulogium on this Historian, attracts my eye. “ HE (that is the Historian) “ TAKES, says the Panegyrist, “ ALL OCCASIONS TO DECLARE HIMSELF AN ADVOCATE FOR THE NATURAL RIGHTS OF MANKIND, WITHOUT ADOPTING THE BARBAROUS MAXIMS OF AN ENTHUSIASTIC REPUBLICAN.”

On this our Author animadverts as follows—‘ What kind of Advocate he is of the *natural Rights of Mankind*,’ says he, ‘ I have clearly shewn above. He is the *Friend*—No! he is the *Slave* of *arbitrary Power*. It would be *unnatural* to expect such an one should adopt the *barbarous Maxims* of an *enthusiastic Republican*. Yet (behold!) all kinds of contradictions seem *naturally* to subsist in our Historian. He exclaims, “ The zeal of the Parliament towards their *Deliverer* seems to have over-shot their attachment to their own *Liberty* and *Privileges*: Or at least they neglected the fairest opportunity that ever occurred, to retrench those *Prerogatives* of the Crown, to which they imputed all the *late* and *former* Calamities of the kingdom. Their *new* Monarch retained the *old* regal Power over Parliaments in its full extent. He was left

“ at

“ at liberty to *convoke, adjourn, prorogue, and dissolve* them at his pleasure. He was enabled to *influence Elections, and oppress Corporations*. He possessed the right of chusing his own Council, of nominating all the great Officers of the State and of the Household, of the Army, the Navy, and the Church. He reserved the *absolute Command of the Militia*: So that he remained Master of *all the Instruments and Engines of Corruption and Violence*, without any other restraint than his own *Moderation*.” B. VIII. c. I. § 1.

‘ Every power, says our Author, ‘ which the Historian here enumerates as *blameably* left to William, at the Revolution, is what the *long* Parliament are justly *branded with Infamy* for endeavouring to wrest from Charles; and which, whenever wrested from a Monarch, must destroy *Monarchy* in every thing but *name*. Is it not amazing, that a man, who elsewhere declares himself a violent Partisan for Monarchy, even before its limits were at the Revolution prescribed in the *Petition of Right*, should here adopt the sentiment of a *Republican*? Can we reconcile this *glaring Contradiction* otherwise than by saying The Historian is ambitious of *wresting every Jewel of Prerogative* from the *Crown*, when it appears on the head of a Prince he dislikes?’

‘ Hitherto, for distinction's sake, the Author of the *compleat History of England*, and Dr. Smollet, have been considered as different persons, though it is well known they are *one* person. Some Reader may probably ask, “ How can this *Vindicator* reconcile to common sense the conduct he charges the Historian with? Since the passages taken in the sense the *Vindicator* gives them, contain *most palpable Contradictions*, is it not reasonable to conclude, that the *Historian, famous for his abilities*, intended them in some other sense consistent with each other?” I answer, “ If Dr. Smollett, or any body else *who will tell his name*, will shew a sense resulting from the *general* rules of Interpretation, which will make the passages consistent, I will publicly retract my charge so far as the passages thus reconciled affect it. Till that time, I must be allowed to offer the *fullest and clearest* conviction which can be given of any Author's calumnies, *the Testimony of his own Mouth*!

‘ Dr Smollett seems never to have given himself the trouble of a thought about acquiring or maintaining the character of Consistency; and it seems now much too late to attempt to establish it.

‘ However, as the candid Reader may be desirous of knowing how I account for these flagrant Inconsistencies in Dr.

‘ Smollett, sufficient to blast the character of any Author of  
 ‘ otherwise the highest reputation, and seldom found in this de-  
 ‘ gree even in those of the lowest, he has a right to my opinion,  
 ‘ which is as follows. Dr. Smollett appears, from strong and  
 ‘ express passages above alledged to be a *determined Partisan* of  
 ‘ the House of Stuart, and on numerous occasions to give vent  
 ‘ to *their*\* malevolent spirit in the most furious effusions. But  
 ‘ then the force of truth is very great; and we have many in-  
 ‘ stances of men acting in contradiction to their avowed  
 ‘ and generally-ruling Principles. The more absurd any Prin-  
 ‘ ciples are, the more reasonably may we expect that *common*  
 ‘ Sense will, on many occasions, get the better of them. None  
 ‘ can be more absurd than those of the Partisans of the *supposed*  
 ‘ descendants of James the second. Hence therefore may we  
 ‘ perhaps account for *some* of the Declarations on the side of  
 ‘ *Liberty*. However, it is no wise uncharitable to suppose, that  
 ‘ *most*, if not *all* of them, are to be ascribed to the immediate  
 ‘ interest of the Historian. Though he affected to consider the  
 ‘ whole nation as Jacobitish not long ago, he well knows this  
 ‘ is not the case of the present times; and if he was to depend  
 ‘ for a *Subscription* on the friends of an *abjured Family*, he must  
 ‘ have a short List.’

There are many other passages in which our Author has, with  
 great propriety and judgment, reprehended the Historian; but  
 the limits we have prescribed ourselves, will not allow us to do  
 farther justice to his Criticism. Let it suffice to observe, that  
 this Vindication is, in general, wrote with great acuteness, and  
 shews the Author to have a competent knowledge in the History  
 of his country. His errors appear to proceed from the warmth  
 of his zeal for liberty; and though they may have a tendency  
 to lessen his merit as a Writer, yet they may perhaps be thought  
 to enhance his worth as a Citizen:

Nevertheless, we must take leave to remark, that the becom-  
 ing severity with which our Author treats the Historian, some-  
 times loses its force from the perplexity of his stile; and his sar-  
 casms are now and then so involved in obscurity, that their poi-  
 gnancy is not sufficiently felt. But, upon the whole, we may  
 safely venture to recommend this VINDICATION as a proper  
*Appendix*, to be bound up with the work improperly called the  
*Compleat History of England*.

\* Here is an inaccuracy of expression, which, we suppose, escaped  
 the *Auher's*, or the *Corrector's* attention.

*The Roman Antiquities of Dionysius Halicarnassensis, translated into English; with Notes and Dissertations. By Edward Spelman, Esq; 4to. 4 vols. 3l. 12s. bound. Whifton.*

THE public is here presented with an excellent Translation of an Historian who has never before appeared in an English dress, though all who have written upon the Antiquities and Constitution of Rome have built upon his authority; an authority which, we doubt not, will be always looked upon as of very considerable weight, notwithstanding Mr. Hooke's late endeavours to weaken and discredit it. But in whatever estimation Dionysius's History may be held, Mr. Spelman has the merit of having given a faithful and elegant Translation of it; he has not only rendered the sense of his Author with exactness, but has caught his spirit and manner; his style is smooth and flowing; his language, in general, pure and elegant: in a word, without any partiality to this Translation, it deserves, in our opinion, to be ranked among the best in the English language.

In his Notes, Mr. Spelman has cleared up many obscure passages of his Author; shewn an extensive acquaintance with the Antiquities and Constitution of Rome; and given many proofs of considerable learning, judgment, and skill in Criticism. In the Preface to his Translation, after giving an account of his brother Labourers, as he calls them, the Translators of Dionysius, he expresses his surprize that no treatise has ever yet appeared in any age, or any language, professedly written to prescribe rules for writing History; a work allowed to be of the greatest advantage of all others to mankind; the repository of Truth, fraught with lessons both of public and private virtue, and enforced by stronger motives than precepts,—by **EXAMPLES**. This want he endeavours to supply, in some degree, not by any thing of his own, but by extracting and connecting what has been written upon this subject, by Dionysius himself; who, in his Criticisms upon the Greek Historians, and particularly in his Parallel between Herodotus and Thucydides, has indirectly laid down rules for attaining all the perfections, and avoiding all the faults, of writing History. After this he briefly examines Dionysius's History by his own rules, and enquires how far his practice has been consistent with his theory. In regard to that part of his Author's work, which relates to him more as a man than as an Historian, Mr. Spelman tells us, that it is impossible to read his History, without discovering a mind fraught with all the elements of humanity, a sincere, a mild, and an honest heart; an unaffected love of virtue; and, what is more amiable than a  
detestation

deteftation of vice,—a compaffion for it. He congratulates, indeed the happy, and condoles with the miserable, but without infulting even thofe who deferve their mifery. . He is never fatisfied with celebrating the bravery, the patriotifm, the frugality, and contempt of riches in the old Romans ; nor with lamenting the degeneracy of thofe of his own time. Upon the whole, he teaches by precept, what his, and every other Hiftory, will teach by examples, that the profperity of every nation is owing to their public and private virtue, and their adverfity to the want of both. His love of Liberty is no lefs conspicuous than his love of virtue. He never lofes an opportunity of afcribing the greatness of thofe old Romans to their Liberty, and their Liberty to their Virtue ; and is alarmed at the leaft appearance of danger, which threatens them with the lofs of either.

We now proceed to give a fpecimen of the Translation, and fhall lay before our Readers the fpeech of Junius Brutus, to the people of Rome, on occafion of the death of Lucretia, whole body he caufed to be carried to the place where the Comitia were ufually held, and to be expofed upon a high and conspicuous place ; and then afcending the tribunal, from whence it was the cuftom for thofe who afsembled the people, to acquaint them with the reafons of it, he (who had hitherto paffed for a perfon of weak intellects) fpoke as follows.

‘ Citizens, my intention being to fpeak to you concerning  
 ‘ neceffary and glorious things, I fhall firft mention a few cir-  
 ‘ cumftances relating to myfelf: for to fome, rather, indeed, to  
 ‘ many of you, I am very well affured I fhall appear to be difor-  
 ‘ dered in my underftanding, when I, a man of an unfound  
 ‘ mind, and who, as fuch, ftand in need of a Guardian, at-  
 ‘ tempt to fpeak of matters of the greateft importance. Know  
 ‘ then, that the general opinion you all entertained of me, as  
 ‘ of a fool, was falfe, and contrived by me, and by me alone:  
 ‘ the fear of my life compelled me to live in a manner derogato-  
 ‘ ry both to my nature and condition ; though agreeable to the  
 ‘ defire of Tarquinius, and to my own fecurity: for Tarqui-  
 ‘ nius having put my father to death, at his acceffion to the go-  
 ‘ vernment, that he might poffefs himfelf of his fortunes, which  
 ‘ were very confiderable; and having privately murdered my  
 ‘ elder brother, who would have revenged his father’s death, if  
 ‘ he had not been taken off, made it plain, that he did not de-  
 ‘ fign to fpare even myfelf, now left deftitute of my neareft re-  
 ‘ lations, if I had not counterfeited folly: this difguife, finding  
 ‘ credit with the Tyrant, faved me from the fame treatment they  
 ‘ had experienced, and has preferved me to this day ; and hav-  
 ‘ ing worn it five and twenty years, the time I wifhed for and  
 ‘ expected, being come, I now, for the firft time, throw it off.  
 ‘ So much concerning myfelf.

As to the affairs of the public, in relation to which I called you together, this is the situation of them. Tarquinius having possessed himself of the Sovereignty, contrary to the laws and customs of this nation, which Sovereignty, howsoever acquired, he has not exercised either with reputation, or in a manner suitable to the royal dignity; but has surpassed in haughtiness and excess, all the Tyrants the world ever saw; we, the Patricians, assembled for that purpose, have resolved to deprive him of his dignity: this ought to have been done long ago; but having now a proper opportunity to effect it, we have called you together, Citizens, to the end, that after we have declared our own resolution, we may desire your assistance in giving Liberty to our country, which we have not hitherto been able to enjoy, since Tarquinius usurped the Sovereignty; neither shall we, hereafter, enjoy it; if, upon this occasion, we want resolution. Had I as much time as I could wish, or was to speak to those who were unacquainted with the many acts of injustice the Tyrant has been guilty of, I would enumerate them all, in order to convince every one of you, that he has deserved not only one, but many deaths: but since the time afforded me, by the present situation of affairs, is short, in which few things are to be said, and many to be done; and that I am speaking to those who are acquainted with his actions, I shall put you in mind of those only that are the most considerable, and the most obvious, and admit not of the least excuse.

¶ This is that Tarquinius, Citizens, this is the man who, before he was in the possession of Sovereignty, destroyed his own brother Aruns by poison, because he would not consent to be wicked, in which crime he was assisted by his brother's wife, the sister of his own, whom this enemy of the Gods had long before debauched: this is the man who, at the same time, and by the same poison, took off his wife, a woman of virtue, and a parent of their common children; and did not even vouchsafe to disown the imputation of both these poisonings by a mourning habit, and a short affectation of grief; but presently after he had performed these wonderful achievements, and before the fires, which had received their miserable bodies, were extinguished, he gave an entertainment to his friends, celebrated his nuptials, and leading the murderers of her husband, as a bride, to the bed of her sister, performed the abominable contract he had made with her; and was the first, and the only man, who ever introduced into the city of Rome such impious and execrable crimes, unknown to any nation in the world, either Greeks or Barbarians. But, in how infamous and dreadful a manner did he treat both his father

and mother-in-law, when already near their end? He murdered Servius Tullius publicly, the mildest of all your Kings, the greatest benefactor to you, and would not suffer his body to be honoured with the customary rites either of a funeral or of burial; and Tarquinia, the wife of Tullius, whom, as she was the sister of his father, and had always shewn great tenderneſs for him, he was obliged in duty to honour as his mother, he cauſed to be ſtrangled in a miſerable manner, without allowing her time to mourn her dead huſband, or perform the customary ſacrifices for him when buried: Thus he treated thoſe by whom he was preſerved, by whom he was educated, and whom, after their death, he was to have ſucceeded, if he had ſtaid but a ſhort time, till nature had put an end to their lives.

But why do I cenſure theſe exceſſes, when I have ſo many others to accuſe him of (beſides thoſe he has been guilty of to his relations, and to his father and mother-in-law) which he has committed againſt his country, and againſt us all? If they ought to be called exceſſes, and not the ſubverſion and extinction of all nations, and all families. Firſt, as to the Sovereignty, that I may begin with that; how did he obtain it? Did he in this follow the example of the former Kings? Far from it. They were all advanced to the Sovereignty by us, according to the laws and cuſtoms of this nation; firſt, by a decree of the ſenate, where, by our conſtitution, all reſolutions concerning the public affairs, muſt firſt be taken; then by the creation of the Interreges, to whom the Senate grants the power of diſtinguiſhing, among thoſe who are worthy of the Sovereignty, the moſt worthy; and after both theſe, by a vote of the people in their election of Magiſtrates; from which vote the law requires, that all affairs of the greateſt moment ſhould receive their ſanction; and, in the laſt place, by the approbation of the Auguries, without which human diligence and foreſight are of no avail: but ſay, which of you knows any one of theſe things to have been obſerved when Tarquinius obtained the Sovereignty? What previous order of the Senate? What nomination of the Interreges? What vote of the people? What favourable auguries? I do not ask whether all theſe were obſerved (though it was neceſſary to a regular election, that nothing founded either in cuſtom or in law ſhould be omitted) but if it can be ſhewn, that any one of them was obſerved, I will be contented not to inſiſt on thoſe that were omitted. How then did he acquire the Sovereignty? By arms, by violence, and the conſpiracies of wicked men, according to the cuſtom of Tyrants; and drew from you, inſtead of your conſent, your indignation. But after he had

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poſſeſſed

‘ possessed himself of the Sovereignty, howsoever acquired, did he use it in a manner becoming a King, in imitation of his predecessors, the whole tenor of whose words and actions tended to aggrandize the city, and leave it more flourishing to posterity than they themselves had received it? What man in his senses can say this, when he sees in how miserable, and cruel a manner, we have all been treated ?

‘ I shall say nothing of the calamities we, who are Patricians, suffer, which even our enemies could not hear without tears ; since, from a numerous body, we are reduced to a few ; from splendour, to obscurity ; and from an affluent prosperity, to poverty and extreme want. Of all those illustrious men, those formidable Warriors and great Statesmen, by whose means our city once flourished, some are put to death, and others banished. But what is your condition, Plebeians ? Has not Tarquinius taken away your laws ? Has he not abolished your meetings on account of religion and sacrifices ? Has he not put an end to your elections of Magistrates ; to your right of voting ; and to your assemblies for the affairs of the public ? Does he not force you, like slaves, purchased with money, to labour in a shameful manner, to cut stones, saw timber, carry burdens, and waste your strength in deep pits, and subterraneous caverns, without allowing you the least respite from your miseries ? What then will be the end of our calamities ? How long shall we submit to these things ? And when shall we recover our native Liberty ? When Tarquinius dies ? to be sure. Shall we be in a better condition then ? Shall we not be in a worse ? For, instead of one Tarquinius, we shall have three ; all far more abominable than their father. Since he, who from a private man became a Tyrant, and began late to be wicked, is a perfect master in all tyrannical mischief ; what kind of men may we expect these will prove, who are sprung from him ; whose race is wicked, whose education is wicked, and who never had an opportunity of seeing or hearing any action that had the appearance of Liberty or Moderation ? To the end, therefore, you may not guess at their accursed natures, but know with certainty what kind of whelps the tyranny of Tarquinius nurses up for your destruction, behold the action of one of them, the eldest of the three.

‘ This Lady is the daughter of Spurius Lucretius, whom the Tyrant, when he went to the war, appointed Governor of the city, and the wife of Tarquinius Collatinus, a relation of the Tyrant's, who has undergone many hardships for their sakes. This Lady, who desired to preserve her virtue, and loved her husband as becomes a good wife, Sextus being last night entertained at her house, as a relation, and Collatinus  
‘ then

then absent and in the camp, could not escape the un-  
governable insolence of the Tyranny; but like a captive under the  
power of necessity, submitted to those things that ought not  
to be offered to a woman of free condition. Resenting this  
usage, and looking upon the abuse as intolerable, she acquaint-  
ed her father, and the rest of her relations, with the necessity  
she had been reduced to; and having intreated and conjured  
them all, in the most earnest manner, to revenge the indignity  
she had suffered, she drew the dagger she had concealed in her  
bosom, and in her father's sight, Citizens, plunged it in her  
bowels. O thou admirable woman! great are the praises you  
deserve for your generous resolution; you are gone; you are  
dead; you were unable to bear the tyrannical insult, and de-  
spised all the pleasures of life, to avoid being any longer exposed  
to the like abuse: After this Lucretia, when you who were  
formed a woman, have shewn the resolution of a brave man,  
shall we, who were born men, shew less courage than wo-  
men? To you, after you were deprived of your spotless  
chastity, through force, by the tyranny of one night, death  
appeared more amiable, and to promise greater happiness than  
life; and shall not we adopt the same sentiments, when Tar-  
quinius, not by a tyranny of one day only, but of twenty-five  
years, has deprived us of all the pleasures of life, in depriving  
us of our Liberty? We cannot live under these miseries,  
Citizens; we, who are the descendants of those men, who  
thought themselves worthy to give laws to others; and ex-  
posed themselves to many dangers for the sake of power and  
fame: so that we have all no other choice, than of life with  
Liberty, or of death with Glory. For the opportunity we  
wished for, now presents itself; Tarquinius is absent from the  
city, the Patricians are the Authors of the Enterprize, and no  
want of any thing, if we enter upon the action with alacrity;  
not of Men, Money, Arms, Generals, nor of any other mi-  
litary preparation; for the city is full of all these. Consider  
then, what a shame it would be for us, who aim at giv-  
ing laws to the Volsci, the Sabines, and several other nations,  
to suffer ourselves to be the slaves of others; and to undertake  
many wars to gratify the ambition of Tarquinius, and not one  
to recover our own Liberty.

‘ What support, therefore, what assistance can we promise  
 ‘ ourselves in this enterprize? This remains to be explained.  
 ‘ Our first support is derived from a dependance upon the Gods;  
 ‘ whose religion, temple, and altars Tarquinius pollutes with  
 ‘ hands stained with blood, and defiled with all the crimes he  
 ‘ has committed against his subjects, every time he begins the  
 ‘ sacrifices and libations. The next flows from our-dependance  
 S 3 ‘ upon

' upon ourselves, who are neither few in number, nor unskilled  
 ' in war. Besides these advantages, we may expect the assist-  
 ' ance of our Allies; who, while they are not called upon by  
 ' us, think it improper to enter into our affairs; but if they see  
 ' us acting the part of brave men, will cheerfully assist us in the  
 ' war: for Tyranny is odious to all who desire to be free. But  
 ' if any of you are afraid, lest the Citizens who are in the camp  
 ' with Tarquinius, should assist him; and make war upon us,  
 ' they have no reason for that fear: for the Tyranny is grievous  
 ' to them also; and the desire of Liberty is implanted by nature  
 ' in the minds of all men, and every pretence for a change is  
 ' sufficient for those who are compelled to bear hardships; and  
 ' if you, by your votes, order them to assist their country, nei-  
 ' ther fear nor favour, nor any other motives that compel, or  
 ' persuade, men to commit injustice, will retain them with the  
 ' Tyrants. But if the love of Tyranny is rooted in any of  
 ' them, through an evil disposition, or a corrupt education, as  
 ' they certainly are not many, we will apply, even to these men,  
 ' motives of so great force, as to transform them from wicked to  
 ' good Citizens: for we have here their children, wives, and  
 ' parents, as hostages, which are dearer to every man than his  
 ' own life: by engaging to restore these to them, if they will  
 ' desert the Tyrant; and by passing a vote for the impunity of  
 ' the crimes they have been guilty of, we shall easily prevail up-  
 ' on them to join us. March, therefore, Citizens, with confi-  
 ' dence and hopes of success, to this action, the most glorious  
 ' you were ever engaged in. To your assistance, therefore, O  
 ' Gods of our ancestors, the propitious Guardians of this land;  
 ' to yours, O Genii, to whom the care of our fathers was allot-  
 ' ted; and to yours, O Rome, the most favoured by the Gods  
 ' of all other cities, in which we received our birth and educa-  
 ' tion, we dedicate our counsels, our words, our actions, and our  
 ' lives; ready to suffer every thing that Heaven and Fate shall de-  
 ' cree. But I foresee that our glorious enterprize will be crown-  
 ' ed with success. May all, here present, emboldened with the  
 ' same confidence, and united in the same sentiments, both pre-  
 ' serve you, and be preserved by you.'

We shall now close this article with a short account of the  
 Dissertations contained in this work. In the first volume, we  
 have a Dissertation concerning the arrival of Æneas in Italy;  
 and here Mr. Spelman enters the lists with two of the greatest  
 men of the last age, Cluver and Bochart, who have both treated  
 the arrival of Æneas in Italy as a fable, and exhausted the whole  
 store of their learning in support of this assertion. In this un-  
 equal contest, however, he has the satisfaction, he says, to find  
 that the united stream of the Greek and Roman History runs in  
 his

his favour; which makes him hope, that an affectation of singularity will rather be imputed to them, for having opposed the authority of so many great Authors, than to him, for opposing that of the two great men he is to contend with. After this Introduction, he proceeds directly to the subject of his Dissertation, and the method he observes in treating it is this; he first examines, briefly, the objections made by Cluver and Bochart, which are nearly the same; and then gives his own reasons in support of the system he has adopted.

He observes, that Dionysius, and all the Greek and Latin Historians he has quoted, affirm this fact; and the authority of Dionysius, as founded on that of those Authors, ought to have the greater weight, we are told, because he had their works before him, and the modern Writers who deny it, are deprived of that advantage. This being the state of the case, our Author thinks it little less absurd in the Moderns to censure Dionysius for having advanced this fact, on the authority of those Historians, without having read their writings, than it would be in a Judge to condemn a man without hearing the proofs he had to offer in his defence.

In support of this opinion, likewise, he quotes two Authors whom Dionysius, he says, might have quoted, and did not. The first is Sallust: now nothing can be more explicit, we are told, than what he says in his Catalinarian War; *Urbem Romam, (sicut ego accepi) condidere atque habuere initio Trojani, qui, Æneæ Duce, profugæ, incertis sedibus vagabantur.* The next is Varro, who mentions (Rer. Div. B. II.) the arrival of Æneas at Laurentum in Italy, as attended with a circumstance not heard of before nor since, our Author says, but once. *Ex quo die Troja est egressus Æneas Veneris, eum per diem quotidie stellam vidisse, donec in agrum Laurentem veniret, in qua eam non viderit ulterius; qua re cognovit terras esse fatales.*

This historical fact, we are likewise told, was too remarkable to escape the notice of Livy, who relates it in a manner peculiar to himself; *Sed ad majora initia rerum ducentibus fati, primo in Macedoniam (Æneam) venisse; inde in Siciliam quærentem sedes delatum; ab Sicilia, classe Laurentem agrum tenuisse.* Livy then mentions the marriage of Æneas with Lavinia, the daughter of Latinus, King of the Aborigines; the building of Alba by Ascanius, the son of Æneas, and all the other incidents which Cluver and Bochart have thought fit to treat as fabulous.

Our Author now asks, whether any historical fact, of an ancient date, can be attested by Authors of greater authority. And whether an attempt to subvert the credibility of a fact so attested, by conjectures, forced constructions, scraps of quotations

tions quoted by other Authors, and vague assertions, unsupported by the testimony of a single Historian, is not an attempt to transform all history into romance, to destroy the use by destroying the credit of it, and to deprive mankind of the best guides, both in public and private life, Examples?—

The first volume concludes with a fragment of the sixth book of Polybius, containing a dissertation upon government in general, particularly applied to that of the Romans, together with a description of the several powers of the consuls, senate, and people of Rome, translated from the Greek, with notes.

To this fragment is prefixed a preface, wherein the system of Polybius is applied to the government of England, and a dissertation annexed upon the constitution of the Roman senate. The translation of this fragment of Polybius, with the preface and dissertation, was published by our Author, but without his name, in 1743. It has been many years out of print, and is inserted in this translation of Dionysius, because Mr. Spelman thinks that the description of the several powers of the consuls, senate, and people of Rome, given by so great an Author as Polybius, will very much tend to explain and confirm many passages in Dionysius's history.

In the second volume we have a dissertation on the Greek and Roman characters, wherein our Author endeavours to prove, by the Authority of the best antient Writers, and the concurrent testimony of the most authentic inscriptions, that the antient Greek, and modern Roman characters were originally the same.

*An Essay concerning the Nature, Origin, and Progress of the Human Affections, tending to shew they are not innate, but acquired. In which the power of association is particularly displayed. Drawn up for the use of young gentlemen, especially those educated in the Universities of Great Britain and Ireland. 8vo. 2s. 6d. sewed. Newbery.*

EVERY enquiry concerning Human Nature, and every attempt to make us better acquainted with our frame and constitution, as reasonable, social, and accountable creatures, will, undoubtedly, be favourably regarded by all who are conversant with, or have any taste for, moral enquiries,—of all others the most important and interesting. In this view, the Essay now before us, is certainly entitled to a candid and attentive perusal; and the Author, whatever judgment may be formed of his work,

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deserves to be treated with that regard which is due to every Writer who investigates useful truths with modesty and diligence.

In regard to the merit of his performance, we shall only say, that there are several ingenious observations to be met with in it; and though his notions concerning *association* should, upon a careful and accurate examination, be found, as probably they may, to be groundless and unsatisfactory, yet many plausible things may be urged in support of them. His work is of such a nature, as renders it extremely difficult to give our Readers a clear and distinct view of it, within those limits to which we are confined; we shall therefore content ourselves with a general account of it.

The same arguments, he says, which Mr. Locke produced against the doctrine of innate ideas, with equal propriety may be applied to, and with as much force do conclude against all implanted appetites. If the mind be only a blank in respect of one, she, for the same reason, is perfectly so in respect of the other. In both cases equally yielding to the stroke, from whatever hand it chances to fall; and equally ready for retaining, as well as receiving the impression. The most considerable of our affections, properly speaking, are no other than ideas of sensation variously mixed and combined by association, or rather excited by them. And if God endows man with faculties that enable, and connects him to objects which impel him, to acquire modes of thinking and acting, fitted to his situation, why should they be thought innate, or, whence the necessity of supposing it? Allowing him sufficiently stored with means for attaining them, it would be an useless provision of the Deity to infuse the same into the soul, either before, or at the time of, his uniting it to the body.

If man, he says, in consequence of his understanding and agency, (which are universally confessed to belong to him) be an accountable creature, and is, one time or other, to enjoy or suffer as he hath planned and acted in conformity with, or opposition to, the purposes of creation; on this account it seems fitting he be laid under no other bias to such conformity, or its contrary (we use his own words) than what arises out of the reflections he makes himself, or the informations he obtains from others, of the necessary connections of right and wrong, with the good or ill of him that pursues each respectively.

If inclinations, and disinclinations to particular objects, actions, characters, &c. be supposed to be first necessarily inherent in our constitution, and varied as it varies with years, whence, he asks, could arise, in different nations, or in the same nation

nation at different times, such a glaring contrariety among them? If they were of nature's inditing, it is reasonable to think they would be more uniform and consistent; at all times, and in all places alike; and the principles themselves would always have much the same influence in respect to moral rectitude or obliquity. Whoever reads what Historians have said of the several customs of the nations of which they write, cannot but take notice (and with some surprize at the strangeness of the phenomenon) that the same actions which excite abhorrence in one country, are esteemed worthy of imitation in some other part of the globe.

It is difficult to make out how vice should ever have gained admission into the world, spread so far, and increased so fast, we are told, if man on his first coming into existence had a natural taste for virtue independently of consequences.—By a careful enquiry into the nature of the human mind, we find, our Author says, that children are absolutely indifferent to every moral form, till such time as experience instructs them, or they are instructed by others, in the different effects which various actions have upon a sensible rational Being, and are taught to like and grow fond of one sort of conduct, and to dislike the contrary, as each happens to be pregnant with good or ill respectively. Their tender minds can take in any kind of impressions, however, and by whatever means communicated, and may be moulded for virtue or vice, just as their nurses and tutors take the lead, and are disposed to shape and fashion them. As years come on, their understanding begins to open, and display its power; they can look farther, and command larger prospects, as also view things more distinctly and perfectly. About this time likewise reason and observation take their place, and shew themselves by noticing objects as they chance to be present to some of the senses; and so with those lights (which keep continually growing stronger and brighter) young persons can, to a great degree, foresee what will be, and are led to estimate the importance of actions and events, according to the effect they have upon human happiness and misery. When the intellectual faculties have gone on thus far exercising and improving themselves, the individual becomes capable of making judicious comments upon the relations things respectively bear to one another; and may in some cases, and to a certain degree in all, set up for his own director. Marking occurrences that fall under his ken, and substituting himself in the place of others at particular junctures, and judging what would be proper to do or forbear, the better to bring himself, or to avoid falling, into like circumstances, according as he was moved and disposed by the representation of them to himself. Making suppositions, reasoning upon them, and

and drawing inferences, and by this means laying up certain practical rules for use on any future emergency. It is in consequence of this pliability of children, and their ready aptness in copying after, and acting such things as they have seen others do before, or what is recommended by those who have the care and government of them, that we find such contrary approbations of moral characters in the world, and that mankind are so differently affected with the contemplation of them.

If we suppose ourselves born with a secret liking to virtue, our Author says, the liking we have for vice must, of course, be acquired. Since to think God has interwoven into man's nature two different powers of chusing and determining is too absurd for common sense ever to admit, for this is pulling down with one hand what the other had been raising, *i. e.* the operations of two such principles would interfere, and, if equal in strength, check, and finally destroy each the other. A procedure which might suit the character of some Heathen God, who was as various and whimsical as his votaries, but what is entirely incompatible with all our ideas of the Supreme Being, whether formed upon the discoveries of unprejudiced reason, or drawn from the character given of him in the sundry revelations which have been made of his will to mankind. And we find, in fact, that most men are actuated by both these principles; and in some, it is observable the vicious one rises much higher, and maintains its superiority a great deal longer, than the virtuous. Why therefore may not the latter be acquired as well as the former? Or what arguments can be brought to prove the one innate, which will not conclude as forcibly for the innateness of the other.

From such different approbations and disapprobations of moral characters, continues our Author, it is reasonable to infer, that those actions and observances we stile virtuous and vicious, right and wrong, are liked and disliked, not so much by nature and constitution, as from association and habit; the truth of which he endeavours to make appear, by a detail of facts.

In every man, he observes, there is not only a power of perceiving pleasure and pain from the impressions of external objects, but also a power of attending to, and reflecting on, those perceptions; which two powers correspond exactly, or nearly to one another, that is, the more lively the perception, the stronger the attention, and *vice versa*. The quickness or slowness, the activity or sluggishness of one being ever suited to the pungency or flatness of the other. This proportion he thinks holds universally. Whether these two powers take place at the same time precisely, or the latter some short space after the other, is difficult to say. 'One would think,' continues he, 'they com-  
'*monce*

mence and grow up together. It is plain reflection shews itself very early, from the desire a child has to any particular thing which has once given it pleasure. And from this necessary attention to what we feel, and the consequent exercise of the powers of thought, in chusing means proper for enjoying or avoiding the same, as it happens to be agreeable or disagreeable, may, I presume, the whole tribe of human appetites be derived, and the various differences thereof explained, upon supposition of the strength or feebleness, the constancy or inconstancy of the exertion of this power. The most considerable of our affections, both as to number and influence, being only associations, which we form ourselves, or learn of others, agreeably to the preceding course of our lives, the particular nature and importance of our engagements, our situation amongst, and reiterated converse with, persons, objects, actions, &c.—N. B. The reflex act of the mind immediately consequent to the first perception of any object, is, strictly speaking, necessary, and generally, if not always, of vigour and continuance proportioned to its keenness. After a few returns of the same idea, we can call it up at pleasure, and attend to it more or less, as occasions demand, and we imagine ourselves interested in it. Here reflection losing its former, and acquiring another property, is, to a great degree, voluntary; depending chiefly upon ourselves, or the existence and exercise of our elections, which by this time we have got the power of forming and modifying.

Whether it be owing to any difference in the structure of the organs of sense, or of the medium through which the impressible power of the object is propagated, or the point of light from whence it is viewed, one or other, or all of these, I shall not presume to judge; yet the fact undeniably is, that some impressions are originally stronger, and the resulting sensations more piercing, than others of the same, or of different senses; and those differently so in different men; their combinations then, or the complex ideas formed from them, will be proportionably magnified; and the influence they have over the mind considerably greater, and more lasting. These, as they chance to be of the agreeable or disagreeable kind, raise and spread a pleasurable or painful state over the whole animal system, and when variously commixed and united, become the sources of very strong desires and aversions, and different modifications of each. Hence the objects they are derived from, and those they have intimate connections with, or are any ways, whether designedly or by accident, applied to, will engage or employ our thoughts much more than others do. They are capable of striking still more forcibly,

and

‘ and of obtaining a sort of despotic rule over us, by our conceiving, or being taught by others to conceive, them of singular efficacy to mens *tranquil* and *happy* passage through this life into another. And this I take to be the principal foundation of what we call genius, or taste ; a certain disposition, bias, or tendency, of mind shewing itself by a peculiar promptness for learning, as likewise by the pleasure it takes in one particular art, science, or employment, more than another.’

Our Author, in the course of his Essay, borrows several observations from the ingenious Author of *Observations on Man*, and entertains his Readers with a variety of physiological reflections upon the brain, nerves, muscles, voluntary and involuntary motions, vibrations, &c. and endeavours to shew, by a particular detail, that hope, fear, compassion, shame, &c. are not originally inherent in our nature, as is commonly thought, but all of men's own framing. He endeavours likewise to point out the manner in which we acquire a relish for architecture, painting, sculpture, dancing, music, and the like; but for what he has advanced on these and other subjects, which he has occasionally introduced, we must refer our Readers to the Essay itself.

*Eden: or, a Compleat Body of Gardening. Containing plain and familiar directions for raising the several useful products of a garden, fruits, roots, and herbage; from the practice of the most successful gardeners, and the result of a long experience. Together with the culture of all kinds of Flowers, according to the methods of the English, French, and Dutch Florists. And the knowledge of curious plants, after the system of Linnæus. With figures and descriptions of the Flowers and Plants proper for a garden. Including the care and culture of the Pleasure-garden. The business of the Seminary for every week of the year. Catalogues and accurate descriptions of the Fruits as they come into season; and new and practical directions for the management of Fruit-trees. With the best methods of culture for the several articles of the Kitchen-garden, and the compleat management of the ground for raising them in the natural and artificial manner. Compiled and digested from the papers of the late celebrated Mr. Hale, by the Authors of the Compleat Body of Husbandry. And comprehending the art of constructing a Garden for use and pleasure; the best methods of keeping it in order; and the most perfect accounts of its several products. Folio. 11. 7s. Osborne, &c.*

THIS is the work of that multiform and multinomial Writer and Compiler, Dr. Hill, to whom the Public is so lately and so *much* indebted, for the *Complete Body of Husbandry*; of which we gave an ample account in several of our late Reviews:—but fear not, gentle Reader! we are not about to enter again on such a tedious course of animadversions. Enough has been said to give thee a competent idea of our Author's abilities for treating on rural affairs: and therefore we shall waste no more of thy time, or our own, in criticising this, or any future work, of the Doctor's, relating to the culture of the field or the garden.

Let us not, however, be mistaken. We would not be understood to mean, by what has been said, that this work is chargeable with inaccuracies, inconsistencies, and mistakes, in an equal degree with the *Body of Husbandry*. This, in truth, is far from being the case. The Author is a much better Botanist and Gardener, than a Husbandman or Farmer. In the province of the latter, he has had little or no practical knowledge: in that of the former, (besides his acknowledged use of the works of the great Linnæus, and the assistance of correspondents, procured by the first advertisements of this book) he has the sanction of his own experience, for many of the discoveries he communicates:—so that the Public, upon the whole, is *really* indebted to the Doctor, for several improvements in Horticulture; not only in respect to the management of the more *curious* plants and flowers, but also of some of the common ones, which have been often maltreated, through the ignorance and obstinacy of our gardeners by profession.

As this book has been published in weekly numbers, and is already in many hands, it is unnecessary for us to be more particular in our account of it: therefore we shall only transcribe the following caution, which may prove not unseasonable at this time of the year,—though it would have been more seasonable two or three months ago.

‘ The chief merit of the gardener, in this respect, [the management of ripe fruit] is the supplying of the table with them in the utmost perfection; and the art of gathering, which is very little understood or thought of, is a very essential and material article.

‘ I have seen one common custom among gardeners, which is, to go out for fruit an hour before it is to be served at table; and this they think very meritorious, because it will be fresh.

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‘ I have seen also a contrary practice, which I shall explain, together with its reasons; but first, in order to shew its real use, this fact must be inserted.

‘ Two gentlemen, relations and neighbours, who had the same soil, and the same kind of trees, and those, to all appearance, managed in the very same manner, found a vast difference always in the fruit: it was so great, that their company never failed to perceive it as well as themselves; and when it came at last to be explained, the whole cause was, that the gardener of him whose fruit was worst, gathered it just before it was wanted, and the other much earlier. This seems to contradict reason, freshness being esteemed the great article in the nicety of fruit; but it is only a seeming contradiction.

‘ Let any one examine the state of plants in general in summer, and he will find it this; as the great heat of the day comes on, their leaves begin to flag, and they droop more and more till the cool of the evening. The reason is, the great evaporation of their juices by the sun’s heat: they grow flaccid from toward noon till near sun-set: then the heat is over, and the dews refresh them: they continue recruiting and recovering during the whole night, and they are firm and lively in the morning.

‘ The case is the same in fruits, only it is not so easily perceived. At noon they are exhausted and flattened, and they are heated to the heart: all this renders them dead, and unpleasing. They begin to recruit towards evening, as the leaves; and in the same manner are in their full perfection at early morning. One hour after sun-rise is the time for gathering them: this was the secret of the successful gardener, and this every one should practise.

‘ Let him take some fruit-baskets of open work, cover them with large leaves, and at Seven in the morning go out to gather his fruit. When he has carefully chosen what is ripe, and laid it handsomely in the basket, let it be placed in a cool, but not damp room, till it is wanted.

‘ When the ripest are gathered, the rest are to be preserved: and with respect of birds, some lime-twigs and trap-cages should be placed, and lines of feathers hung about the place.’

To conclude, this performance may, on the whole, be recommended to our Readers, as a useful work. Not that it is free from faults:—but errors in a book of this kind are of much less consequence to the Public, than those in such a work as the *Compleat Body of Husbandry*; and therefore we shall spare ourselves the disagreeable task of pointing out the few imperfections

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we have *casually*\* (to confess the truth) observed, in a *careless* walk thro' this *new Garden of Eden*.

\* This, the candid Reader will readily allow, is dealing frankly with him; but, perhaps, he will not so easily pardon the *carelessness* as admit the *confession*: yet, if he has any bowels of compassion, he will remember the superabundant fatigue we underwent, in our examination of the Body of Husbandry, and grant us a little indulgence in matters of less consequence.

*AVON, a Poem, in three Parts.* Birmingham, printed by John Baskerville. 4to. 3s. Doddsley.

**T**HOUGH our Readers would naturally imagine that a Poem with this title, must relate chiefly to the great Poet born near the river thus named, yet it was evidently necessary to take in many other objects, in the extent of a performance of full thirteen hundred lines. Hence a little obscurity arises in some places, where the real or supposed relation of the various transitions to the general subject is less obvious, for want, as we apprehend, of a Clue or Synopsis of the chief heads from which the work is deduced. Wherefore we shall give a very brief abridgment of the plan of this poem, which the Author has omitted, and which, we imagine, would scarcely present itself at once to a cursory Peruser.

Our smooth and fluent Poet, having proposed his subject, and invoked the Naiad of it, after an easy apology to the Lovers of polite Literature for the present amusement, justly observes, that Science and Genius arose and extended with the Reformation under Queen Elizabeth, the different Literary Worthies of whose reign are properly mentioned. Among these Shakespear is not unhappily feigned [tho' the fiction is not quite new] to have surprized Nature with the Nine bathing in the Avon; and to have seized the Lyre they abandoned in their flight, on finding themselves discovered naked. After a poetical and animated enumeration of some of the most affecting tragical pieces of that sublime Poet, P. 8, q, our anonymous Bard laments the want of a monument for him at Stratford on Avon, their common birth-place; and then sketches out his own design of one; which seems picturesque, and apposite. Having here paid an occasional compliment to Mr. Garrick, the Poet digresses to the battle of Naseby, which we are to suppose not very distant from the Avon. This leads him into a brief mention of the rise, event, and catastrophe of the Civil War; and thence, in the person of Britannia's Genius, to the great Revolution in

1688,

1688, with such an approbation of it, as evinces his love of the rational Constitution of his Country.

The second part sets out with commemorating, briefly, another Avon near Bath, and mentioning the adjacent country as dispeopled by the Norman, and turned into a forest. Herein is introduced the love-tale of Licinius and Vonania, which the Poet supposes to have been transacted near the Avon, in the time of the Romans, when Vitellius was their General. This Tale has not a little variety and Pathos; it terminates happily, by the intervention of a British Druid; and our Author poetically exults on his having recovered it from the ruins of Time: which he might perhaps as justly have affirmed of the tragical story of Locrine and Guendolen, recounted by the Druid, as an instance of the unhappiness of those marriages, to which a true and virtuous passion is not the principal inducement.

The third and last part, returning more directly to his subject, commences with a description of Otter-hunting; and then proceeds to that of Angling. Hence the Poet takes occasion to enumerate all the rivers and streams of any name that flow into the Avon; which gives him an opportunity of versifying such fragments of our ancient History, as are recorded to have happened in their vicinage; and particularly to revive the fable of the Lady of the Lake, which he observes, in a Note, to have been a popular character in the reign of Queen Elizabeth, and to have been exhibited for her entertainment at Kenelworth; the ruins of whose castle are well described, and deplored, by this fabulous Naiad of British birth. The Poet hence passes to the story or legend of Guy Earl of Warwick; and concludes his performance with an Aspiration to Peace, as the great and necessary embellisher of every beautiful scene he has described.—This is a natural conclusion for a lover of the Muses, who are said to be silenced by the din of War; though a good Politician sometimes discerns War to be the sole means of obtaining a sound and estimable Peace.

Having already referred our Readers to this Poet's summary and animated enumeration of Shakespear's most affecting pieces, we shall present them at length, with the monument designed for him by our Author, and poetically proposed to be erected at Stratford on Avon.

Here Avon, o'er her Parian urn reclin'd,  
Should see her waves in fluid marble wind;  
While (in the stream the Attic Laurel thrown)  
She gives the buskin'd Muse a nobler crown.  
Along the rising bank should prostrate lye  
Pale Envy's train, and turn the dazzled eye,

To see the Bard's triumphant guard appear,  
 Where Nature sits the skilful Charioteer.  
 In view might rise on Corinth's flow'ry pride,  
 Fame's ample dome, with gates expanded wide:  
 While the white steeds extend the shining rein,  
 And spring emergent from the radiant plain.  
 Chain'd to the shining wheels, on either hand,  
 Th' captive Passions wait his high command.  
 Hope, here should smile; Despair should languish here,  
 Light Joy should laugh, and Sorrow drop the tear;  
 Revenge should seem with secret wish to feel  
 The purple point, and whet the destin'd steel;  
 While jaundic'd Jealousy, all wildly dress'd,  
 Hugs the dire caustic to her shuddring breast;  
 Aborb'd in woe should Melancholy sigh,  
 And boundless Madness ev'ry pow'r defy;  
 Love's flowing eyes, in languid softness roll,  
 And Hate's dark frowns betray the tortur'd soul;  
 With hair erect, pale Terror shake his chain;  
 And lovely Pity sooth her borrow'd pain:  
 By dædal Fancy charg'd with high relief,  
 The Carr should swell with many a story'd Chief;  
 There might the mimic tapers trembling gleam,  
 Shew RICHARD starting from the direful dream;  
 The Master's hand should make the marble speak,  
 And pour cold Horror o'er the frozen cheek;  
 With haggard eyes might there the awak'ning Bride,  
 Behold her Romeo breathless at her side:  
 O'r the lov'd Youth should hang the dying Fair,  
 And each loose limb her frantic deed declare;  
 There, terror-struck for actions not his \* own,  
 Should Denmark's Prince seem starting from the stone.  
 In ev'ry vein, and ev'ry nerve express'd,  
 The pangs that tear his agonizing breast.  
 Here too—But say this vain profusion why?  
 O think of HIM how small a part could die.  
 Nor blame this just Remembrance, meant to tell,  
 How little spoil Death gain'd when SHAKESPEAR fell.

It were improper, perhaps, to omit, in our specimen, what the Poet says immediately of his subject.

No Ganges she, nor Amazonian tide,  
 To spread o'er worlds her waste of waters wide.  
 Mild AVON drains her frugal urn to feed  
 The swelling bud, or cool the smiling mead;  
 To lave the fleecy flock, or kindly yield  
 Her genial moisture to the gen'rous field.

\* *Her* is printed here by mistake for *his*, which we have ventured to rectify.

But † fees gay Plenty follow where she flows,  
Pay the Swain's toil, and sweeten his repose :  
Sees her green banks the bleating nations throng,  
Or tunes her murmurs to the Fair-one's song.

The remains of a Roman Way near the Avon give our Author an opportunity of representing the employment it furnishes for Antiquaries, who are very aptly characterized as feeding on *sweet conjecture*, in their devious investigations of it. The whole passage is picturesque and beautiful.

—— Often bending o'er his past'ral staff,  
The simple swain enjoys an artless laugh,  
To see the curious passenger survey  
Each vestige dark of old Vitellius' way,  
And question where above the wat'ry plain  
Rose the arch'd witness of the Roman-reign.  
But see ! victorious Time triumphant come,  
Borne on the ruins of eternal Rome !  
While ev'ry letter'd stone, that told her fame,  
Submits to bear this greater Conqueror's name.  
Worn by the ceaseless steps of envious years  
Now the fam'd track abruptly disappears ;  
Or now, discloses some obscure remains,  
To tempt the patient Antiquary's pains,  
Who fed on sweet conjecture all the day,  
Oft wanders pathless, to find out the way.

Having given these examples of this Writer's general fluency, and poetical expression, we may be allowed to mention a few, which might admit of improvement.—The following *ellipsis* of the sign of the infinitive mood—

Th' impatient Briton then began recite.  
may be authorised from Spenser, and some other old Poets ; but our best moderns have (we think) ever avoided it, except where a very few particular verbs precede. The following distich,

But tho' *Life's* giddy cup we wisely blend,  
Folly's light froth will yet at last ascend.

contains one of those metaphors that might have been more happily expressed. Pope says, very consistently,

In folly's cup still laughs the bubble, Joy ;  
but why should folly be uppermost in the cup tempered and blended by wisdom ?—

Were wrongs the Queen in *tented* fields redress'd :

*Martial fields*, or *fields of War*, would have read more easily us : but we gladly overlook a few more such trivial escapes, as

† We should prefer the conjunctive *and* here, to the disjunctive *but*, that commences the seventh line of this citation, which plainly mentions some consequences of what was predicated before of the Avon, and not any exception to it.—A few more inaccuracies of the same kind occur in other parts of this Poem.

they are sufficiently atoned for by the harmonious versification, and agreeable stile of this piece, which rises above contempt, without attaining to great excellence. The nameless Writer appears to be a Gentleman of sense and erudition, but gifted with more poetical taste than power, leaving his Readers rather not displeased than highly delighted upon the whole, notwithstanding several verses, and some passages, which the candid must approve.

We have premised, that this work is printed by Mr. Baskerville, who obliged the curious and literary world with a specimen of his excellent Types, in his Quarto edition of Virgil. The Letter on which the AVON is printed, tho' very beautiful, is yet, in our opinion, inferior to that of the Virgil: or, perhaps, the proportion between the page and the margin, may not be so happily adjusted as it might have been; whence the *letter* may appear to some disadvantage.—We heartily wish this ingenious Artist the most ample success in his intended edition of Milton, which, as far as we can judge from his proposal, and specimen, will exceed every thing of the kind that hath yet appeared.

*The Handmaid to the Arts, teaching, I. A perfect Knowledge of the Materia Pictoria: or the Nature, Use, Preparation, and Composition of all the various Substances employed in Painting; as well Vehicles, Dryers, &c. as Colours: including those peculiar to Enamel and painting on Glass. II. The several Devices employed for the more easily and accurately making Designs from Nature, or depicted Representations; either by Off-tracing, Calking, Reduction, or other Means: With the Methods of taking Casts, or Impressions, from Figures, Busts, Medals, Leaves, &c. III. The various Manners of Gilding, Silvering, and Bronzing, with the Preparation of the genuine Gold and Silver Powders, and Imitations of them, as also of the Fat Oil, Gold Sizes, and other necessary Compositions:—the Art of Japanning, as applicable not only to the former Purposes, but to Coaches, Snuff-boxes, &c. in the Manner lately introduced:—and the Method of Staining different Kinds of Substances with all the several Colours. The whole being calculated, as well for conveying a more accurate and extensive Knowledge of the Matters treated of to Artists; as to initiate those who are desirous to attempt these Arts, into the Method of Preparing and Using all the Colours, and other Substances employed in Painting in Oil, Miniature, Enamel, Varnish, and Fresco; as also in Gilding, &c. 8vo. 6s. Nourse.*

THE improvements in useful Arts have been greatly retarded from a mistaken opinion, which has long prevailed, namely, that it is beneath men of genius and learning, to spend

spend their time in making experiments on the properties of natural bodies, in order to improve the practical and mechanical Arts. This absurd opinion had its origin at the revival of the Arts and Sciences, when the literary world emerged from the ignorance and superstition which had so long covered it. Languages, Poetry, and History, which had been many years neglected, now became the only studies; and the learning of a person estimated by the progress he had made in these Sciences.

The study of Philosophy has, indeed, in a great measure, banished these absurd notions, and turned our thoughts from Shadows to Things: but several remains of them still continue, and, among the rest, that already mentioned relating to the study of the practical Arts: And hence it has unfortunately happened, that most of the treatises on these subjects, have been written by persons ignorant both of the theory and practice of the Arts they undertook to explain to others. But we hope this prejudice against the useful Arts will soon be entirely removed, as men of the greatest parts and learning, encourage every thing that has a tendency to improve them, and several excellent pieces have been lately published by persons properly qualified for the task; among these we may rank the work now before us; in which the Author has judiciously considered the nature of the substances which form the *Materia Pictoria*, and delivered as much of the theory as is necessary for preparing them in the best manner.

Perhaps the principal reason why Colours are not prepared in England to greater advantage, is, that those who make it their business are ignorant of the best manner of performing the several chemical processes by which these colours are made. Our Author has therefore explained the general operations, necessary to be known by all who are desirous of preparing Colours, as an useful introduction to that Art.

After this necessary introduction, the Author proceeds to the several substances of the *Materia Pictoria*, giving the natural History, Preparation, and Use of all the Substances from which Colours are made, together with their Composition and Application.

As an instance of the manner in which our Author has delivered his instructions, we shall here give his manner of preparing Lake from Brazil wood.

‘ Preparation of beautiful Lake from Brazil Wood.

“ Take of Brazil wood (not coloured in the grinding by the  
“ addition of pearl-ashes) three pounds, and boil it an hour in

“ a solution of three pounds of common salt in three gallons of water: and then filter the fluid through paper while hot; prepare then a solution of five pounds of alum in three gallons of water; which add to the filtered solution of common salt tinged with the Colour. Make also a solution of three pounds of the best pearl-ashes in a gallon and a half of water, and purify it by filtering: put this to the other gradually, till the whole of the Colour appear to be precipitated, and leave the fluid clear and colourless: but, if any appearance of purple be seen, add a fresh quantity of the solution of alum by degrees, till a scarlet hue be produced. The proportion of alum must however in this case be nicely adjusted: for a small excess will cause part of the tinging matter to be dissolved again; which will appear by the fluids being coloured: and, in such a case, a ballance must again be made, by the addition of a small quantity of the solution of pearl-ashes. When the fluid is thus rendered clear of colour, and the sediment, being subsided, appears of a crimson tint tending to scarlet, the directions in the first process must be followed in every point.”

“ This lake cannot be confided in for either painting in Oil or Water; but in Varnish, or for any other purpose, where it is defended from air, it is superior to any other whatever, on account of its great brightness and transparency.

“ It may be rendered safe, however, with respect to standing, if half a pound of Seed Lac be added to the solution of Pearl-ashes; and dissolved in it before its purification by the filter: but, in this case, two pounds of the wood and a proportionable quantity of the common salt and water, must be used in the coloured solution. This will produce a Lake that will stand well in either Oil or Water; and will sometimes be extremely beautiful; but it is not so transparent in Oil as with out the Seed Lac.

“ The Lake with Brasil Wood may be made also, with the addition of half an ounce of Annatto to each pound of the Wood: which will render it much more scarlet where it is so wanted. But the Annatto must be dissolved in the solution of Pearl-ashes; and not in that of the common Salt along with Wood.

“ The goodness of Lake cannot be positively known but by the actual trial of it; which, with respect to its standing, requires some time; but its other qualities may be more easily judged of.

“ With

With respect to the brightness, its merit may be easily proved by grinding a little of it, on a pallet or stone, with White Lead and Oil; where it may either be judged of by the memory of those who are very conversant in the use of it, or by comparing it with a sample of any other. In relation to the Transparency, it is also easy to judge of it, by grinding a little, in the same manner, with Oil only; where a muddiness will be perceived, if the Lake be in the least opaque: or a little of it may be put, in this state, on the glass of a window; where its thickness or clearness will of course be apparent to the minutest degree. This indeed is the only method used in general by Colourmen, for deciding on all the qualities of Lake; but it is very inconclusive with regard to any but transparency. In respect to the standing of Lake, it is much more nice and difficult to determine: and indeed there can scarcely be any certainty about it but by actual experience. The Colourmen having put a small quantity of any which they are desirous to try on a window, in the manner just before mentioned, let it stand there for some time, to see if the colour fly: and other persons think they have a more expeditious and certain though less known method, by trying it with the juice of lemon: which, if the juice turn the Lake to an orange colour, or make any other change in it, gives a proof, as they conclude, of the badness; or of the contrary if no alteration be produced: but neither of these methods are infallible; for it is practicable to prepare Lake, which will undergo both these tests, and yet not stand well when used in a picture. Though the standing the juice of lemon is some presumption, that the Lake will hold its colour; and the being altered by it, is a pretty certain proof of the contrary.

There is another defect, with respect to some purposes, which is apt to be found in Lake: it is the fading in Oil. This can only be known, by grinding some of it in the Oil, and keeping it the proper time in bladders. When, if it be found to have this fault, it may be deemed utterly unfit for the use of Colourmen. If, nevertheless, it have no other bad qualities, it is not all the worse for this, with regard to those who have no occasion to keep Colours in bladders, but mix them as wanted on the pallet.

There is another kind of Lake brought from China, which is extremely beautiful; but as it will not mix well with either water or oil, tho' it dissolves entirely in spirit of wine, it is not of any use in our kinds of painting hitherto. This Lake has, by some unaccountable blunder, got the name of Safflower among those who paint in water: and has, indeed, been so called in more than one pamphlet written on the use of

T 4

Water

‘ Water Colours. But there is not the least affinity betwixt it  
 ‘ and the real Safflower; which is the dried flowers of the  
 ‘ Carthamus or Bastard Saffron, and is a well-known substance;  
 ‘ as being a common Dying Drug.’

But the Instructions for making, composing, and applying the *Materia Pictoria*, are not the only useful particulars in this treatise; several others occur, that equally merit attention, particularly the manner of Cleaning Pictures; an art of the greatest consequence, as the works of ancient Artists are thereby restored to their pristine beauty: and therefore we shall make no apology for inserting it entire.

‘ *Of Cleaning Pictures and Paintings.*

‘ The art of Cleaning Pictures and Paintings, is of great  
 ‘ consequence to the preserving valuable works of that kind:  
 ‘ but has been very little understood, even by those who profess  
 ‘ to practise it; on which account many very valuable pictures  
 ‘ have been damaged: and indeed few escape without damage,  
 ‘ in a greater or less degree, which come under the hands of those  
 ‘ who pretend to make it their business; and yet most generally  
 ‘ know no other than one single way of treating all the subjects  
 ‘ they are to operate upon, however different may be the condition or circumstances of them.

‘ As a painting may be, however, fouled with a variety of  
 ‘ different kinds of matter, many of which will not be dissolved,  
 ‘ or suffer their texture to be destroyed by the same substances,  
 ‘ it is necessary to know what will dissolve or corrode each such  
 ‘ kind; for there is no other means of removing, or taking off  
 ‘ any foulness, than by dissolving or corroding, by some proper  
 ‘ Menstruum, the matter which constitutes it; except by actual  
 ‘ violence; which the tender nature of oil paintings by no  
 ‘ means suffers them to bear. Of these substances, which will  
 ‘ remove, by dissolving or corroding it, the matter which may  
 ‘ foul paintings, some are very apt, likewise, to act upon and  
 ‘ dissolve the oil in the painting itself; and consequently to disorder or bring off the colours; while others are, on the contrary, passive and innocent, with respect to the painting; and may be used freely, or indeed in any quantity whatever, without the least inconvenience of this kind.

‘ As paintings to be cleaned are likewise varnished with a variety of substances of different natures, which sometimes require to be taken off, and at other times are much better left remaining, it is very necessary to be able to judge what is best to be done in this point; as likewise to know the means by  
 ‘ which

‘ which each sort of varnish may be taken off, without any injury  
‘ to the painting: for in fact, without this, there is no way of  
‘ cleaning pictures in some circumstances; but by scour-  
‘ ing, till as well the surface of the picture as the foulness, be  
‘ cleared quite away. I shall therefore first give some account  
‘ of the nature of the substances which are, or may be used for  
‘ cleaning paintings in oil, as it regards this application of them;  
‘ and then shew, how they may be used, as well for the taking  
‘ off the varnish, as the removing any foulness, that may lie ei-  
‘ ther upon or under it.

‘ The first, and most general substance used for cleaning pic-  
‘ tures, is, Water. This will remove many kinds of glut-  
‘ inous bodies, and foulness arising from them; such as sugar,  
‘ honey, glue, and many others; and also take off any varnish  
‘ of gum Arabic, glair of eggs, and isinglass; and is therefore  
‘ the greatest instrument in this work. It may be used without  
‘ any caution with regard to the colours; as it will not, in  
‘ the least, affect the oil which holds them together.

‘ Olive oil, or butter, though not applied to this purpose,  
‘ through an ignorance of their efficacy, will remove many of  
‘ those spots or foulness which resist even soap; as they will dis-  
‘ solve or corrode pitch, resin, and other bodies of a like kind,  
‘ that otherwise require spirit of wine, and oil of turpentine,  
‘ which endanger the painting: and they may be used very free-  
‘ ly, not having the least effect on the oil of the painting.

‘ Wood-ashes, or what will better answer the purpose, when  
‘ used in a proper proportion, pearl-ashes, being melted in wa-  
‘ ter, make a proper dissolvent for most kinds of matter which  
‘ foul paintings: but they must be used with great discretion, as  
‘ they will touch or corrode the oil of the painting, if there be  
‘ no varnish of the gum resins over it, so as to render the co-  
‘ lours liable to be injured by very little rubbing. The use of  
‘ them, or soap, is, however, in many cases, unavoidable, and  
‘ in general they are the only substances employed for this  
‘ purpose.

‘ Soap is much of the same nature with the last mentioned  
‘ substances; being indeed only oil incorporated with salts of  
‘ the same kinds, rendered more powerfully dissolvent by means  
‘ of quick-lime; for which reason it is something more effica-  
‘ cious; but consequently more hazardous; as it will the soon-  
‘ er get hold of the oil of the paintings. It should, therefore,  
‘ not be used but on particular spots, that elude all other me-  
‘ thods; and there with great caution.

‘ Spirit of Wine, as it will dissolve all the gums and gum re-  
‘ sins, except gum Arabic, is very necessary for the taking off  
‘ from

‘ from pictures varnishes composed of such substances : but it  
 ‘ corrodes also the oils of the paintings, and softens them in  
 ‘ such manner, as makes all rubbing dangerous while they are  
 ‘ under its influence.

‘ Oil of Turpentine will likewise dissolve some of the gums  
 ‘ used for varnish : but spirit of wine will, in general, much  
 ‘ better answer that purpose. There are, however, sometimes  
 ‘ spots of foulness which will give way to spirit of turpentine,  
 ‘ that resist most other substances used in this intention : and it  
 ‘ may therefore be tried where they appear to fail, but very spar-  
 ‘ ingly, and with great caution ; as it will very soon act even  
 ‘ on the dry oil of the painting.

‘ Essence of Lemons has the same powers as oil of turpen-  
 ‘ tine ; but is, moreover, a much stronger dissolvent ; and should  
 ‘ therefore only be used in desperate cases, where spots seem in-  
 ‘ deliable with regard to all other methods. Spirit of Lavender  
 ‘ and Rosemary, and other Essential Oils, have the same dis-  
 ‘ solving qualities as essence of lemons ; but they are in general  
 ‘ dearer ; and some of them too powerful to be trusted near the  
 ‘ colours.

‘ Whenever paintings are varnished with Gum Arabic, glair  
 ‘ of Eggs, or Isinglass, the varnish should be taken off when  
 ‘ they are to be cleaned. This may be easily distinguished by  
 ‘ wetting any part of the painting, which will feel clammy, if  
 ‘ varnished with any substance dissolvable in water. In such  
 ‘ cases, the taking off the varnish will frequently alone render  
 ‘ the painting entirely clean : for if it have been laid on thick,  
 ‘ and covered the surface every where, the foulness must neces-  
 ‘ sarily lye upon it. The manner of taking off this kind of var-  
 ‘ nish, must be done by means of hot water and a sponge ; the  
 ‘ picture or painting being laid horizontally. The water may  
 ‘ be near boiling hot ; and may be used copiously at first with  
 ‘ the sponge : but when the varnish appears to be softened, and  
 ‘ the painting more naked, it should be used cooler ; and if the  
 ‘ varnish adhere so as not to be easily brought off by a sponge, a  
 ‘ gentle rubbing with a linen cloth may be used ; the cloth being  
 ‘ frequently wrung, and wet again with fresh water a little  
 ‘ warmish.

‘ Where paintings appear by the above trial to be varnished  
 ‘ with the gum-resins, or such substances as cannot be dissolved  
 ‘ in water, it is proper, nevertheless, to wash them well with  
 ‘ water pretty warm, by means of a sponge ; which will some-  
 ‘ times be alone sufficient to clean them, even in this case : but  
 ‘ if there yet appear any foulness, rub the painting over with  
 ‘ olive oil made warm, or butter ; and if any parts appear smeary,

“ ry, or any foulness seem to mix with the oil or butter, pursue  
“ the rubbing gently ; taking off the foul oil, and adding fresh,  
“ till all such foulness be wholly removed. Let the oil be then  
“ wiped off with a woollen cloth ; and if the picture require  
“ further cleaning, the wood-ashes, or pearl-ashes, must be used  
“ in the following manner ; which, indeed, as to the first part,  
“ is not widely different from the method commonly used.

“ Take an ounce of Pearl-ashes, and dissolve them in a pint  
“ of water : or take two pounds of Wood-ashes, and add to  
“ them three quarts of water, and stir them well in the water,  
“ once or twice in an hour for half a day ; and then, when the  
“ earthy part of the ashes has subsided, pour off the clear fluid,  
“ and evaporate it to a quart ; or if it appear acrid to the taste  
“ at that time, three pints may be left. Wash by means of  
“ sponge the painting well with either of these solutions, or  
“ lyes (which are in fact the same thing) made warm ; and rub  
“ any particular spots of foulness gently with a linen cloth, till  
“ they disappear : but if they appear to remain unchanged by  
“ the lye, do not endeavour to take them off by mere force of  
“ rubbing ; for that would infallibly damage the colours under  
“ the spots before they could be removed : but, in this case,  
“ they should be left to be tried by the Spirit of Wine, or the  
“ essential Oils of Turpentine and Lemons. Where thick spots  
“ seem to give way in part, but yet resist in a great degree to this  
“ lye, a little strong Soap-suds may, in some cases, be used, if  
“ with great caution : but it should be prevented as much as  
“ possible from touching any part of the painting, except the  
“ spot itself : and, as that disappears, the Soap should be diluted  
“ with water, that it may not reach the oil of the colours in its  
“ full strength. If, however, all this be done upon a strong  
“ coat of varnish, there will be less hazard ; and, in such cases,  
“ the washing freely with the wood-ash lye, or weak soap-suds,  
“ will frequently do the business effectually, without any mate-  
“ rial damage : but it requires some judgment to know where  
“ paintings may be so freely treated ; and, with respect to those  
“ of great value, it is always best to proceed by more circum-  
“ spect methods ; and to try the more secure means I have a-  
“ bove directed, before these rougher be used.”

“ Some use the wood-ashes with the addition of water only,  
“ without separating the solution of the salts from the earth ;  
“ which, when so used, assists in scrubbing the foulness from  
“ the painting : but all such practices are to be condemned ; as  
“ the finer touches of the painting are always damaged in a  
“ greater or less degree, where any abrading force is employed  
“ in cleaning it.

“ Where

“ Where spots appear after the use of all the above-mentioned methods, Spirit of Wine, or, if that fail, Oil of Turpentine, and in the further case of its default, Effence of Lemons must be applied. The spots should be lightly moistened with them; avoiding to suffer them to touch any more of the surface than what is covered with the foulness; and the part should be immediately rubbed with a linen cloth, but very gently; observing at the same time to desist, if the colours appear the least affected. After a little rubbing, Olive Oil should be put on the spot, where Oil of Turpentine and Effence of Lemons are used; and Water where Spirit of Wine is applied; which being taken off by a woollen cloth, if the foulness be not wholly removed, but appears to give way, the operation must be repeated till it be intirely obliterated.

“ Where Paintings appear to have been varnished with those substances that will not dissolve in water, and after the careful use of the above means the foulness still continues, or where, as is very often found, the turbidness, or want of transparency, or the yellow colour of the varnish, deprave the Painting, so as to destroy its value, such varnish must be taken off. The doing of which, though attended with the greatest difficulty to those who proceed by the methods now in use, and which, indeed, is seldom done by them at all, but with the destruction of the more delicate teints and touches of the Painting, is yet very easily and safely practicable by the following method.

“ Place the Picture or Painting in an horizontal situation; and moisten, or rather flood, by means of a sponge, the surface with very strong rectified Spirit of Wine; but all rubbing more than is necessary to spread the Spirit over the whole surface must be avoided. Keep the Painting thus moistned, by adding fresh quantities of the Spirit for some minutes: then flood the whole surface copiously with cold water; with which likewise the Spirit, and such part of the Varnish as it has dissolved, may be washed off. But in this state of it, all rubbing, and the slightest violence on the surface of the Painting, would be very detrimental. When the Painting is dry, this operation must be repeated at discretion, till the whole of the Varnish be taken off.”

“ In Pictures and Paintings which have been long varnished, it will be found sometimes, that the Varnish has been a composition of Linseed Oil, or some other substantial Oil, with Gums and Resins. If such Paintings cannot be brought to a tolerable state, by any of the above mentioned means, which may in this case be freely used, the mischief may be deemed to be without remedy. For it is absolutely impracticable to  
 “ take

‘ take off such a Varnish, as it is more compact and indissoluble  
‘ than the Oil of the Painting itself; and could only be wrought  
‘ upon by those Menstrua and Dissolvents which would act  
‘ more forcibly on the Paintings: such Pictures must, therefore,  
‘ be left in the state they are found; except by being freed from  
‘ any foulness that may lie upon this Varnish; and may be  
‘ cleared away by the methods we have before directed. The  
‘ coat of this Varnish may, indeed, be sometimes made thinner,  
‘ by anointing the surface of the Painting with Essence of Le-  
‘ mons; and then putting on Olive Oil, which, when rubbed  
‘ off, by a soft woollen cloth, will carry away the Essence with  
‘ such part of the Varnish as it may have dissolved: But this  
‘ requires great nicety; and can never be practised without some  
‘ hazard of disordering the Colours of the Painting.’

The above particulars will, we apprehend, be sufficient to give the Reader a competent idea of this performance, and probably induce him to peruse the whole, where he will meet with a great variety of curious and useful particulars. But he must not expect, in a work of such variety, to meet with no faults, or that the Author could be practically acquainted with every thing he treats of. Thus, for instance, he seems to be mistaken concerning the Colours generally used in Washing Maps; for he directs *Red Ink* for Red; *Litmus*, for Blue; *Sap-green*, and *Verdigrise* in *Vinegar*, for Green. But the Red generally used, especially for the best Maps, is very different from what is commonly called *Red Ink*, being a Tincture from the slips of *Scarlet Cloth*: the Blue, is a Solution of *Verdigrise* in Water, by the assistance of *Tartar*; and the Green, a Composition of the same Blue and the *French Berry Wash*.

N. B. A second volume of this work is just published; and we shall give an account of it as soon as opportunity will permit.

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*A Voyage to South America: Describing at large the Spanish Cities, Towns, Provinces, &c. on that extensive Continent. Interspersed throughout with Reflections on the Genius, Customs, Manners, and Trade of the Inhabitants; together with the Natural History of the Country. And an Account of their Gold and Silver Mines. Undertaken by Command of his Majesty the King of Spain. By Don George Juan, and Don Antonio De Ulloa, both Captains of the Spanish Navy, Members of the Royal Societies of London and Berlin, and Corresponding*

ing Members of the Royal Academy at Paris. Translated from the original Spanish. Illustrated with Copper-plates. 8vo. 2 vols. 12 s. Davis and Reymers.

**I**F any kind of books are calculated to please or entertain all kinds of Readers, we apprehend, it is those which contain authentic accounts of Voyages and Travels into remote parts of the world. We are naturally desirous of knowing the manner in which our fellow-creatures live in distant parts of the earth, their customs, manners, policy, trade, commerce, and learning; their works of art, and the productions of nature, for which their country is remarkable: with a thousand other particulars, in which our curiosity cannot be gratified, but by the faithful relations of Travellers endowed with talents for making observations, and for communicating them to the public. But the misfortune is, that few Travellers are properly qualified, and many of them, to the disgrace of the whole class, pay little regard to truth; so that the world has been filled with monsters which never had any existence, and countries inhabited by such people as the Great Traveller, the Sun himself, who visits every nation on the globe, never yet beheld.

But the work before us is of a very different kind; it contains a faithful relation of a Voyage to South America, made by order of the Spanish Monarch, to determine, by actual mensuration of the length of a Degree of the Meridian at the Equator, the true figure of the earth. The Authors of it were, in every respect, equal to the task they had undertaken; and accordingly every part of their performance is executed in a manner worthy the dignity of their commission, and the extent of their abilities.

We have here a full, and it may be presumed, an accurate description of those countries, long famous for their productions, riches, and inhabitants: and we may learn, from this Narrative, to set a proper value upon our native land. It will convince us, that true happiness is not confined to countries whose mountains are pregnant with wealth; and that Liberty is not to be exchanged for Slavery, tho' the fetters are forged out of the gold of the Andes.

Our Authors sailed from the Bay of Cadiz, on the 28th of May, 1735, and on the 9th of July arrived in the harbour of Carthagena in South America. During this Voyage, they made all the necessary observations on the Currents, Winds, and Variation of the Magnetic Needle; and we find them making the same complaints with our own Navigators, relating to the false division of the Knots in the Log-line. They have also mentioned one particular which merits the attention of Navigators, and

and ought certainly to be marked on our Sea Charts: This is a tract of water, which, by its white colour, visibly distinguishes itself from the rest of the ocean, and is delineated on a new Chart of the Atlantic ocean lately published in France.

Being obliged to wait at Carthageua for the arrival of the French Academicians, they employed themselves in making observations on the Latitude, Longitude, and Variation of the Needle, and in drawing plans of the place and the bay; prints of which are inserted in the work. But they did not content themselves with observations of this kind; they attentively examined the natural productions of the country, and informed themselves of the nature of the climate, the customs and manners of the natives, and the commerce carried on by them: and hence they were enabled to give an accurate description of Carthageua, its Bay, and the adjacent country; of the animals, the insects, the trees, and other vegetable productions in the territories of that city: together with a full account of the trade of Carthageua, and other parts of America, at the time of the arrival of the Galleons and other Spanish ships.

The chapters which treat of the trees, vegetables, beasts, birds, reptiles, and insects, in the territories of Carthageua, are very entertaining, and cannot fail of being agreeable to the lovers of Natural History.

The French Academicians having joined them at Carthageua, they sailed in a french frigate for Porto Bello, on the 24th of November, and arrived in that harbour on the 29th. In this short voyage our Authors were careful to make the same observations on the Winds, Currents, and Variation of the Needle, as before in the Atlantic ocean.

6 The town of Porto Bello stands near the sea, on the declivity of a mountain which surrounds the whole harbour.—The heat here is excessive, being augmented by the situation of the town, which is surrounded with high mountains, without any interval for winds whereby it might be refreshed. The trees on the mountains stand so thick, as to intercept the rays of the sun; and consequently hinder them from drying the earth under their branches; hence copious exhalations, which form large clouds, and precipitate in violent torrents of rain; but these are no sooner over, than the sun breaks forth afresh, and shines with his former splendour; tho' scarce has the activity of his rays dried the surface of the ground not covered by the trees, than the atmosphere is again crowded by another collection of thick vapours, and the sun again concealed: and in this manner it continues during the whole day. The night is also sub-

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ject to the same vicissitudes; but without the least diminution of the heat in either.

These torrents of rain, which by their suddenness and impetuosity seem to threaten a second deluge, are accompanied with such tempests of thunder and lightning, as must daunt even the most resolute; and the dreadful noise is prolonged by repercussions from the caverns of the mountains, like the explosion of a cannon, the rumbling of which is heard for a minute after. To this may also be added, the howlings and shrieks of the multitudes of monkeys of all kinds, which live in the forests of the mountains.'—

We have also an entertaining account of the beasts found in the neighbourhood of Porto Bello, and of its celebrated fair.

From Porto Bello our Authors departed for Panama, by way of the river Chagre.

The province of Panama was formerly very famous for its gold mines; but few of these are now worked, and the richest, which were in the province of Darien, were lost by a revolt of the Indians: but the pearl fishery in the Gulph of Panama, is still carried on to great advantage, and the manner of performing it is here fully described.

Their next voyage was to Guayaquil, a city situated on the west bank of a river of the same name, in 2 deg. 11 min. 21 sec. of South Latitude. The observations made during this voyage, are of the utmost importance to Navigators, who may hereafter visit these parts of the South Sea.

According to our Author's account of Guayaquil, it is far from being a desirable place to reside in. For during the winter, which begins in December, and lasts till April or May, the elements, the insects, and vermin, seem to have joined in a league to incommode the human species.—The rains continue day and night, accompanied with frequent and dreadful tempests of thunder and lightning. So that every thing seems to conspire the distress of the inhabitants. The river, and all those that join it, overflow their banks, and lay under water the whole country. The long calm renders the refreshing winds very desirable; and the innumerable swarms of insects and vermin, infest both the air and ground, in an intolerable manner.

Among the great variety of curious particulars in the jurisdiction of Guayaquil, is the exquisite Purple so highly esteemed by the antients. It is found in a species of shell-fish, growing on the rocks. They are something larger than a nut, and replete

plete with a juice, probably the blood, which, when expressed, is the true Purple.

The vessels used on the river Guayaquil, are of a singular structure, and called Balzas, i. e. Rafts; consisting only of several large beams of timber lashed together with Bajucos, a species of Bind-weed common in this country. But the greatest singularity of this floating vehicle is, that it sails, tacks, and works as well in contrary winds, as ships with a keel, and makes very little lee-way: but for the construction of these vessels, and the manner of working them, with various other particulars relating to the commerce of Guayaquil, we must refer the Reader to the treatise itself.

The account of their journey from Guayaquil to Quito, over the mountains, is filled with a great variety of entertaining incidents; and the address of the mules in descending the precipices, is amazing. When they come to the top of one of those eminences, they stop, place their fore feet close together, and bring their hind feet a little forwards, as if going to lie down. In this attitude, after taking as it were a survey of the road, they slide down with the rapidity of a meteor. All the Rider has to do, is, to keep himself fast in the saddle, without checking his beast; for the least motion is sufficient to disorder the equilibrium of the mule, in which case they both unavoidably perish. The management of these creatures is here truly wonderful; for in this rapid motion, when they seem to have lost all government of themselves, they follow exactly the several windings of the road, as if they had before accurately reconnoitred, and previously settled in their minds, the rout they were to follow, and taken every precaution for their safety, amidst so many irregularities.

Being arrived at Quito, they immediately began their operations for measuring a degree of the Meridian at the Equator; but, in performing this task, they met with the greatest difficulties, and endured the severest hardships, from the severity of the cold. It is natural to suppose, that in the center of the Torrid Zone, the extream heats were what they had most to dread; whereas, on the contrary, they found that the cold, on the tops of the mountains, was excessive. The mountain of Pichincha was one of the first they ascended, and they took their station on one of the highest crags of that lofty mountain, which was covered with ice and snow. Here they erected a small hut, to defend them, in some measure, from the inclemency of the weather; and were almost perpetually involved in so thick a fog, that an object at six or eight paces distance was hardly discernable. When the fog cleared up, the clouds, by their gravity,

‘ moved nearer the surface of the earth, and on all sides surrounded the mountain to a vast distance, representing the sea, with our rock, like an island, in the center of it. When this happened, we heard horrid noises of the tempests which then discharged themselves on Quito, and the adjacent country. We saw the lightnings issue from the clouds, and heard the thunders roll far beneath us; and whilst the lower parts were involved in tempests of thunder and rain, we enjoyed a delightful serenity; the wind was abated, the sky clear, and the enlivening rays of the sun moderated the severity of the cold. But our circumstances were very different when the clouds rose; their thickness rendered respiration difficult; the snow and hail fell continually, and the wind returned with all its violence. So that it was impossible entirely to overcome the fears of being, together with our hut, blown down the precipice, on whose edge it was built, or of being buried under the daily accumulations of ice and snow.

‘ The wind was often so violent in these regions, that its velocity dazzled the sight, whilst our fears were increased by the dreadful concussions of the precipice, and by the fall of enormous fragments of rocks. These crashes were the more alarming, as no other noises are heard in these deserts.—It may easily be conceived that we suffered greatly from the asperities of such a climate. Our feet were swelled, and so tender, that we could not even bear the heat, and walking was attended with extreme pain. Our hands were covered with chilblains; our lips swelled and chapped, so that every motion in speaking, or the like, drew blood; consequently we were obliged to a strict taciturnity, and but little inclined to laugh; as by causing an extension of the lips, it produced such fissures, as were very painful for two or three days after.’

Notwithstanding all the hardships they suffered in these inhospitable deserts, they finished their work with the greatest accuracy. But before they had completed their astronomical observations, our Spanish Artists were sent for to Lima, to take on them the command of two frigates fitted out to oppose the squadron of Commodore Antón, then in the South Seas. This gave them an opportunity of describing the celebrated city of Lima, and the famous empire of Peru, of which it is the capital: the extensive commerce it carries on, and the amazing quantity of riches it contains. The account these Spanish Authors have given us of the native Indians, is equally curious and entertaining: and the relation of Don Ulloa’s return to Europe, by the way of Cape-Horn, is filled with a great variety of curious and useful particulars concerning the Navigation of those Seas.

Before

Before we conclude this article, we must observe, that the English Translation contains only the Voyage; whereas the Spanish, in five volumes quarto, has also an account of the Lives of the Incas, or Emperors of Peru, and a collection of the Astronomical and Physical Observations made in different parts of America. The former, namely the Lives of the Incas of Peru, is only an extract from Gracilaso de la Vega, a book already in the English language; and, some years since, retailed in the Gentleman's Magazine. The latter, viz. the Astronomical and Physical Observations, are made with all the accuracy possible, but placed in a book by themselves, as being fit for mathematical Readers only; and perhaps the Bookseller thought, that the Voyage alone, was most proper for his purpose, as being best adapted to the general taste.

The Republic of Letters are no strangers to the celebrated question which some years since engaged the attention of all the Mathematicians of Europe, with regard to the true figure of the earth; and to determine this question by actual mensuration, the Voyage before us was undertaken. But as it was also necessary to have the length of a degree measured as near the North-Pole as possible, other Mathematicians, at the head of whom was the famous Maupertuis, were sent by the French King, to Lapland, at the same time that our Authors made a voyage to Peru. The former soon accomplished their work, and returned to France, where also the Academy of Sciences caused a degree of the Meridian to be measured; and from thence the figure of the earth was determined, its dimensions calculated, the errors attending the practice of Navigation, by considering the earth as a Sphere, pointed out, and a more accurate method substituted in its room. But on the return of the Spanish and French Mathematicians from Peru, it appeared, that the dimensions of the earth were very different from those resulting from the mensurations made in Lapland and France; and that tho' the earth was an oblate spheroid, as Sir Isaac Newton had before proved from physical principles, yet it approached much nearer to that of a sphere than what it was thought to do from the former mensurations, and consequently the errors in Navigation were greatly lessened. But it may, perhaps, be asked, which of those mensurations are to be depended upon, since some of them must be false, if the figure of the earth be considered as regular? This question is not, indeed, easily answered; there does not appear the least reason to suspect the truth of either mensuration; they are all done to a surprizing degree of accuracy; and therefore it will follow, that either the earth is of an irregular figure, or its dimensions not to be attained by actual mensuration.

*Account of FOREIGN BOOKS.*

*La Morale d'Epicure, tirée de ses propres Ecrits. Par M. l'Abbé Batteux, Professeur de Philosophie, Grecque, & Latine au College Royal de France, de l'Academie Royale des Inscriptions & Belles-Lettres.* That is,

The Morals of Epicurus, drawn from his own Writings. By the Abbé Batteux, Professor of Greek and Latin Philosophy in the Royal College of France, and of the Academy Royal of Inscriptions and Belles Lettres. A single volume in octavo, pp. 380. Paris, for Desant and Saillant, 1758, and to be had from Rey, Bookseller at Amsterdam.

THE design of this ingenious Writer is, to enable the present age to form a just idea of Epicurus and his Philosophy, which he thought the more requisite, because notwithstanding it had been often undertaken before, and particularly by Gassendi, yet, in his judgment at least, was never thoroughly and properly performed. For some having conceived an ill opinion of Epicurus, and of his Philosophy, treated him perpetually with an air of rancorous severity, whereas others partly adopting his sentiments, or conceiving a kindness for his character, laboured to give a favourable colour to all his doctrines, and to represent him to posterity in the most amiable light. Our Author professes, that he is not either his Enemy or his Apologist, but his Historian.

His work consists of two parts, of which the first is historical. He tells us, that Epicurus began to propagate his notions about three hundred and ten years before the coming of Christ. He laid down the same principle with the rest of the Philosophers, That Self-love is natural to man, and the desire of Felicity, the spring of human actions. But other Philosophers having taught, that the soul is immortal, and that the rewards of a future state depend on our conduct in this; he, on the contrary, taught, that death was a total and absolute dissolution, and that therefore the supreme happiness of man, consisted in passing pleasantly through this life.

The second part of our Author's work, comprehends the translation of most part of the fragments that remain of the writings of Epicurus, consisting of four Letters, a considerable number of Sentences, the Portrait of a Wise Man, and his Testament. To these he has added Notes and Observations, in order to explain the true meaning of his tenets, and to point out the connection between the several parts of his system.

In doing this, the Abbé Batteux has with great spirit and good sense, exposed the folly, and refuted the impiety, of Epicurus' opinions. He shews the impossibility of the world's being made by Chance, or through a fortuitous concurrence of atoms. He gives a clear account of the motives that induced this Philosopher to adopt such a principle; and with great perspicuity explains the reasons why a world thus made, and governed, by Accident, and a soul mortal as well as the body, were principles absolutely requisite to support his capital position, That the pursuit of the pleasures of this life was the natural and rational end of man. He points out likewise, the motives upon which the Philosophy of Epicurus has been received, the views of his different Apologists, and the latent connection there is between the Epicurean and Stoic Philosophy, accounting from thence, for the favourable character given of Epicurus by Seneca, which is the most curious part of his work.

We need not wonder that this performance has been generally read, and as generally commended, since it is equally sound in point of matter, and elegant in its manner. His versions of the fragments of Epicurus, (which was no easy task) are at once accurate and well expressed. His observations and remarks equally learned, curious, and judicious. An air of impartiality runs through the whole of the History; and his Refutation breathes a spirit of sincerity, and a desire of convincing his Reader, that in exploding the system of Epicurus, he is not instigated by passion or prejudice, but actuated solely by a zeal for truth. This there is the less room to question, as he produces fairly the Author's own writings, deduces from them all the principles he ascribes to him, shews the necessary coherence between them; and having thus established what were the real opinions of the Grecian Sage, who has found so many admirers amongst both antients and moderns, he proceeds to prove, that however specious, they are far from being solid, and that the bringing them thus in a plain and intelligible language, to the tribunal of the public, is doing a strict act of justice, and rendering an acceptable service to those who could not have perused or understood his performances in the Greek: from whence, by men of more learning than candour, they might easily be deceived.

*L'Ami des Hommes, ou Traité de la Population.* That is, The Friend of the Human Species, or a Treatise of Population, 3 vols. in 12mo. Amsterdam, 1756, for Michael Rey.

It is generally believed, that the piece before us fell from the pen of a person whose writings have already merited the regard

of the public, which certainly will run no hazard of being lessened by this. The subject he proposes to examine and illustrate, is, according to his own term, *Population*, that is, the means of augmenting the number of people in any state, which he esteems to be the capital object of Government. This, tho' in itself so very important and interesting a point, he has considered in such a manner, and pursued his principal design through such a variety of circumstances, as renders his performance a kind of system of Policy, into which enter a multitude of speculations, which, from the simplicity of his title, one would not expect.

Our Author begins with assigning, what he takes to be, the fundamental principles of society; he then shews the rise of property; and having proved, that riches consist in possessing and enjoying the necessaries, conveniencies, and pleasures of life, he observes, that these are either produced by, or obtained from combining the products of the earth. The Proposition deduced from hence, is, That men multiplying in proportion as the soil is cultivated, the needless consumption of the fruits of the earth is highly criminal: because, as he argues, subsistence is the measure of Population. He infers from thence, that Agriculture is the first of arts, the most useful, and therefore the most honourable, and that which deserves the most to be promoted. The many advantages possessed by the inhabitants of France in this respect, are very fully displayed, and the benefits that might accrue from them placed in the fairest and in the strongest light. The neglect of Agriculture, and the causes of that neglect, are painted next in the most glaring colours. This being with great spirit performed, we are shewn the most proper and probable means, by which this art may be revived and restored. The next step is to render it evident, that the manners of the age operate on the several methods of employing, that is, cultivating, land; and in comparing the relation between labour and pecuniary rewards, he discovers the latent sources of corruption in a state, concluding this volume, by laying it down as the first step to a thorough and effectual reformation, to countenance and cherish agriculture.

The second volume begins with Commerce, which our Author defines to be, the useful and necessary relation subsisting between every rational Being and all other rational Beings; and he complains, that the idea of Commerce is unaccountably restricted to buying and selling; whereas, according to his conception, every kind of communication ought to be comprehended under this term. In consequence of this doctrine, he gives the like degree of extension to another term, which is that of Circulation. For this, as he insists, is very improperly restrained

ed to money, because it ought to include, as in his sense of it, does include, the reciprocal offices of social life, and especially the protection and attention shewn by the Government to its subjects, and the returns of duty and affection which these excite. This leads him to speak of Justice and political Order, national Manners, and Luxury, against which he inveighs bitterly, as proving the ruin of every society however modelled, that has not wisdom and spirit enough in its administration, to suppress it, while that remains practicable. According to this Author, nations as well as individuals have their youth, their manhood, and their declension. But he observes, that very few political bodies die a natural death, but are brought to violent ends much sooner than they need to be. In applying this thought to the French monarchy, he extends its youth to the age of Charles the fifth, and supposes, that notwithstanding it is now past that state, and rising into maturity, yet it is far enough from the period of old age, according to the course of nature. He then examines the relation between the capital and the provinces, shews in what this consists, and from thence deduces the means of discovering to what degree it is useful, and how it may come to be detrimental. In the last chapter, he enquires, whether it be a point of public utility, that the metal which passes as money, should be likewise considered as a merchandize?

Foreign Commerce is the object of his third volume, in which he lays it down, that a people who would thrive thereby, must endeavour to promote the interests of their neighbours as well as their own. Provisions, and raw materials, are, in his judgment, the unalienable property of the nation who possesses them; and metals and manufactures the proper materials for carrying on their commerce. He speaks next of Ports, and all other means of communication, which he would have as numerous, as free, and as convenient as possible. Barriers of every kind, are, in his opinion, chargeable and useless. To live upon good terms with our neighbours, is the only way to have nothing to fear from them. He confesses, that a maritime force is absolutely requisite; but asserts, that too great a maritime force is ruinous; and therefore it is much better to avoid the necessity, by a steady adherence to treaties, than to exhaust the wealth of the people in keeping up such an expensive marine. He discusses the improvement of Colonies in the same manner, and declares against all commercial prohibitions of every kind, as equally unnatural and ineffectual. In discoursing of Peace and War, he substitutes the universal tranquility of Europe, instead of the Balance of Power; and maintains, that all States would find those advantages, which they seek in vain by other methods,

in this of a compleat and perpetual pacification. He closes his work with a general recapitulation of the capital points which are therein treated, in order to shew the consistency of his own system, and the propriety of the title he has assumed, of being the friend of the human race.

Such is the analysis of this singular and extraordinary undertaking, which has met with a very general reception, and, indeed, very justly deserved it. The Author has shewn great strength of mind, very extensive knowledge, much penetration, and a degree of acuteness in reasoning which is very rarely met with. He apologizes for the inequality of his stile, which is, indeed, very discernable, but at the same time very pardonable, as in some places it is plainly owing to his subject, and in others to his attending more to things than to words. His sagacity is seldom, his humanity never, to be questioned. The vivacity of his manner is extremely agreeable, and there is a rapidity in his discourse, which not only carries, but even hurries, his Reader through matters abstruse and perplexed, and forces him to understand, or to think he understands them, as well as the Writer himself. In a word, considering it as a literary performance, it is inferior to few; many notions have the charms of novelty, there are several which must be confessed of great utility, and not a few have an air of extravagance which will render them pleasing, at least, if not persuasive.

*Histoire de la Louisiane, contenant la découverte de ce vaste pays; sa description géographique; un voyage dans les terres; les mœurs, coutumes, & religion des naturels, avec leurs origines; deux voyages dans le Nord du Nouveau Mexique, dont un jusqu'à la Mer du Sud, ornée de deux cartes & de quarante planches en taille-douce. Par M. le Page du Pratz. That is,*

The History of Louisiana, containing the discovery of that vast country, a geographical description of it, a journey through the inner parts, the manners, customs, and religion of the natives, with a conjecture as to their origin; two journeys thro' the North of New Mexico, one of which reached to the South Sea, adorned with two charts and forty copper-plates. By Mr. le Page du Pratz. In three volumes twelve. Paris, printed for Debuzé, senior, the widow Delaquette, and Lambert, 1758.

According to the account this Author gives us of himself, he went over to Louisiana A. D. 1718, a middle-aged man, after having spent some years in the army. He remained there till 1734, which allowed him time enough to exercise his abilities sufficiently, in minutely enquiring into the different subjects  
which

which he chose to examine. He appears from his writings to be a very sensible, and, which is of far more importance to his Readers, a very worthy man. He displays, on many occasions, a sincere love of truth and of his country, a strong desire of acquiring knowledge, and an equal inclination to communicate it. It is true, however, that his talents, as a Writer, are not very extraordinary; he wants method, his style is unequal and diffuse; he omits many things that he might have mentioned, and he also inserts not a few that might as well have been omitted. But his sincerity and good sense overbalance these imperfections, and give a just value to his performance, the contents of which we shall succinctly explain.

He attributes the discovery of the Mississippi, which he all along calls the River of St. Lewis, to Father Hennepin, a Recollect, whom he maintains to be the first Frenchman that trod upon its banks, and who is supposed to have conferred this name upon it, because it was discovered in the reign of Lewis XIV. Upon the same principle he bestowed the name of Louisiana upon the countries lying on the east and west sides of this great river. Other Writers, indeed, assign this honour to the Sieur Cavalier de la Salle, but our Author assures us, his sole merit consisted in erecting the first fort which was built therein. He was in process of time assassinated by his own people, which shews, that consummate prudence, and a great fund of moderation, are at least as necessary as an active and bold spirit, in such as undertake enterprizes of this kind. Mr. d'Yberville, a very gallant sea-officer, fixed afterwards a settlement on the river of Mobile, and if he had lived longer, would have done much greater things. The King, notwithstanding, made a grant of this country to Mr. Crozat, and the Regent Duke of Orleans, upon his surrender, made a cession of it to the company of the Indies. This fell out in the year 1718, and gave a pretence at least to those extravagant projects which occasioned then so great a noise, and the effects of which are, perhaps, still felt, not in France only, but in several other countries in Europe. It passed, at that time, for a terrestrial Paradise; we shall see from our author's description what face it wears now, and how far it merited those praises.

According to him this great country is bounded on the South by the Gulph of Mexico, on the East by Carolina and part of Canada, on the West by New Mexico, on the North by the lakes of Canada, and possibly by Hudson's Bay, for the limits on that side are far from being precisely known. Louisiana is considerably bigger than the whole realm of France, watered by large and beautiful rivers, blessed with a very temperate climate, and happy in a soil suited to every kind of culture. The great river  
Mississippi

Mississippi affords infinite conveniences for commerce, being joined in its course by the rivers Ohio and Ouabache, which descending from the interior parts of Canada, maintain a correspondence between Quebec and New Orleans, the capitals of Canada and Louisiana. New Orleans, however, is but in a very feeble condition, built on a tract of land liable to be overflowed by the river of St. Louis, continually covered with mud, and where there is not a stone to be found. The buildings are of brick and wood, and not answerable in any degree to the excellent country in which it is seated. Cattle, fowl, and fish abound in a surprizing manner, and the Author assures us, that by kindling a fire under a large tree in the woods, and throwing a little brimstone upon it, the smell of it will bring down as many stock doves out of the tree (being suffocated with the vapour) as would serve several families. He gives many other instances of a like nature, and which are indisputable proofs of this amazing plenty; which, however, may possibly be one reason why the French colonies have had so little success: nothing being more difficult than to raise a spirit of industry in a country where there are such prodigious funds both for subsistence and amusement.

Our Author, struck with the desire of viewing the less known parts of this extensive region, set out on a long peregrination through the lands of the Natchez, (a great nation, whom the French have now extirpated) having no other equipage than his dog and his gun, and accompanied by ten savages. His travels are curious and agreeable; the rather because, though they contain many things new, there are none of them incredible; no surprizing adventures; no wonderful stories of his own prudence or prowess: but all plain and natural accounts of what he saw, birds, beavers, mines, quarries, lakes, forests, &c. The conversations he had with the natives are equally instructive and pleasant, and have an air of simple sincerity, that hinder them from appearing either trivial or tedious.

The people of this great country are far from being all alike. In general, however, this Writer represents them as moderately tall, strong, active, habituated from their youth to carry burthens, to shoot, to travel great journeys, and to make hunting and war the business of their lives. He describes at large the religion of the Natchez, who, though they believed and worshipped only one God, had a great veneration for the sun, and practised a great variety of superstitions. He proceeds to speak of their wars, their customs, and manner of living, their feasts, their marriages, their temples, their diversions, their sepulchres, &c. from whence he concludes, and we give it only as his conclusion,

elusion, that they came originally from our continent, and were in all probability descended from the Phœnicians.

One of the most curious things in this work, is the detail of the travels of a Savage (that is the French polite term for an Indian) of the nation of the Yagaut. This man, whose name was Moncacht-ape, appears to have been a person of quick parts, and solid understanding, and undertook his journeys with as sensible views of increasing his knowledge, by seeing the world, as any European. He first travelled through the countries on the East side of the river Mississippi, to go to Quebec, having a passionate desire to behold the flux and reflux of the sea; but he went; however, no farther than the Fall of Niagara. His next excursion was on the West side, when, if we may give credit to this relation, he penetrated to the South Sea, and happened to be amongst an Indian nation, inhabiting the coast, when the Japanese made a descent, with an intent to cut a sort of wood which makes a very rich dye. As they made use of fire-arms, the Indians were exceedingly alarmed. However, Moncacht-ape having advised them to form an ambuscade, eleven of these invaders were slain, which afforded him an opportunity of viewing their bodies, their dress, and their arms, of all which we have a very distinct description. We have also the travels of the Chevalier Bourgmont along the river Missauri, which are rather curious than instructive, except their shewing us, that in point of natural talents, the people of America are not at all inferior to the inhabitants of Europe.

In the third volume the Author enters into a plain disinterested account of the war with the Natchez. In the year 1729, a French officer took it into his head to dispossess them, for his own convenience, of one of their villages. This occasioned a general confederacy, or, as the French call it, a conspiracy of the natives against them, which they managed with the utmost address, and executed with the greatest cruelty. Four or five hundred French perished in this affair, but reinforcements being sent from Europe, a war was commenced in form, which after several battles and sieges, ended in the utter extirpation of the Natchez, the most civilized and the most useful nation to the French, in Louisiana.

In respect to the article of commerce, we are told, that France may draw from this country immense quantities of furs, skins of great value, timber fit for all uses, wax, salt-petre, silk, cotton, indigo, tobacco, rice, saffron, abundance of valuable drugs, woods and other materials for dyeing the richest colours, and many other commodities.

Upon

an infinite deal of trouble, and at the same time raised a trophy to the honour of his country, and placed a very dark and perplexed subject in a better point of light, than that in which it has hitherto stood.

## MONTHLY CATALOGUE,

For SEPTEMBER, 1758.

### POLITICAL.

- Art. 1. *Things set in a proper Light. Being a full answer to a Noble Author's Misrepresentation of Things as they are.* 8vo. 1s. Pridden.

THE unwary Reader may conclude from the title, that this is an answer to, and refutation of, *Things as they are*. But it is in fact a wretched performance, without any meaning. From the ridiculous puff in the title-page, and the insipid compliments paid to the Author of *Things as they are*, one might suspect that noble Author, or some of his friends, to have dressed up this notable Answer. Such base practices, and such vile productions, do vast discredit to Literature. They deter men of learning and judgment from looking into any fugitive pieces; by which means many ingenious and useful treatises escape the notice, and lose the encouragement, due to their merit. We cannot sufficiently detest the mean and shameless scribblers who throng about the press, and have made the name of Author so disreputable, that men of spirit are ashamed of the character, however respectable in itself.

- Art. 2. *An Essay on Monopolies; or, Reflections upon the Frauds and Abuses practised by wholesale Dealers in Corn and Flour.* 8vo. 6d. Doddsley.

This pamphlet contains few reflections but what have already been more amply enlarged upon. The Author particularly inveighs against the use of *bolting-mills*, and attributes many abuses to the introduction of those engines.

- Art. 3. *The Political Touch-stone: or, a New Whet for Patriotism. Humbly inscribed to the Right Hon. William Pitt, Esq.* 8vo. 1s. Coote.

For what reason this pamphlet is entitled the *Touch-stone*, we are at a loss to conjecture. The Author, however, had a right to call it *any stone* but a *wet-stone*. That would have been a palpable misnomer,

mer. He cannot say with Horace, *Fungar vice cotis* : for instead of sharpening, he has the faculty of making every thing dull. In our opinion, this piece had been more properly christened the *Rolling-stone*, for it makes every thing *flat*, by the pressure of its own dead weight.

What is to be tried by this Touch-stone, *non-constat*. If the Author's wit is to be proved by this test, it will appear to be made up of a base compound, which he endeavours to palm upon the Public for true Attic.

PORTICAL.

Art. 4. *Madrigal and Trulletta. A Mock-Tragedy. Acted under the direction of Mr. Cibber, at the Theatre-Royal in Covent-Garden. With notes by the Author, Dr. Humbug, Critic and Censor-General. By J. Reed. 8vo. 1s. 6d. Reeve.*

Mr Reed, it seems, is a tradesman, a rope-maker. This circumstance does him credit as an Author; as many who are Writers by profession, are, beyond all comparison, inferior to him in merit. He seems to have read the productions of the British Theatre with good taste; and he has here so humourously parodied, and applied, a variety of bombastic passages, in the writings of some of our most eminent Authors, that it is impossible to peruse his comic scenes, without sharing in the diversion which this facetious performance must have afforded its merry Author in the writing. We remember another piece nearly of the same kind, and nearly of the same degree of merit, published a few years ago, entitled, *Distress upon Distress; or, Tragedy in True Taste*. By George Alexander Stevens, a Player.

Art. 5. *A New Birth-day Ode for 1758, as it was presented to his Royal Highness George-William-Frederic, Prince of Wales. By the Author of, Mattins; or, an Universal Hymn to the Great Creator. A Pindaric Ode, now on Subscription, and which will speedily be published. Folio, 6d. Cooper.*

This seems to be the crazy work of some unhappy student, prematurely dismissed from the college in Moorfields. It is hard to determine which are the most apt to conceit themselves poets, the madmen, or the fools. The press seems equally obliged to both; but the Reviewers are very little obliged to either.

Art. 6. *Truth, a Vision; inscribed to the Prince of Wales, on his Birth day, June 4, 1758. By John Lockman. Folio, 6d. Doddsley.*

As Mr. Lockman's poetical talents are very well known to the Public, and as this vision is wrote very nearly to the standard of his other productions, we think it unnecessary to enter upon the particular merits of this little piece.

Art.

Art. 6. *The British Genius revived by Success. A Poem. Humbly addressed to his Royal Highness Prince Edward. By Mr. Howard. Folio. 6d. Hope.*

These complimentary Verses were published before our troops were repulsed at the Bay of St. Cas. If Mr. Howard sings again this year, we hope he will have no worse occasion to change his *Notes to Tragic*.

#### MISCELLANEOUS.

Art. 7. *A short Address to the Society of New College, in Oxford, occasioned by a paragraph in a late Dedication. 8vo. 6d. Staples.*

This relates to a College-dispute, concerning the election of a Warden of Winchester, and seems intended as a sneer on Dr. L——'s dedicatorial compliment to his Patron \*. As the controversy is local, and the allusions obscure, our Readers will not expect a more particular account.

\* See the Dedication prefixed to his Life of William of Wykeham.

Art. 8. *A Letter to the Rev. Dr. Lowth, Prebendary of Durham, in vindication of the conduct of the Fellows of New College, in Oxford, in their late election of a Warden of Winchester. 8vo. 1 s. Baldwin.*

This is upon the same subject with the foregoing; but the point in dispute is more clearly explained, and copiously treated. 'The Warden of Winchester,' says the Writer, 'is to be elected either from among the Fellows of New College, or from those of Winchester, or such as have been Fellows of either College, *et licitâ de causâ et bonâ receperunt*, i. e. have left their fellowship upon some just and honest occasion. *Recedere a societate Collegii*, i. e. *a statuto et conditione facti*, is, in a statutable sense, *recedere a Collegio*. Thus has it been invariably understood for above three centuries; and according to this sense, the Warden of New College hath ever been looked upon to be as eligible to the Headship of Winton, as any other person.

'But the Visitor, upon a late presentation, was pleased to reject Dr. Purnell, under a new-discovered interpretation, *that he was not eligible by the statute*. Upon this point his Lordship argued thus: 'The Warden is to be elected as before specified; but Dr. Purnell is not a Fellow of New College, neither is he a Fellow of Winchester, nor can he be said to have left the College, so long as he continues within its walls, and presides over it; and therefore is not eligible to the headship of Winton. Upon this new construction, without ever previously acquainting the Society with it, he claims a devolution, sets aside Dr. Purnell, and, by his own authority, substitutes Mr. Golding in his room.

'This decision Dr. Lowth, in his Dedication of his Life of William of Wykeham, to the Bishop of Winchester, hath been pleased to compliment as *wholly disinterested, and perfectly upright*. On what principles he hath done so, the Author of the following Address

dress thinks proper to enquire; and, as the Doctor hath assured his Reader, that *he hath been careful to affirm nothing positively, without sufficient warrant*, it is to be expected that his reasons and authorities for this avowed approbation of the Bishop's conduct will, in justice to the Society of New College, be submitted to the judgment of the Public.'

The Writer's Address to Dr. Lowth, is genteel, and at the same time spirited and sarcastic. He has critically examined the Doctor's conduct, and has likewise thrown out some severe animadversions on the behaviour of his friend, Mr. Golding. Upon the whole, this treatise, as a piece of composition, is worthy of a member of that learned seminary. The arguments are close, and well connected; and the style is manly and correct. But as the dispute is, in some degree, of a private nature, in which few of our Readers can be interested, we shall not swell our article by entering into the merits of this controversy.

Art. 9. *A congratulatory Letter to the People of England; illustrating the plan executed against Cape Breton.* 8vo. 6d. Thrush.

Rabbith.

Art. 10. *A Series of above Two Hundred Anglo-Gallic, or Norman and Aquitain Coins of the antient Kings of England; exhibited in sixteen copper-plates, and illustrated in twelve letters, addressed to the Society of Antiquaries in London, and several of its members. By Andrew Coltee Ducarel, L. L. D. and F. S. A. To which is added, a Map of the Antient Dominions of the Kings of England in France, with some adjacent Countries.* 4to. 15s. Withers.

In the first of these letters, Dr. Ducarel thus unfolds the purport of his undertaking.—'My design,' says he, 'has been to explain and illustrate, as far as I am able, the Anglo-Gallic coins struck in France, from the reign of William the Norman, to that of King Henry VII. and thereby enable the curious collectors to enrich their cabinets hereafter with such of them as relate to the antient history of this Kingdom.'

It is no more than justice to say, that our Author has evinced both industry and sagacity in the execution of his design. Such as are not professed Antiquarians, may, perhaps, be inclined to ask, to what good purpose has all this industry and sagacity been employed?—But though we may not apprehend ourselves obliged to give a precise answer to this question, let us, with Mr. Pope, be permitted to express our hope that the time will come when,

————— Britain, conscious of her claim,  
Will emulate the Greek and Roman fame;  
In living medals see her wars enroll'd,  
And vanquish'd realms supply recording gold:  
Here, rising bold, the Patriot's honest face,  
There Warriors frowning on historic brass.

Pope.

Art. 11. *The Young Ladies Geography: or, Compendium of Modern Geography. A work equally useful to youth, and masters and mistresses of schools. Illustrated with all the necessary maps and cuts, laid down in the most familiar method, requisite to young beginners. By Mr. Demarville. 8vo. 2 vols. 10s. 6d. bound. Chapelle, &c.*

In this performance, Mr. Demarville has connected together two objects of study, which may mutually advance the attainment of each other. These are Geography, and the French Language; his treatise being written in English and French. Perhaps, indeed, our Author had three objects in view, since the two languages are reciprocally a key to each other, and both of them to the subject of which they treat. A competent acquaintance with Geography, is indispensably necessary to every one who would be thought to know any thing of the world he lives in; yet the gross ignorance of some, who would be much affronted if their abilities were questioned, is really amazing. Many well-wishers to the victorious King of Prussia, would discover no other emotion but that of joy, were they to read in the *Gazetteer*, that he was joined by General Abercrombie; and that as there were no troops in Canada, capable of making head against his Prussian Majesty, the next mail would probably bring the agreeable news of his being master both of Vienna and Ticonderoga; after which Count Daun would be greatly at a loss for a place of retreat, *Louisburgh* being in the hands of the English!

We would recommend Mr. Demarville's book to the perusal of our young ladies, for whom it is professedly compiled; but at the same time we could have wished, that the distribution of his matter had been more happily contrived. For instance, the various parts of America, and some parts of Africa, are not described in their proper places; but are introduced here and there, by bits and scraps, under the titles of those European states by whom they happen to be possessed. The maps likewise are very coarse, and if they exhibit the outlines and boundaries of a country with any tolerable similitude, it is all that can be expected from them.

At the end he gives an epitome of Astronomy, enumerating the various systems of the world, with their schemes; but without directing his pupils in their choice of the most rational. He appears, indeed, a Cartesian, having placed that system the last in order; and at the close only affirmed, that we have not been able to account for the motions of the heavenly bodies in a more plausible manner.

Elegance of diction is not to be expected in a work of this nature; and Mr. Demarville's language abundantly shews, that he is a foreigner. But what, to the honest English Reader, will appear most unpardonable in the whole book, is the disgusting and inconsistent flattery which the Author bestows, in his dedication, upon Prince William Henry, *a youth under nine years of age!* This may be consistent enough with *French politeness*, but to us it appears peculiarly unmanly and abominable, thus early to taint the tender mind with the poisonous breath of adulation.

Art. 12.

**Art. 12.** *Philosophical Transactions, giving some account of the present undertakings, studies, and labours of the Ingenious, in many parts of the world. Vol. L. Part I. for the year 1757.* 4to. 10s. 6d. Davis.

Contains, as usual, many curious, and some useful papers; with others of less importance or merit: but as most of them have been already copied into the Magazines and News-papers, we shall not now trouble our Readers with a particular account of them. It is confessed, as this volume came out some months ago, it ought to have appeared sooner in our Review; but, for the future, we shall endeavour to keep better time with these, as well as other publications. Mean while, we hope our Readers will excuse some late appearances of neglect on our part, owing to the long indisposition of a worthy member of our society; but, happily, we have now reason to hope, that the health of our much-esteemed associate is in so fair a way of being thoroughly re-established, that we shall speedily be favoured with the continuance of his very valuable assistance.

**Art. 13.** *An Account of the Customs and Manners of the Micmakis and Maricheets, Savage Nations, now dependent on the Government of Cape Breton. From an original Manuscript-Letter, never published, written by a French Abbot, who resided many Years amongst them. To which are annexed, several Pieces relative to the Savages, to Nova-Scotia, and to North-America in general.* 8vo. 2s. 6. Hooper and Morley.

This account has all the appearance of being genuine: that is to say, of being in reality what it pretends to be—the work of a person who actually had been resident among the North-American Indians: and it contains a great number of curious and entertaining particulars.

**Art. 14.** *A Letter to Mr. Garrick, on the Opening of the Theatre, with Observations on the Conduct of Managers to Actors, Authors, and Audiences; and particularly to new Performers.* 8vo. 6d. Coote.

Besides the Letter-Writer's Observations on the conduct of a Manager, with respect to his encouragement of Authors, his training up young Actors, and his Obligations toward the Audience; he exhorts Mr. Garrick himself to supply the absence of Mr. Woodward, by playing certain lower comic parts, in which, he apprehends, this universal Genius would be as successful as he has already been, in every thing he has yet undertaken: many of these parts too, he observes, would be found so easy to go through, or so short, as might admit of M. Garrick's performing almost every night, without any danger of his becoming too cheap to the town.

Art. 15. *Fifteen Orations on various Subjects; delivered to a public Society, at the Queen's Arms in Newgate street, London.* By J. Wetherall. 12mo. 2s. Dilly.

As it may fairly be presumed, that many of our Readers are unacquainted with the nature of the Queen's Arms Society, we think it necessary to inform them, that, like its twin-brother Society at the Robinhood, it consists of persons of all professions, and of no profession; of all religions, and of no religion: for no man is excluded who has six-pence in his pocket, to pay for the beer and tobacco he may consume, in the course of the evening's debates.

In this Society, the most abstruse and intricate questions in Metaphysics, Religion, Morals, Politics, &c. are discussed; and it is no uncommon thing to hear a Barber declaiming for five or six minutes, (the time allowed for each Orator to speak to a question) upon the *summum bonum*; a Journeyman Taylor determining which is the best form of Government; or a pert young Coxcomb, who lives behind a counter, and has just sense enough to sell a pound of tobacco, or a yard of muslin, gabbling infidelity, and laughing at the religion of his country.

These Orations Mr. Wetherall tells us, were delivered before this Society, it having been thought proper, a few years ago, that six lectures should be read by different persons, about a quarter of an hour long, the first Friday in every month, upon such subjects as should be approved of by the Society. There are but two points, he says, kept in view through the whole of his work, viz. the doctrine of Original Sin, and the doctrine of Justification by Faith in a Redeemer's righteousness. The subjects are—the rise and progress of Idolatry—the Queen of Sheba's visit to King Solomon—the Serpent's curse—Nebuchadnezzar's conversion—the conversion of the expiring Thief, &c. &c.

As to the merit of the work, we need say nothing; the Author himself, in his Preface, has drawn the character of it: his words are these.—'Every one that reads these Orations, will own the Author to be an Original, because such a mixture of seriousness, satire, burlesque, and poetical flights are jumbled together, as no body would ever have thought of but himself—And whoever reads them, will easily observe such rapid transitions from one thing to another, that will plainly shew the person who delivered them drove just like, to save his distance, the subjects being too copious to be discussed in the narrow limits of a quarter of an hour.'

Art. 16. *Latin made more Easy: or, a new Method of Teaching it, agreeable to the late Dr. Watts's Directions for learning a Language, in his excellent Book of the Improvement of the Mind.* 8vo. 1s. Buckland.

This, in our judgment, is the most absurd, ridiculous performance, of the kind, we remember ever to have seen.

Art.

**Art. 17. *The Maid of Orleans.*** Written by Mons. de Voltaire. Translated from the French. 12mo. 2 vols. 6s. No Publisher's Name.

Whoever is the Author of the Poem \* of which the above is a prose translation, he is a vile and contemptible Scribbler. His work is a gross assemblage of buffoonry, profaneness, obscenity, and nonsense. It seems intended to burlesque the story of *Joan la Pucelle d'Orleans*; and particularly Chapelain's epic poem on that subject. But this Profligate makes no distinction between vulgar superstition, and the lying legends of Priests on the one hand; and the most awful truths, and sacred names, on the other: neither Heaven, nor the God of Heaven, can escape his ribaldry; and Christ, and Christianity, are treated with the most scandalous freedom.—But these *obscure Spirits* should bear in mind the wholesome advice given them by their good MOTHER, in the Dunciad:

Perish by all divine in *man* unaw'd,  
But learn, ye Dunces, not to scorn your God!

\* This poem is generally, but we hope falsely, ascribed to Voltaire.

**Art. 18. *The Child's Guide to the French Tongue.*** Containing, 1st, *A French Spelling-Book digested in an Order entirely new*; —2. *French Rudiments*;—3. *a Vocabulary of words French and English*;—4. *Dialogues on the common Occurrences of Life, and on the first Principles of Astronomy and Geography. The whole adapted to the Capacities of Children.* By Thomas Deletanville, Teacher of the French and Latin Languages. 12mo. 1s. 2d. Nourse.

**Art. 19. *A new Set of Exercises upon the various Parts of French Speech.*** Calculated for the Use of such as are desirous of making French without the Help of any Grammar or Dictionary whatever. By Thomas Deletanville, &c. 12mo. 2s. Nourse.

These performances Mr. Deletanville's instructions are simple, and appear well adapted to the use of the respective Professors, for whom they are professedly intended. We find the same method, as the former is a necessary and natural consequence of the

*The History and Antiquities of the ancient Villa of Iwerham, in the County of Suffolk.* 4to. 1s. 6d. Cooper.

This work is a curious banter on the affected learning, and the pretensions of modern Antiquarians in general; but it seems, in several places, and several other parts of the particularly levelled at a certain History of the conjectures, and mock erudition, peculiar to the subject of Antiquities, are here laughed at.

with a good deal of pleasantry; and the irony, except in one or two places, is extremely well supported.

**Art. 21.** *The Gardener's New Kalendar, divided according to the Twelve Months of the Year, and under each Month into the separate Weeks. Illustrated with elegant and useful Figures. Containing the whole Practice of Gardening, under the four general Heads, 1. The Pleasure Garden; 2. the Kitchen-Ground; 3. the Seminary; 4. the Fruit-Garden and Orchard. And directing what is to be done every Week; and the Manner of doing it: With the general Culture of hardy, Green-house, and Stove Plants; the raising tender Annuals, and the Management of Flowers. The System of Linnæus is also explained in this Work, and illustrated with Figures, exhibiting the Characters of all the Classes. And the Method of Designing, and Laying out a Garden in the modern Taste; with a Copper-plate Figure elegantly engraved, from a Drawing of Mr. Wale, after a Design laid down in the Compleat Body of Gardening.* 8vo. 5s. Osborne, &c.

This appears to have come from the Author of *Eden*, see page 269; who has published this Compendium, as the most excellent thing of the kind that ever appeared. Those, however, who are possessed of Mr. Millar's book, need not be in any hurry to make away with their copies, for the sake of supplying their place with this new Kalendar: which, notwithstanding, may truly boast of some improvements—nor need we hesitate to recommend it as one of the best books of the sort that we have seen; *Errors excepted*.

**Art. 22.** *A short Review of Mr. Hooke's Observations, &c. concerning the Roman Senate, and the Character of Dionysius of Halicarnassus.* 8vo. 6d. Griffiths.

The Author of this *short Review* appears to be a person of learning and abilities, and it is to be regretted that he has confined his observations upon Mr. Hooke's performance within so narrow a compass. He contents himself with some general reflections, in regard to the character of Dionysius, and with some pretty severe animadversions upon Mr. Hooke, for his treatment of Dr. Middleton, and Dr. Chapman, which he imputes to a zeal for roasting *Protestant* Parsons.

He endeavours to prove, even by the authority of Livy, that upon the peace and league of union made between Romulus and Taus, King of the Sabines, the number of the Senate was doubled by the addition of an hundred new members from the Sabine families, all chosen by the *people*, in the same manner as before. Now in regard to the hundred Sabine Senators added to the Roman, Mr. Hooke tells us, that Livy never read of their creation, or rejects what he had read of it as fabulous; and affirms, upon the authority of Livy, that till the reign of Tullius Hostilius, which, by the old Chronology, began  
about

about eighty years after the birth of Rome, the Roman Senate consisted of no more than one hundred persons.

In opposition to this our Reviewer says, that the speech of Canuleius, so often quoted by Mr. Hooke against Dr. Middleton and Dr. Chapman, and so much bandied about, and canvassed by him, contains a proof of the creation of the Sabine Senators. He likewise tells us, that the words—*Oriundi ab Sabinis, Romani veteres*, and *Patres Romani*, in the 17th and 18th chapters of the first book of Livy, contain proofs of the same thing. After the death of Romulus, the Senate, he says, were divided concerning the choice of a future King; those among them who were Sabines, *oriundi ab Sabinis*, desired to have a King of their own nation; while the Roman Senators, *Romani veteres*, desired to have a Roman King. Now he asks how it should possibly happen, that if the hundred Sabines had not been admitted into the Senate, there could have been a division between the Sabine and Roman Senators. But this is not all, for the Sabine Senators (these no-senators, according to Mr. Hooke) had influence in the Senate, and power enough when they proposed a person of so great a character as Numa, to induce even the Roman Senators, *Patres Romani*, to concur with them in offering the crown to a Sabine.—How far this is satisfactory, we leave our Readers to determine.

**Art. 23.** *A new Description of the Pictures, Statues, Bustos, Basso-Relievos, and other Curiosities, at the Earl of Pembroke's House at Wilton. In the Antiques of this Collection are contained the whole of Cardinal Richelieu's, and Cardinal Mazarine's, and the greatest Part of the Earl of Arundel's; besides several particular Pieces purchased at different Times.* By James Kennedy. 8vo. 2s. 6d. Baldwin.

A useful Directory to those who visit Lord Pembroke's noble seat, and princely collection.

**Art. 24.** *The Life, extraordinary Adventures, Voyages, and surprising Escapes of Neville Frowde, of Cork.* 12mo. 3s. Wren.

An affecting Tale, naturally told, in tolerable language: but the Hero, who recites his own story, disgusts us with eternally praising himself. He also makes too free an use of his poetical reading; for there are so many quotations from our British Bards, that we cannot help concluding, they were brought in chiefly for the sake of increasing the number of his pages.

**Art. 25.** *An authentic Account of our last Attempt on the Coast of France.* By an Officer who miraculously escaped being cut to Pieces, by swimming to a Boat, at a considerable Distance from the Shore. 8vo. 1s. Griffiths.

When we have said, that this account appears to be the genuine production of an Officer who was present at the scenes he describes, we apprehend, we have said enough with regard to this article: the circumstances attending this last unhappy attempt, being already but too well known to all Europe.

### MEDICAL.

Art. 26. *Observations on the Air and Epidemical Diseases, made at Plymouth from the year 1728, to the End of the year 1737. To which is added, a Short Treatise on the Devonshire Colic. By John Huxham, M.D. F. R. S. Translated from the Latin. Vol. I. 8vo. 5s. Coote, &c.*

The general insecurity, and frequent invasion, of literary property, have been often and justly complained of, by several distinguished personages in the Republic of Letters. But surely never had any Author a more just cause of complaint, than Dr. Huxham, on account of this miserable *deformation* of his ingenious Observations.—Besides innumerable instances of the most intolerable carelessness, and poverty of style, there is much room for suspecting the *Translator*, as he calls himself, to be grossly ignorant of his subject, and not very intimately acquainted with the language, which he pretends to translate. The censure may appear harsh, but we apprehend it will be fully justified, by the following specimens.

#### ORIGINAL.

*Si quid ego judica, debent eccoprotica, quædam subinde, ad biliosam cellulæviem evacuatam: hoc sæpe alma molitur natura, eâ nempe gravata, diarrhæâ, cholera seu dysenteria, excitatis.*

Prolegom. p. 24.

*Centrum hujus lucida coronæ eodem fere intervallo distabat ab arcu meridiano, certissime ad orientem: quod idem utique haud raro nuperis annis notavi.*

Obs. p. 12.

*Morbus Regius frequens etiamnum enim fibracula & gravi nunquam hæmorrhagia.*

48.

*Hos leve primo corripuit delirium, quod utique pejoris fuit ominis, quam si more bacchantium, aperto exarserant furere.*

97.

*Cruorum vix unquam notavi valde glutinosam, serum plerumque verò*

#### TRANSLATION.

And in my opinion, gentle purges should now and then take place, by way of carrying off any collection of bilious matter that might remain, and so grow offensive to nature from its quantity, frequently occasioning diarrhæas, cholera morbi, or dysenteries.

*Introduction, p. 33.*

The center of this bright circle seemed to be at about the same distance from the arch of the meridian, chiefly towards the eastward; a thing I had seldom seen happen of late years.

p. 14.

*The King's Evil* very frequent, with a small fever, and sometimes a profuse hæmorrhage.

59.

It began with a violent delirium, which was always a worse omen than a violent raving one.

117.

I cannot say I found the crassamentum very glutinous, but the serum

serum

*verd viride erat, haud raro rubellum ; quod insansum semper!*

Magna adfuit gravedo et capitis dolor, nausea frequens, stertusamenta perpetua, desillationes maxime, ac tussis sapissime importuna valde.—Perinitia distruciavit multos acerbis dorsi atque lumborum dolor, quod male plerumque significabat ; nam et magna simul accessit præcordiorum oppressio et haud modica febris, sæpe pland peripneumonica : perliquida verò expuerunt, raro coctum aliquid. 136.

ferum was generally of a greenish colour, *instead of being red*, which was commonly a bad sign. 130.

The sick were taken with a *violent cough and pain in the back*, sickness at the stomach and continual sneezings, violent defluxions, and very often a cough which was extremely troublesome. It attacked several at first with a severe pain of the back and the loins, which was commonly a bad symptom ; for this was generally accompanied with a great oppression about the præcordia and a pretty high fever, which was often evidently peripneumonic: *liquids were rejected immediately, but seldom any thing boiled.* 165.

Such is the production of an Operator, who, in his preface, scruples not to assure the public, that 'the strictest care has been taken to do justice to the sense of the original, and in short not to omit any of the essential duties that a Translator owes to his Author and the Public.' How amply these large professions are verified, is sufficiently apparent from the above extracts.

## RELIGIOUS and CONTROVERTIAL.

Art. 27. *Animadversions upon the Letters on Theron and Aspasio* \*. Addressed to that ingenious Author †. By John Brine. 8vo. 6d. Ward, &c.

'A book, consisting of two volumes, entitled, *Letters on Theron and Aspasio*, hath lately appeared in the world, which is written in a manner very extraordinary. *Such is its obscurity, that some have said, that, upon reading the whole performance, they were not able to collect a single idea from it.* Many Calvinists, it seems, though they do not relish every thing which is advanced in this work, yet they greatly admire it, are much struck with many thoughts it contains, and apprehend, that this Writer favours most of their sentiments. I confess, that my opinion is wholly different from theirs, and that the Arminians have much more right to the honour of claiming him as a patron of their cause ; which I will attempt to make appear in the following sections.' BRINE'S *Animadversions*, p. 1.

We cannot help smiling, to see Mr. Brine charge his opponent with *obscurity*, because we look upon the expressions marked in Italics as most happily characteristic of his own manner of writing.

\* For our account of these Letters, see Review, Vol. XVII, p. 193.

† Query, what Author ? are the Letters an Author ?

The unceasing, irreconcilable, and unintelligible disputes between the champions of *Grace* and *Works*, are really subjects of admiration; nor can we pretend to account for the existence of such disputes, unless we subscribe to the opinion of a well known diverting Knight, who being thus interrogated,

What makes morality a crime,  
The most notorious of the time?  
Morality, which both the Saints,  
And Wicked too, cry out against?

Replied,

'Cause grace and virtue are within,  
Prohibited degrees of kin:  
And therefore no true Saint allows  
They shall be suffered to espouse;  
For Saints can need no conscience,  
That with morality dispense;  
As virtue's impious, when 'tis rooted,  
In nature only, and not imputed;—

Art. 28. *Evangelical Truths vindicated. In an Epistle to the Readers of Mr. John Brine's two pamphlets; the one entitled, Motives to Love and Unity among Calvinists differing in opinions. The other entitled, Some Mistakes \* in a Book of Mr. Johnson's of Liverpool, entitled, 'The Faith of God's Elect, &c. noted and rectified.' &c. &c. By John Johnson. 8vo. 1 s. Liverpool printed, and sold by Keith, &c. in London.*

This is a huge epistle, containing eighty-nine pages, besides an introduction of twenty four. We have read as much of it as we had patience to read, and the less that's said of it, the better.

\* See Review, Vol. XIV. p. 70.

Art. 29. *Christ or Antichrist; or, the celebrated Ludolph's true and only way to union among Christians: with a series of letters inserted in the public papers, relative thereto; recommended to Protestants and Christians of every name and distinction, whether Clergy or Laity. To which is annexed, a Moral Demonstration that the Religion of Jesus Christ is from God, drawn up with an inimitable energy of speech, solidity of argument, and flow of pious sentiments. By Bishop Jeremiah Taylor, Chaplain in Ordinary to King Charles I. 8vo. 1s. Robinson.*

The Author, or rather Compiler of this Pamphlet, designs no less than to unite every denomination of Christians in a plan for an Evening Lecture, to be preached by each, in rotation, on Christian love one toward another; in which scheme, we fear, they would prove very untoward. In order to this he proposes, and it appears not the least end he has in view, to open a subscription at the 'Associated library, in Crane-court, Fleet-street, Numb. 6, where gentry of every denomination, more or less, resort.'

Art.

**Art. 30.** *A Companion for young Persons of Age to be Confirmed. Containing preparatory Instructions; a Paraphrase on the Creed and Ten Commandments; the Office of Confirmation, with Observations; and a Comment on the last Rubric relating to the holy Communion.* By H. Crossman, M. A. Rector of Little Cornard in Suffolk. 12mo. 6d. Dod.

In the Preface to this little piece we are told, that Confirmation is far from being an insignificant or formal Ceremony; that it is of the greatest consequence to the present and eternal welfare of our sons and daughters, if they be rightly prepared for it, and come to it with seriousness and reverence; it is a means, Mr. Crossman says, to procure for them supernatural strength to encounter the enemies of their salvation.

In the Introduction to the preparatory Instructions, we find the following passage, which will enable our Readers to form a proper judgment of our Author's qualifications for instructing young persons in religious knowledge.

'God,' says he, 'created our first parents in his own image, and after his own likeness, i. e. perfectly holy and upright; but with an entire free-will, and a power to choose either good or evil: and then was pleased to make a covenant with them in Paradise, to this effect; that if they continued in obedience, without committing sin, that strength of soul, which they had, should remain with them, and that they should never die, but be taken up into heaven; there to be happy for ever: but, on the other side, if they disobeyed their Maker, then both they and all their children after them, should lose that knowledge and strength of mind, which they enjoyed, and should be subject to death and eternal damnation in hell.—The command which God gave them for the trial of their obedience, was only this; that they should not eat of one particular tree in the Garden, wherein he had placed them: but they, by the persuasion of the devil, eat of that very tree, broke the divine command, brought misery upon themselves and all their posterity, and lost both the knowledge of their duty, and the power of performing it: and we, being born after their image, did so likewise; and are become ignorant in discerning what we ought to do, weak and unable to the doing of it; prone and inclined to evil, backward and averse to good.'—After this specimen, it is surely unnecessary to give any character of Mr. Crossman's production.

**Art. 31.** *Remarks upon Dr. Benson's Sermon on the Gospel Method of Justification.* By Julius Bate, A. M. 8vo. 6d. Buckland.

The sum of what Mr. Bate has advanced in this Letter to Dr. Benson, we shall give our Readers in his own words.—'Justification,' says he, 'is an idea borrowed from Weights and Measures. To justify a person from a crime, is to support and enable him to repel the charge, and maintain his integrity. Our first parents sinning against God

God, and repenting, were justified through Faith in Christ, the seed of the woman, who, by an unfinning obedience, and absolute conquest over the enemy of righteousness, obtained glory enough to add a sufficient weight to the scale in which man is weighed, and keep the balance even. *Faith* without works, or any qualification, was that which looks *forwards* with the same ease as *backwards*, to Jesus, the Author and Finisher of Faith, and who is able to support all that come to him. To this purpose the *ceremonial service* was instituted on the Fall, as a *shadowy representation* of what was to be done for them, in the fulness of time; that all whose hearts were right, and it was their own fault if any had false hearts, might reap the same advantage from the righteousness of Christ to come, as they who should live afterwards. This mercy extends to all, and ever did, *who believe*; whether sons of God, or sons of men before the flood; whether of the patriarchal line, or any other before Moses; whether Jew or Gentile since; excluding none before Christ, but as Mahometans or Pagans are excluded now.—*One body and one spirit: one hope of the same calling. One Lord, one Faith, one Baptism, one God and Father of all; who is above all, and through all, and in all.*—This is so very plain, as to stand in need of no comment.

Art. 32. *A plain Account of Faith in Jesus Christ. In Remarks on several Passages in the Letters on Theron and Aspasio.* 12mo. 6d. Buckland.

The principal design of these Remarks, is, to examine what the Writer of the Letters on Theron and Aspasio has offered on the subject of Faith.—The Letter-Writer says, "That every doctrine which teaches us to do, or endeavour any thing towards our acceptance with God, stands opposed to the doctrine of the Apostles, which, instead of directing us what to do, sets before us all that the most disquieted conscience can require, in order to acceptance with God, as already done and finished by Jesus Christ—That the whole New Testament speaks aloud, that there is no difference betwixt one man and another, as to the matter of acceptance with God; no difference betwixt the most accomplished Gentleman and the most infamous Scoundrel, the most virtuous Lady and the vilest Prostitute, the most reverend Judge and the most odious Criminal, the most fervent Devotee and the greatest Ringleader in profaneness and excess."

Our Author makes some very pertinent and judicious Remarks on these and the like passages; and shews, in a plain, easy, and candid manner, that no Faith in Christ will be of any avail to us, but that which operates by Love, which purifies the Heart, and produces, in the Life and Conversation, the peaceable fruits of righteousness, and universal virtue.

Art. 33. *Twelve Discourses upon some practical Parts of Solomon's Song.* Preached at St. Dunstan's in the West, London.

don. By William Romaine, M. A. Lecturer of the said Church. 8vo. 4s. 6d. Worral, &c.

Those who think, with Mr. Romaine, that Solomon's Song can afford a foretaste of those pleasures which 'are at God's right hand 'for evermore,' may find abundance of consolation in the perusal of these right godly Discourses: which, however, we can by no means recommend to the carnal Reader, whom we shall take the liberty to address, on this occasion, in the words of the pious Preacher, as they stand in the fourth page of his first Sermon.

'Away then, ye Prophane. Come not near to the Holy of Holies, nor presume to look into it, lest ye die. You are no more fit to read *this book*, than you are to partake of the sacred Elements at the Lord's table. With your carnal unregenerate heart you will read the one, and partake of the other, to your greater damnation. Oh keep back then, and presume not to look into, or to judge of the sacred mysteries of this divine Song. But if you will venture to read it, and to ridicule it, remember that it is one of the treasures of divine Wisdom, and though you may level your wit against a Song of Solomon's, yet it falls upon the Almighty God who inspired it.'

*If this be true, need we wonder that, as Mr. Romaine assures us, the DEVIL has a particular spite against the Canticles?*

Art. 34. *Considerations on some modern Doctrines and Teachers. Addressed to the worthy Inhabitants of St. Alban, Woodstreet, and St. Olave, Silver-street, &c. By C. Grange, an Inhabitant.* 8vo. 3d. Cooke.

Mr. Grange vindicates the Rev. Mr. V——n, Lecturer of St. Alban, &c. from the charge of Methodism, which had been brought against him by Dr. Free, in his late pamphlet *addressed to the worshipful Company of Salters.* See Review for May, p. 499.

N: B. The Catalogue of all Books and Pamphlets mentioned in the Review, which was advertised some Months ago, is deferred till the Twentieth Volume of the Review is completed; viz. till next Summer, when the said Catalogue will be printed.

\*\*\* *We have received a Letter from Dr. H. wherein he disclaims the Pamphlet concerning Harris the Pimp, mentioned in our last Catalogue: Our Information concerning the Author of that Article must, therefore, have been wrong.*

To the AUTHORS of the MONTHLY REVIEW.

GENTLEMEN,

THO' Paintings and Prints seem not to come under your Cognizance, yet many of your Readers, no doubt, would be glad to see the Strictures of any Connoisseur upon such new productions of the Pencil or the Graver, as may be thought worthy the peculiar notice of the public. If, therefore, you will please to accept the occasional communications of a sincere well-wisher to your very usefull Review, I may, perhaps, sometimes trouble you with my thoughts upon such of our new Engravings as may appear to merit any considerable distinction from the ordinary productions of our numerous tribe of *Sculptists*.—At present, I beg leave to offer a word or two upon the ingenious Mr. Hogarth's new Print entitled, CHARACTER; or, The BENCH: a piece of so extraordinary a nature, that it would appear to me an unpardonable omission, in a Literary Journal, to pass it unnoticed:—not, indeed, so much on account of the Print itself; for, in that, tho' not a bad one, there appears no peculiar excellence. The words at the bottom of it, intended for the instruction of the ignorant world, are what have chiefly drawn my attention.

The Print represents four Judges of very different appearance, and very differently employed. Two of them attentive to the proceedings, are taking minutes of the cause, whilst the other two are fast asleep. To this group is subjoined an *attempt* toward an explanation of the words *Character*, *Caracatura*, and *Outré*. I shall transcribe the whole, as it would be otherwise impossible to give your Readers any idea of it.

“ Of the different Meaning of the Words *Character*, *Caracatura*,  
“ and *Outré* in Painting and Drawing.

“ There are hardly any two things more essentially different  
“ than *Character* and *Caracatura*, nevertheless they are usually  
“ confounded and mistaken for each other; on which account  
“ this explanation is attempted. It has ever been allowed, that  
“ where a *Character*\* is strongly marked in the living face, it  
“ may be considered as an index of the mind, to express which  
“ with any degree of justness in Painting, requires the utmost

\* We do not think that it requires the *utmost efforts* of a great Master, to express a *Character strongly marked in the living face*: For where a *Character* is so strongly marked, Nature seems to have done half the work of the Painter. Indeed where there is nothing striking in the living face, there it may require the *utmost efforts* of a great Master, to express an unanimated countenance, which has nothing characteristic, with any degree of justness.

“ efforts

“ efforts of a great Master. Now that which has, of late  
 “ years, got the name of *Caracatura*, is, or ought to be, to-  
 “ tally divested of every stroke that hath a tendency to good  
 “ Drawing; it may be said to be a species of lines that are  
 “ produced rather by the hand of chance, than of skill: for the  
 “ early scrawlings of a child, which do but barely hint an idea  
 “ of an human face, will always be found to be like some per-  
 “ son or other, and will often form such a comical resemblance  
 “ as, in all probability, the most eminent *Caracaturers* of these  
 “ Times will not be able to equal with design, because their  
 “ ideas of objects are so much more perfect than children’s,  
 “ that they will unavoidably introduce some kind of Drawing:  
 “ for all the humourous effects of the fashionable manner of  
 “ *Caracaturing*, chiefly depend on the surprize we are under, at  
 “ finding ourselves caught with any sort of similitude in objects  
 “ absolutely remote in their kind. Let it be observed, the more  
 “ remote in their nature, the greater is the excellence of these  
 “ pieces: as a proof of this, I remember a famous *Caracatura*  
 “ of a certain Italian Singer, that struck at first sight, which  
 “ consisted only of a straight perpendicular stroke, with a dot  
 “ over it. As to the French word *Outré*, it is different from  
 “ the foregoing, and signifies nothing more than the exagger-  
 “ ated outlines of a figure, all the parts of which may be in  
 “ other respects, a perfect and true picture of nature. A Gi-  
 “ ant or a Dwarf may be called a common man *Outré*. So any  
 “ part, as a nose, or a leg, made bigger, or less, than it ought  
 “ to be, is that part *Outré*\*, which is all that is to be under-  
 “ stood by this word, so injudiciously used to the prejudice of  
 “ *Character*.”

I must beg leave to differ with the Author, as to what he says of the meaning of these words being commonly mistaken. I have conversed a good deal with Painters, with Connoisseurs, and with people entirely ignorant of Painting; and yet never remember to have heard them misapplied before: nor, indeed, do I recollect any three terms of art, in the meaning of which mankind are more generally agreed. With submission to so great an Artist, I must beg leave to say, that his definition of *Caracatura* is entirely wrong. It is by no means true, that it must be void of good drawing. There are many instances of *Caracaturas* well drawn. Good drawing does not always consist in what is called Proportion, or in accurate out lines; for, where the Painter intended to exaggerate, Proportion would be bad drawing.

To give the public a proper idea of *Caracatura*, the Artist mentions the first attempts of children; which is, indeed, a

\* See *Excess, Analysis of Beauty*, chap. vi.

very childish example, and by no means to the purpose. He might as well, with Hamlet, have desired us to look up to the clouds, for a whale or an ouzel. Of the same nature is his perpendicular stroke with a dot on the top. A playful imagination will discover similitudes in any thing. But all this is entirely foreign to the thing in question. The true meaning of any word, without regarding its derivation, is that in which the most sensible part of mankind have thought fit to receive and use it. If we were asked, by an Englishman, what we understand by the word *Character* in Painting, we should answer, That in Painting, Drawing, or Designing, it is understood in its common acceptation; and, for illustration, we should refer the Enquirer to Lord Clarendon and Shakespear, and also to many of Mr. Hogarth's excellent performances, which are truly characteristic. *Caracatura*, means the distinguishing figure of a person or thing ludicrously exaggerated, yet so as to preserve the similitude of the original. This we apprehend to be a true definition of the word, regardless of any circumstances that may arise from good or bad Drawing. And as to the word *Outré*, it never meant any thing more than simply *exaggerated*. We cannot have a more striking instance of the difference between *Character* and *Caracatura*, than in Mr. Garrick and Mr. Woodward: the first is always *Character*, and the other *Caracatura*. If we refer the idea of these two Actors to Drawing, or Painting, we can never mistake the meaning of the words. *Character*, therefore, is true Resemblance; *Caracatura* is exaggerated ridiculous Resemblance; and *Outré* is Exaggeration with, or without Resemblance. *Character* has nothing in it of *Caracatura*, or *Outré*. *Caracatura* comprehends *Character* and *Outré*. *Outré* is mere Exaggeration, without any regard to either of the other two. As to the Print before us, it may be characteristic of a bench of Judges, and therefore may be considered as an example of *Character*; but if, as we have been told, the principal figure was intended to give the idea of an Owl, it is then certainly neither *Character*, nor *Caracatura*.

After all, it must be allowed, that Mr. Hogarth is a man of inimitable Genius; and as real Genius is always above harbouring any little Resentment against any person, on account of a mere difference in opinion; so I doubt not but this excellent Artift will readily pardon the freedom of the few animadversions here submitted to his, and to your Correction, by,

GENTLEMEN,

Your very humble Servant,

London,  
Sept. 20th, 1758.

B.

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T H E

# MONTHLY REVIEW,

For OCTOBER, 1758.

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*The Divine Legation of Moses. In Nine Books. The Third Edition, corrected and enlarged. By W. Warburton, D. D. Dean of Bristol. The Second Volume, in Two Parts. 8vo. 10s. bound. Millar.*

**A**S this new edition of the *Divine Legation*, so far as it is yet compleated, is considerably enlarged and improved, our Readers, especially such of them as have purchased the first edition, will naturally expect that we should give an account of what Improvements and Additions the learned Author has made; we shall, therefore, proceed directly upon this task, without any farther introduction \*.

Each of the parts makes a distinct volume; to the first of which is prefixed, a Dedication to Lord Mansfield, written in so spirited a strain, that we imagine our Readers will have no objection to our giving them a short view of it.

‘ To live in the voice and memory of men,’ says the Doctor, is the flattering dream of every Adventurer in Letters: and for me, who boast the rare felicity of being honoured with the friendship of two or three superior Characters, men endowed with virtue to atone for a bad age, and of abilities to make a bad age a good one, for me not to aspire to the best mode of this ideal existence, the being carried down to remote ages along with those who will never die, would be a strange insensibility to human glory.

\* For our account of the two former parts, or first volume, of this edition, see Review, Vol. XLII. p 294.

‘ But as the protection I seek from your Lordship, is not like those blind asylums founded by superstition, to screen iniquity from civil vengeance, but of the nature of a temple of Justice, to vindicate and support the innocent, you will expect to know the claim I have to it; and how, on being seized with that epidemic malady of idle, visionary men, the *projecting to reform the public*, I came to stand in need of it.

‘ I had lived to see—it is a plain and artless tale I have to tell —I had lived to see what Law-givers have always seemed to dread, as the certain prognostic of public desolation, that fatal crisis, *when Religion hath lost its hold on the minds of a people*.

‘ I had observed almost the rise and origin, but surely very much of the progress of this evil: for it was neither so rapid to elude a distinct view, nor so slow as to endanger one’s forgetting or not observing the relation its several parts bore to one another. And, to trace the steps of this evil, may not be altogether useless to those, whoever they may be, who are destined, as the instruments of Providence, to counterwork its bad effects.

‘ The only mortifying circumstance your Lordship will find in this relation is, that the mischief began amongst our friends; by men who loved their country; but were too eagerly intent on one part only of their trust, the security of its civil Liberty. To trace up this affair to its source, we need go no farther back than to the happy accession of that illustrious House to whom we owe all which is in the power of grateful Monarchs, at the head of a free people, to bestow; I mean, the full enjoyment of the common rights of subjects.’

It happened at this time, the Doctor observes, that some warm friends of the accession, newly got into power, had too hastily, perhaps, suspected that the *Church*, (or at least that party of Churchmen which had usurped the name) was become inauspicious to the sacred *Æra* from whence we were to date the establishment of our civil happiness; and therefore deemed it good policy to abate and lessen the credit of a body of men, who had been long in high reverence with the people, and who had so lately, and so scandalously, abused their influence in the opprobrious affair of Sacheverell. To this end, they invited some learned men, who in the preceding reign had served the common cause, to take up the pen once more against these its most pestilent enemies, the *Jacobite Clergy*. They assumed the task, and did it so effectually, that under the professed design of confuting and decrying the usurpations of a popish Hierarchy, they virtually deprived the Church of every power and privilege which, as a simple society, she might claim; and, on the matter,

ter, delivered her up, gagged and bound, as the rebel-creature of the state.

‘ Their success,’ continues he, ‘ (with the prejudice of power, and what is still stronger, the power of prejudice, on their side) was yet the easier, as the Tory Clergy, who opposed these Erastian notions, so destructive to the very essence of a Church, reasoned and disputed against the Innovators, on the principles commonly received, but indeed supported on no sounder a bottom, than the authority of papal, or (if they like it better) of puritanical usurpations: principles, to speak without reserve, ill founded in themselves, and totally inconsistent with the free administration of civil government.

‘ In this then, that is, in humbling disaffected Churchmen, the friends of Liberty and the Accession carried their point. But in conducting a purpose so laudable at any time, and so necessary at that time, they had, as we observe, gone much too far; for instead of reducing the Church within its native bounds, and thereby preserving it from its two greatest dishonours, the becoming factious, or the being made the tool of faction, which was all that true Politics required, and all, perhaps, that these Politicians then thought of; their instruments, by stripping it of every right it had, in a little time brought it into contempt.

‘ But this was not the worst. These enemies of obnoxious Churchmen found a powerful assistant in the forward carriage of the enemies of religion in general; who, at this time, under pretence of seconding the views of good Patriots, and serving the state against the encroachments of Church-power, took all occasions to vent their malice against Revelation itself: and passion, inflamed by opposition, mixing with politics throughout the course of this affair, these Lay-Writers were connived at; and, to mortify rebellious Churchmen still more, even cried up for their free reasonings against Religion, just as the other had been, for their exploits against Church-government. And one man in particular, the Author of a well-known book called the *Independent Whigg*, early a favourite, and to the last a place-man, carried on, in the most audacious and insulting manner, these two several attacks, together: a measure supported, perhaps, in the execution by its coinciding with some men’s *private opinions*; tho’ the most trite maxims of government might have taught them, to separate their private from their *public character*. However, certain it is, that the attack never ceased operating till all these various kinds of free-writing, were gotten into the hands of the *People*.

‘ And now the business was done: and these friends of the Government were become, before they were aware, the dupes of their own policy. In their endeavours to take off the influence of a Church, or rather of a party of Churchmen inauspicious to a free State, they had occasioned, at least, the loosening all the ties which, till then, Religion had on the minds of the populace: and which till then, Statesmen had ever thought were the best security the Magistrate had for their obedience. For tho’ a *rule of right* may direct to a principle of action amongst Philosophers; and the *point of honour* may keep up the thing called Manners amongst Gentlemen; yet nothing but *Religion* can ever fix a sober standard of behaviour amongst the common people.

‘ But these bad effects not immediately appearing, our Politicians were so little apprehensive that the matter had already gone too far, that they thought of nothing but improving some collateral advantages they had procured by the bargain; which, amongst other uses, they saw likewise, would be sure to keep things in the condition to which they were reduced. For now Religion having lost its hold on the people, the Ministers of Religion were of no further consequence to the State; nor were Statesmen any longer under the hard necessity of seeking out the most eminent, for the honours of their profession; and without necessity, how few would submit to so uneasy a burthen! For Statesmen of a certain pitch, are naturally apprehensive of a little sense, and not easily brought to form ideas of a great deal of gratitude. All went now according to their wishes. They could now employ Church-honours more directly to the use of Government or of themselves, by conferring them on such subjects as best gratified their taste or humour, or most served to strengthen their connexions with the great. This would of course give the finishing stroke to their system. For tho’ the stripping religious Society of all power and authority, and exposing it naked and defenceless to its enemies, had abated men’s reverence for the Church; and the detecting Revelation of imposture, at best serving but for a state-engine, had destroyed all love for Religion; yet they were the intrigues of Church-promotion, which would make people despise the whole ordinance.

‘ Nor did the prospect of things future give much consolation or relief to good mens present fears or feelings. The people had been reasoned out of their Religion, by such logic as it was: and if ever they were to be reduced to a sober sense of their condition, it was seen, they must be reasoned into it again. Little thought, and less learning, were sufficient to persuade men of what their vicious passions inclined them to believe;

‘ believe ; but it must be no ordinary share of both, which, in  
 ‘ opposition to those passions, shall be able to bring them to  
 ‘ themselves. And where is such a share to be expected, or  
 ‘ likely to be found ? In the course of forty or fifty years (for  
 ‘ I am not speaking of the transactions of the present race of  
 ‘ men) a new generation or two are sprung up ; and those,  
 ‘ whom their profession has dedicated to this service, experience  
 ‘ has taught, that the talents requisite for pushing their fortune,  
 ‘ lie very remote from what enables men to figure in a successful  
 ‘ defence of Revelation. And it is very natural to think that,  
 ‘ in general, they will be chiefly bent to cultivate those qualities  
 ‘ on which they see their Patrons lay the greatest stress.

‘ I have, my Lord, been the longer and the plainer in de-  
 ‘ ducing the causes of an inveterate evil, for the sake of doing  
 ‘ justice to the *English Clergy* ; who, in this instance, as in ma-  
 ‘ ny others, have been forced to bear the blame of their Betters.  
 ‘ How common is it to hear the irreligion of the times as-  
 ‘ cribed to the vices, or the indiscretions of Churchmen ! Yet  
 ‘ how provoking is the insult ! When every child knows, that  
 ‘ this accusation is only an echo from the lewd clamours of  
 ‘ those very Scribblers whose flagitious writings have been the  
 ‘ principal cause of these disorders.

‘ In this disastrous state of things, it was my evil fortune to  
 ‘ write. I began, as these Politicians had done, with the  
 ‘ *Church*. My purpose, I am not ashamed to own, was to re-  
 ‘ pel the cruel inroads made upon its rights and privileges ; but,  
 ‘ I thank God, on honest principles than those which had  
 ‘ been employed to prop up, with Gothic buttresses a Jacobite  
 ‘ Hierarchy. The success was what I might expect. I was  
 ‘ read ; and by a few indifferent Judges, perhaps, approved.  
 ‘ But as I made the *Church* neither a slave nor a tyrant (and  
 ‘ under one or other of these ideas of it, almost all men had  
 ‘ now taken party) *the alliance between Church and State*, tho’  
 ‘ formed upon a model actually existing before our eyes, was  
 ‘ considered as an Utopian refinement. It is true, that so far as  
 ‘ my own private satisfaction went, I had no great reason to  
 ‘ complain. I had the honour to be told by the Heads of one  
 ‘ Party, that they allowed my *principles* ; and by the Heads of  
 ‘ the other, that they espoused my *conclusion* : which, however,  
 ‘ amounted only to this, that the one was for *Liberty*, however  
 ‘ they would chuse to employ it ; and the other for *Power*,  
 ‘ however they could come at it.

‘ I had another important view in writing this book.—Tho’  
 ‘ no body had been so shameless to deny the *use of Religion to*  
 ‘ *civil Government*, yet certain friends of Liberty, under the

' terror of the mischiefs done to Society by Fanaticism, or Religion run mad, had, by a strange preposterous policy, encouraged a clamour against *E establishments*; the only mode of Religion which can prevent what they pretended to fear; that is, its degenerating into Fanaticism. It is true, had they not found more enemies to the *E establishment* than they had made, (enemies on solid reasons, to wit, their exclusion from the emoluments of it) a national Church had hardly given umbrage to the appointed Protectors of it. But they had the Sectaries to cajole; and a private and pressing interest will often get the better of the most indispensable rules of good policy.

' It was for this reason, my Lord, that so much of the book is employed in the defence of a *national* or *established* Religion: since, under such a form, *Fanaticism* can never greatly spread: and that little there will always be of this critical eruption of our diseased nature, may have the same good effect on the *established Religion*, which weak factions are observed to have on the administration of Government; it may keep men more decent, and attentive to the duties of their charge.

' Where then was the wonder, that a subject so managed, and at such a juncture, should be violently opposed, or, to speak more properly, be grossly misrepresented. Those in the new system, accused me of making the State a slave to the Church; those in the old, of making the Church a slave to the State: and one passionate Declaimer, as I remember, who cared equally for Church and State, was pleased to say, that the better to *banter* mankind, I had done both.

' Having thus, in the foolish confidence of youth, cast in my goose-quill to stem a torrent, that in a little time was to bear down all before it, I proceeded, with the same good faith, in another romantic effort, the support of *Religion* itself.— You, my Lord, who feel so humanely for the injured, on whomsoever popular injustice may chance to fall, have hardly forgot the strange reception this my fair endeavour met with; and principally from those whose interests I was defending. It awaked a thousand black passions, and idiot prejudices. The Zealots inflamed the Bigots.

——— 'Twas the Time's plague,  
 When Madmen led the Blind.

' For the noble prosecution of impiety was now over: or, at least, no longer serious. What remained to belye a zeal for Religion, was a ridiculous Tartuffism; ridiculous, because without the power to persecute: otherwise, sufficiently encouraged by men, at that time, in eminence of place. For false  
 ' Zeal,

‘ Zeal, and unbelieving Politics, always concur, and often find their account in suppressing *Novelties*.’

The Dedication to Lord Mansfield is followed by that to the Jews, which, in this edition, is considerably enlarged. The additions that are made, relate, principally, to the late *Naturalization-project*, on which subject the Doctor employs six or seven pages. He thinks it an easy matter to convince unprejudiced persons, that the authority of Government was, in that instance, surprised, and that the Legislature did justly, as well as politically, in acting conformably to their *second thoughts*. The substance of what he advances on this head, is as follows.

There is, in the case of the Jews, a peculiar circumstance, which must eternally exclude their claim to the general right of Naturalization, in every free Government in Christendom, while men act, not to say with common honesty, but even with common decency, according to their profession.—It is a common principle of Christianity, that God, in punishment of the Jews for rejecting their promised Messiah, has sentenced them to the irremissible infamy of an unsettled, vagabond condition, without Country or civil Policy, till *the fulness of the Gentiles be come in*, when being converted to the faith in Jesus, they shall be received again into favour, and intitled to the privilege of sons. The sentence denounced upon them, was not only the loss of their own community, but the being *debarred an entrance into any other*. For they are condemned to be aliens and strangers in every land where they abide and sojourn. A punishment which can only respect particulars, and not the community; for one people can be no other than aliens and strangers to another people, by the constitution of nature. So that the sentence against them imports, that the particulars of their race shall not be received by *Naturalization*, to the rights and privileges of the free-born subjects of those civil States amongst which they shall happen to be dispersed: and this sentence has been wonderfully confirmed by the actual infliction of it for the space of seventeen hundred years.

The worldly condition of the Jews, when reinstated in the divine favour, will not be a recovery of their civil policy, a revival of the temple-service, and a repossession of the land of Judea; for the Mosaic Law or Religion was only *preparatory* to, and *typical* of, the Gospel. Consequently, on the establishment of Christianity, the political part of their institution became abolished; and the ritual part entirely ceased; just as a scaffold is taken down when the building is erected; or as a shadow is cast behind when the substance is brought forward into day. All, therefore, that remains for us to conceive of the *civil* con-

dition of the Jews, when the *fulnefs of the Gentiles shall be come in*, and Israel be received into grace, is this, that, on their conversion, they shall be *naturalized* and incorporated, as their convenience or inclination may lead them, into the various communities of the Faithful.

Any attempt to incorporate the Jews, by *naturalization*, into civil communities, before the time predicted, and while they adhere to their old religion, directly opposes the prophecies, or the declared will of Heaven; because it aims to procure for them a *civil condition* while Jew, which it is foretold they shall not enjoy till they are become Christians. The British Legislature, therefore, is justified in their final determination concerning them; and tho' it should appear from the manner in which the affair was conducted, that they were influenced by none of these considerations, yet this does not hinder but that the result of a Council may be justified on principles which never influenced it. And as for the credit of Revelation, *that* generally becomes more conspicuous when, thro' the ignorance and perversity of foolish men, the predictions of Heaven are supported by instruments which knew not what they were about. Had they acted with more knowledge of the case, the enemies of Religion would be apt to say, no wonder that the honour of Prophecy is supported, when the power which could discredit it, held it to be impious to make the attempt.

We come now to give an account of the additions and improvements that are made in the work itself. In the three first sections of the fourth book, we meet with nothing new that is of much importance. Speaking of the high Antiquities of Egypt, indeed, the Doctor mentions one circumstance in its situation (a circumstance not taken notice of by him before) which seems to assert its claim to a priority amongst the civilized nations; and consequently to its elderhip in arts and arms.

There is no soil, he observes, on the face of the globe so fertile but what, in a little time, becomes naturally effete by pasturage and tillage. This, in the early ages of the world, forced the unsettled tribes of men to be perpetually shifting their abode. For the world lying all before them, they saw a speedier and easier relief in removing to fresh ground, than in turning their thoughts to the recovery of the fertility of that already spent by occupation: for it is necessity alone, to which we are indebted for all the artificial methods of supplying our wants.

Now the plain of Egypt having its fertility annually restored, by the periodic overflowings of the Nile, they, whom chance or choice had once directed to sit down upon its banks, had never after an occasion to remove their tents. And when men have

have been so long settled in a place, that the majority of the inhabitants are become natives of the soil, the inborn love of a country has, by that time, struck such deep roots into it, that nothing but extreme violence can draw them out. Hence, civil policy arises; which, while the unsettled tribes of men keep shifting from place to place, remains stifled in its seeds. This, our Author apprehends, if rightly considered, will induce us to conclude, that Egypt was very likely to have been one of the first civilized countries on the globe.

In the fourth section, we find several additions. The learned Doctor, in a long Note, endeavours to refute what Dr. Richard Pococke has advanced, in his book of Travels, *on the ancient Hieroglyphics* of Egypt. From page 82, to page 90, (which is all new) he considers, particularly, the origin and introduction of *arbitrary Marks*, which he calls the last advance of Hieroglyphics toward *alphabetic writing*.—Before the institution of Letters to express *Sounds*, he observes, that all Characters denoted only *Things*; 1. By *Representation*; 2. By *Analogy* or *Symbols*; 3. By *arbitrary Institution*. Amongst the Mexicans the first method was principally in use; the Egyptians chiefly cultivated the second; and the Chinese, in course of time, reduced almost all their Characters to the third. But the empires of China and Egypt, long flourishing in their different periods, had time and inclination to cultivate all the three species of Hieroglyphic Writing: only with this difference; the Egyptians beginning, like the Mexicans, with a picture, and being ingenious and much given to mystery, cultivated a species of Hieroglyphics most abounding in signs by analogy or symbols; whereas the Chinese, who set out like the Peruvians, with a knotted cord, and were less inventive, and without a secret worship, cultivated that species which most abounds in marks of arbitrary institution.—In a word, all the barbarous nations upon earth, before the invention or introduction of Letters, made use of Hieroglyphics, or signs for things, to record their meaning: the more gross, by *representation*; the more subtle and civilized, by *analogy* and *institution*.

There are several other additions in this fourth section, but not being of any considerable importance, we shall pass them over. Towards the close of the fifth section, the Doctor has added ten pages to what he had formerly advanced in regard to Sir Isaac Newton's *Egyptian Chronology*, and makes a few observations on what Dr. Pococke has said, in his Travels, *on the Mythology of the ancient Egyptians*.

In the sixth section, when the Doctor comes to examine the opinion, that *the Egyptians borrowed their religious rites from the*

the Israelites, he takes occasion to observe, that we are able to distinguish the rites which were purely *legal* from such as were *patriarchal*: for Moses, he says, to add the greater force and efficacy to the whole of his institution, has been careful to record each specific rite which was properly patriarchal. Thus, tho' Moses enjoined *Circumcision*, he has been careful to record the patriarchal institution of it, with all its circumstances.—*Moses gave unto you Circumcision, (not because it is of Moses, but of the Fathers)* says Jesus. John.vii. 22.

The parenthesis here, our Author says, seems odd enough; he therefore endeavours to explain the admirable reasoning of our divine Master on this occasion. As this explication is not to be met with in the other editions of this work, we shall lay it before our Readers.—Jesus, it is said, being charged by the Jews, as a transgressor of the law of Moses, for having cured a man on the Sabbath-day, thus expostulates with his accusers.—Moses therefore gave unto you Circumcision, not because it is of Moses, but of the Fathers, and ye on the Sabbath-day circumsise a man. If a man on the Sabbath-day receive circumcision, that the law of Moses should not be broken, are ye angry at me, because I have made a man every whit whole on the Sabbath-day?—That is, Moses enjoined you to observe the rite of Circumcision, and to perform it on the eighth day: but if this day happen to be on the Sabbath, you interrupt its holy rest, by performing the rite upon this day, because you will not break the law of Moses, which marked out a day certain for this work of charity. Are you therefore angry at me for performing a work of equal charity on the Sabbath-day? But you will ask, why was it so ordered by the law, that either the precept for circumcision, or that for the sabbatical rest, must needs be frequently transgressed. I answer, that tho' Moses, as I said, gave you Circumcision, yet the rite was not originally of Moses, but of the Fathers. Now the Fathers enjoined it to be performed on the eighth day; Moses enjoined the seventh day should be a day of rest; consequently the day of rest and the day of circumcision must needs frequently fall together. Moses found Circumcision instituted by a previous covenant which his law could not disannul. But had he originally instituted both, it is probable he would have contrived that the two laws should not have interfered.—This the Doctor takes to be the sense of the Parenthesis; whether it is or not, let such of our Readers as are able, determine for themselves.

In this sixth section too, we have a very considerable addition of twenty pages and upwards, wherein the Doctor endeavours to explain and vindicate the famous prophecy in the twentieth chapter of Ezekiel, against the interpretation of the Rabbins, and Dr. Shuckford. The Prophet, he says, could not have

given a plainer or more graphical description of the character and genius of the *ritual law*, that in these words—*Wherefore I gave them also Statutes that were not good, and judgments whereby they should not live.* Yet to suit it to Theologic purposes, we are told, System-makers have endeavoured, in their usual manner, to interpret it away, as if it only signified God's suffering the Israelites to fall into Idolatry.

Now, says the Dean, if it were not indulged to these men, to make use of any arms they can catch hold of, one should be a little scandalized to find, that they had borrowed this forced interpretation from the *Rabbins*; who holding their law to be perfect, and of eternal obligation, were indeed much concerned to remove this opprobrium from it.—As the last inforcer of this spurious pilfered interpretation is the late Author of the *Connexion between sacred and prophane History*, who takes the honour of it to himself, our Author examines his reasoning at large.

Dr. Shuckford thinks it undeniably plain, that the Prophet could not, by the *Statutes not good*, mean any part of the ritual law: for the whole law was given to the Fathers of those whom the Prophet now speaks of; but *these Statutes* were not given to the Fathers, but to the Descendants. If we go on, and compare the narrative of the Prophet with the History of the Israelites, the Doctor says, we shall see further, that the *Statutes and judgments not good*, are so far from being any part of Moses's law, that they were not given earlier than the times of the Judges.

The occasion of the prophecy, in the twentieth chapter of Ezekiel, Dr. Warburton says, was this—The Jews, by certain of their Elders, had, as was usual in their distresses, recourse to the God of Israel for direction and assistance, ver. 1. On this we are informed, ver. 3, that the word of the Lord came to Ezekiel, bidding him tell the Elders, that God would not be enquired of by them: for that their continued rebellions, from their coming out of Egypt, to that time, had made them unworthy of his patronage and protection. Their idolatries are then recapitulated, and divided into three periods. The first, from God's message to them while in Egypt, to their entrance into the promised land.—*Thus saith the Lord God, in the day when I chose Israel, and lifted up mine hand unto the seed of Jacob, &c.* from the fifth to the twenty-sixth verse inclusively. The second period contains all the time from their taking possession of the land of Canaan, to their present condition when this prophecy was delivered.—*Therefore, Son of man speak unto the house of Israel, and say unto them, thus saith the Lord God, yet in this your fathers have blasphemed me, and so on, from the twenty-*

twenty-seventh to the thirty-second verse inclusively. The third period concerns the iniquities, and the consequent punishment of the present generation, which had now applied to him in their distresses.—*As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you, &c.* And this is the subject of what we find between the thirty-third and the forty-fourth verse, inclusively.

This short, but exact, analysis of the prophecy, Dr. Warburton thinks, is more than sufficient to overturn Dr. Shuckford's system, founded on a distinction between the *Fathers* and the *Children* in the eighteenth verse, (which is within the first period) as if the *Fathers* related to what happened in the Wilderness, and the *Children* to what happened under the Judges; whereas common sense is sufficient to convince us, that the whole is confined to the two generations, between the Exodus from Egypt and the entrance into Canaan.

But the confutation of a foolish system, dishonourable indeed to Scripture, the Doctor tells us, is the least of his concern. Such things will die of themselves. His point, in delivering the truths of God as they lie in his word, is to illustrate the amazing wisdom of that dispensation to which they belong. He observes, therefore, as a matter of much greater moment, that this distinction, which the text has made between the *Fathers* and the *Children*, in the first period, during their abode in the Wilderness, affords us a very noble instance of that divine *Mercy* which extends to *thousands*.

The Prophet, he says, thus represents the fact. When God brought his chosen people out of Egypt, *he gave them his statutes, and shewed them his judgments, which if a man do, he shall live in them. Moreover also he gave them his Sabbaths, to be a sign between him and them.* That is, he gave them the moral law of the Decalogue, in which there was one *positive* institution, (the Sabbath) and no more; but this one, absolutely necessary to preserve them a select people, unmixed with the nations. What followed so gracious and generous a dispensation to the house of Israel? Why, *they rebelled against him in the Wilderness, &c.* verse 13. On which he threatened to *pour out his fury upon them in the Wilderness, and consume them.* But, in regard to his own glory, lest the Heathen, before whom he brought them out of Egypt, should blaspheme, he thought fit to spare them; ver. 14. Yet so far punished that generation, as never to suffer them to come into the land of Canaan. Their *Children* he spared, that the race might not be consumed as he had first threatened; verse 17. And hoping better things of them

them than of their fathers, he said to them in the Wilderness, *Walk ye not in the statutes of your fathers, &c.* verses 18, 19, 20.

Here we see, the children, or immediate progeny, were again offered, as their sole rule of government, what had been given to, and had been violated by their fathers; namely, the moral law of the decalogue, and the positive institution of the sabbath. Well, and how did they behave on this occasion? Just as their fathers had done before them.—*Notwithstanding* (the repetition of this offered grace) *the children rebelled against me, they walked not in my statutes, they polluted my sabbaths.*—What followed? The same denunciation which had hung over their fathers, utter destruction in the Wilderness, verse 21. However, mercy again prevails over judgment; and the same reason for which he spared their fathers inclines him to spare them; lest *his name should be polluted in the sight of the heathen*, verse 22. However, due punishment attended their transgressions, as it had done their fathers. Their fathers left their bones in the wilderness: but this perverse race being pardoned as a people, and still possessed of the privilege of a select and chosen nation, were neither to be scattered among the heathen, nor to be confined for ever in the Wilderness: Almighty wisdom therefore ordained, that their punishment should be such, as should continue them, even against their wills, a separated race, in possession of the land of Canaan. What this punishment was, the following words declare—*Because they had not executed my judgments, &c.* I GAVE THEM ALSO STATUTES THAT WERE NOT GOOD, AND JUDGMENTS WHEREBY THEY SHOULD NOT LIVE. That is, because they had violated my *first* system of laws, the *decalogue*, I added to them (I GAVE THEM ALSO, words which imply the giving as a supplement) my *second* system, the RITUAL LAW; very aptly characterised (when set in opposition to the MORAL LAW) by *statutes that were not good, and by judgments whereby they should not live.*

What is here observed, we are told, opens to us the admirable reasons of both punishments: and why there was a forbearance, or a second trial, before the *yoke of the ordinances* was imposed. For we must never, our author says, forget that the God of Israel transacted with his people according to the mode of human governours. Let this be kept in mind, and we shall see the admirable progress of this dispensation. God brought the fathers out of Egypt, to put them in possession of the land of Canaan. He gave them the *moral law*, to distinguish them for the worshippers of the true God; and he gave them the *positive law* of the sabbath, to distinguish them for God's peculiar people. These fathers proving perverse and rebellious, their punishment was death in the Wilderness, and exclusion from

from that good land which was reserved for their *children*: but then these *children*, in that very Wilderness, the scene of their father's crime and calamity, fell into the same transgressions. What was now to be done? It was plain, so inveterate an evil could be only checked or subdued by the curb of some severe institution. A severe institution was prepared; and the *ritual law* was established. For the first offence, the punishment was *personal*; but when a repetition shewed it to be inbred, and, like the leprosy, sticking to the whole race, the punishment was properly changed to national.

The famous text—*And I polluted them in their own gifts, in that they caused to pass thro' the fire all that openeth the womb, &c.* our author tells us, may be thus aptly paraphrased.—I loaded the religious worship due to me, as their God, with a number of operose ceremonies, to punish their past, and to oppose to their future idolatries; the most abominable of which was, their making their children to pass thro' the fire to Moloch: and further, that I might have the ceremonial law always at hand as an instrument for still more severe punishments, when the full measure of their iniquities should bring them into captivity in a strange land, I so contrived, by the constitution of their religion, that it should then remain under an interdict, and all stated intercourse be cut off between me and them: from which evil would necessarily arise this advantage, an occasion to manifest my power to the Gentiles, in bringing my people again, after a due time of penance, into their own land.

The text, thus interpreted, the Doctor says, connects and compleats the whole relation, concerning the imposition of the ritual law, and its nature and consequences, from the 21st to the 26th verse inclusively; and opens the history of it by due degrees, which those just and elegant compositions require. We are first informed of the threatened judgment, and of the prevailing mercy in general:—we are then told the specific nature of that judgment, and the circumstance attending the accorded mercy:—and lastly, the prophet explains the nature and genius of that attendant circumstance; together with its adverse as well as benignant effects.

We have thus given a pretty full account of the most material additions that are made to the *first* part of the second volume of the *Divine Legation*; the *second* must be deferred to our next.

*Four Essays upon the English language: namely, 1. Observations on the orthography. 2. Rules for the division of syllables. 3. The use of the articles. 4. The formation of the verbs, and their analogy with the Latin.* By John Ward, D. LL. R. P. G. C. F. R. and A. SS. and T. B. M. To these is subjoined a catalogue of the English verbs, formed through their radical tenses. 8vo. 3s. Ward.

**A** Regular and compleat grammar has been long wanting, to facilitate the progress and improvement of our language. Such a performance, well executed, would not only be of infinite service to literature in this kingdom, but might prove of general benefit to the nation, by encouraging foreigners to study English; by which means the French lisp might, in time, grow out of fashion, and the advantages which our enemies reap by spreading their language all over Europe, in a great measure be defeated. Besides, if foreigners were acquainted with our tongue, it might, by degrees, become customary for them to visit London, as it is now for us to resort to Paris.

But it is the misfortune of grammarians, that they generally write for the benefit of tolerable proficient in the language, rather than of entire novices: so that a man must be previously master of English, in no small degree, to understand the grammars written in our tongue.

The learned author of the Essays before us, is not exempt from this failing: and we may venture to say, that the reader, to whom they are intelligible, must be possessed of more than common knowledge in the language. This fault is the more to be regretted in our author, as he appears to be accurately skilled in the English tongue, and admirably qualified to instruct others, if he would take pains to adapt his instructions to the capacities of young beginners.

The method he has pursued in the course of these essays will best appear from the account he has given in the preface, of the order in which he has treated his subject.

‘That the English tongue,’ says he, ‘abounds with consonants, which frequently occasion a roughness in the pronunciation, has been taken notice of in the first *essay* relating to the *orthography*, as a matter of complaint, by a very good judge of our language. One thing, which has very much contributed to this, has been the custom of doubling the last letter in words of one syllable, which end in a single consonant; whenever they increase a syllable, either by inflection or derivation. And the like method

' thod has also obtained in words of two or more syllables,  
 ' which have their accent on the last syllable. If the number  
 ' of consonants, which by this means has been added to the  
 ' language, be duly attended to; it will be found very consi-  
 ' derable, and consequently to make no small addition to the  
 ' roughness of its pronunciation. Examples of this have been  
 ' already given in the *essay* itself, and likewise a method pro-  
 ' posed for redressing it; which need not be repeated here. And  
 ' therefore I shall only observe further, that this practice was  
 ' censured long since by a learned and ingenious writer, not as  
 ' a defect in the tongue, but rather a neglect of improving it.  
 ' I shall transcribe what he says in his own words: " The  
 " quantity of syllables, which grows by position, and placing  
 " of letters, as yet (not through default of our tongue, being  
 " able enough to receive it; but our owne carelesnesse, being  
 " negligent to give it) is ruled by no art. The principal cause  
 " whereof seemeth to be this; because our verses and rythmes  
 " (as it is almost with all other people, whose language is  
 " spoken at this day) are natural, and such whereof Aristotle  
 " speaketh, *ἐν τῶν ἀλογηδιασμάτων*, that is, made of a natural  
 " and voluntarie composition, without regard to the quantitie  
 " of syllables. This would ask a larger time and field, than is  
 " here given, for the examination; but since I am assigned to  
 " this province, and that it is the lot of my age, after thirty  
 " years conversation with men, to be *elementarius senex*; I will  
 " promise and obtaine so much of myselfe, as to give in the  
 " heele of the book some spirre and incitement to that, which  
 " I so reasonably seeke. Not that I would have the vulgar and  
 " practis'd way of making abolished and abdicated, (being both  
 " sweet and delightfull, and much taking the eare) but to the  
 " end that our tongue may be made equall to those of the re-  
 " nowned countries Italy and Greece touching this particu-  
 " lar \*." " It may therefore be considered as a loss to posterity,  
 ' that it does not appear, he ever performed the promise here  
 ' made, with respect to adjusting the quantity of syllables, in  
 ' order to rectify this incumbrance of the language.

' With regard to the second *essay*, which treats of *the division*  
 ' of syllables, it was thought not improper to consider it in a  
 ' more distinct and minute manner, than has been formerly  
 ' done. Since either thro a defect in the rules, or want of due  
 ' attention to them, there has been hitherto very little con-  
 ' sistency observed in the practice. But from whatever cause  
 ' this may be supposed to have happened; we find however,  
 ' that the Roman historian thought it not below him to take  
 ' notice of a peculiarity made use of by the emperor Augustus,

\* Ben. Johnson's *English grammar*, chap. 6.

in reference to this subject. His words are these: "*Notavi et in chirographo ejus illa praecepit: non dividit verba, nec ab extrema parte versus abundantes literas in alterum transfert; sed ibidem statim subicit, circumducitque*."

The use of the articles, which makes the subject of the third essay, will, it is hoped, be found so fully and clearly explained there, as to leave no difficulties relating to it for the future. Our language may in this respect be said to have an advantage both of the Latin and Greek: the former of which has no article; and the latter one only, which is used promiscuously either in a definite or indefinite sense.

But the fourth and last essay, which treats of the formation of the verbs, may from the nature and importance of it seem to call for the chief and principal regard; the verb being an essential part of every proposition. All the regular verbs in the English tongue are here reduced to four conjugations, distinguished by their roots, as in the Latin. Nor are the tenses less determinate with respect to actions, considered as unfinished or finished, in connection with the several parts of time. This will appear from the comparison made between the two languages in that particular, which may be of equal service in writing with regard to either of them. The paradigm of the verbs will likewise contribute not a little to confirm, and illustrate, the description of the several modes and tenses given of them in their formation. And that nothing might be wanting, in order to set this subject in the clearest light, a catalogue of the verbs, formed thro' their radical tenses, is subjoined to this essay; by which their distinction into four conjugations will evidently appear to be just and adequate.

The scheme which our author proposes, for retrenching the number of consonants which add to the roughness of pronunciation, is included in his observations on the VARIATIONS in SPELLING.

I. Monosyllables, says he, ending with a single consonant, if they increase a syllable, either by inflexion, or derivation, double the last consonant: as, *beg, beggeth, begged, begging, begger, beggery, beggerly; rob, robbeth, robbed, robbing, robber, robbery; red, redder, reddest.*

II. Words of two or more syllables, which have their accent on the last, follow the foregoing rule: as, *begin, beginneth, beginning, beginner; cabal, caballeth, caballed, caballing, caballer; forbid, forbiddeth, forbidden, forbidding, forbidding; disannul, disannulleth, disannulled, disannulling.*

Sueton. In vit. cap. 87.

‘ We must except *conference*, *préference*, *réference*; all from the Latin verb *fero*. It may also be observed, that very few words come under this rule, except compounds.

‘ III. Words of two or more syllables, whose accent is not on the last syllable, do not follow this rule: as *differ*, *differ-eth*, *differed*, *differing*, *difference*.

‘ IV. Some verbs ending in *e* mute, follow this rule in their perfect root: as, *write*, *writeth*, *writing*, *writer*; but *writ-ten*, where *i* is short.

‘ V. If the number of words, that come under this rule be duly considered, it will be found to make a great addition to the consonants of the English language, which otherwise appear too numerous. The reasons for introducing this custom, might probably be these following.

‘ I. To distinguish words of a different sense, which otherwise would be written alike: as, *robed* both from *rob* and *robe*.

‘ 2. To prevent the lengthening of a short vowel in pronunciation, when accented. For in these cases the vowel itself is always short, tho the syllable is long by position. As the syllable therefore, without this additional consonant, must end with the vowel, the accent bearing on it would be apt to lengthen the sound by carrying the voice too far, was it not stopt by this contrivance. So in the instance now given, the first syllable in *robed* would be equally liable to have its sound lengthened, whether it came from *rob* or *robe*; whereas the former ought to be sounded short.

‘ VI. But experience shews, that this custom is not necessary. For,

‘ I. As to the distinction of words, which differ in sense, the like method is not observed in other cases; particularly in many nouns and verbs, which are written alike: as, *cabal*, *robe*, *judge*; with others already mentioned in *Observat.* XII.

‘ 2. With regard to the different sound of the vowel, that might as well be pronounced short before a single consonant in the penultima of such words, as of many others, which have only a single consonant. For so we pronounce *any*, *besom*, *city*, *forest*, *punish*; *apparel*, *decrepit*, *consider*, *abolish*; and the like: several of which were formerly written with a double consonant, as, *citty*, *forrest*, *apparel*.

‘ VIII. The

‘ VIII. The omission therefore of one of these letters, would ease the language of many consonants, which seem both to disfigure it, and render the spelling more difficult than is necessary; since they are not wanted, where use has excluded them. Moreover, if in our English vocabularies the accented syllable of each word was marked with an acute or circumflex, as the vowel is either short or long; this would at once serve to direct the voice, both as to the elevation and length of the sound, in pronouncing that syllable. By which expedient, so plain and easy to be observed, every one might readily acquire a greater certainty and exactness in the pronunciation of English words, than he can at present from any rules hitherto given for that purpose; and the incumbrance arising from doubling the consonant would be found no more requisite, than in Greek or Latin, several instances of which may be seen in good writers \*.’

The ingenious Author likewise, in his essay on orthography, recommends the omission of the *i* in the following words, to make them more agreeable to their origin: such as, *declame*, *explane*; for *declaim*, *explain*. He is of opinion likewise, that it would be better to write *impare*, *repare*; for *impair*, *repair*; to render them more analagous to their original.

In his essay on the verbs, the Doctor makes many judicious observations, which are particularly worthy attention. But our limits will only allow us to give the ensuing specimens from his remarks on the *present perfect tense*, and the *past perfect*.

‘ The present perfect tense,’ says he, ‘ is formed of the auxiliary verb *have*, and the third radical †; or of the auxiliary verb *have been*, and the present participle; and denotes an action as done: as, *I have writen*, or *been writing a letter*.

‘ This is called the present perfect tense, as it denotes actions done in three degrees or distinctions of time, all terminating with the present: that is, either without any time intervening between their being done, and the

‘ But with deference to the learned Writer, however the omission of the consonant may alter the look of the word, we do not think that it will vary or soften the pronunciation; the roughness of which he proposes to redress by this method, as referred to in his preface.

‘ What the Author means by *Radicals*, will best appear from his own explanation.—‘ Some verbs,’ says he, ‘ have one termination only, some two, and others three; which may be called *Radicals*, and with the addition of their respective signs, denoted by auxiliary verbs, form the tenses in each mode: as, *ie id*, *run*, *ran*; *write*, *wrote*, *writen*. The first Radical, our Author calls the *Theme*.

' present time ; or within some compass, or certain por-  
 ' tion of time extending to the present ; or at any unde-  
 ' termined past time bounded by the present. Thus in the  
 ' first degree we say, *I have now writen my letter* ; which  
 ' intimates, that no space of time intervened between the  
 ' action and the time of speaking : and therefore it would  
 ' be improper to use the past indefinite tense, and say, *I*  
 ' *now wrote my letter* ; because this would intimate, that  
 ' some time had passed between the action and the present  
 ' time. In the second degree we say, *I have writen a*  
 ' *letter this morning* ; where nothing more is determined,  
 ' but that the action was done within that space of time.  
 ' But if one should say, *I wrote a letter this morning* ; this  
 ' would intimate, that some part of that space had since  
 ' intervened. Wherefore in speaking of the same action  
 ' in the afternoon, it is proper to say only, *I wrote a letter*  
 ' *this morning*, and not *I have writen it* ; because the  
 ' compass of time, within which the action is said to have  
 ' been done, wholly precludes the present time. In the  
 ' third degree we may say, *Cicero has writen three books*  
 ' *of offices, or moral duties* ; where notwithstanding those  
 ' books were writen many ages since, yet as the expression  
 ' is general, and no intimation given of any intermediate  
 ' time since, we use this tense : for should we change the  
 ' expression, and say, *Cicero wrote three books of offices* ;  
 ' this would intimate, that some time had passed since those  
 ' books were writen. From hence it appears, that not-  
 ' withstanding the seeming agreement between these two  
 ' tenses in some instances, there is this difference between  
 ' them ; that the boundary, which limits the time of the  
 ' past indefinite tense, is always short of the present time,  
 ' or that of speaking ; whereas this tense is bounded by the  
 ' present time only. And agreeably to this distinction it  
 ' may be remarked, that we do not use this tense, but the  
 ' past indefinite, in speaking of things, which at present  
 ' do not exist. Thus, as Cicero's books of government  
 ' are now lost, we do not say, *Cicero has writen six books*  
 ' *of the nature of government* ; but, *Cicero wrote such books*.  
 ' Whereas on the contrary we say : *The committee have*  
 ' *considered the petition, and give it as their opinion, that the*  
 ' *petitioner may be released*.

' The form of this tense by the participle, seems less de-  
 ' terminate, than that by the radical : as, *Have you writen*  
 ' *your letter ? I have been writing it* : which answer does  
 ' not so fully intimate, that the letter was finished : as, *I*  
 ' *have writen it*.

‘ It may be observed, that the English language differs here from the Latin, in that it has one tense whereby to express finished actions at the present time, and another at some past time, short of the present; whereas in Latin both these are expressed by this tense: as, *He has written a letter to day*, and *he wrote a letter yesterday*: which in Latin are both expressed by *scripsit*; as, *Scripsit epistolam hodie*, and *scripsit epistolam heri*.

‘ The past perfect tense is formed of the auxiliary verb *had* and the third radical, or of the auxiliary verb *had been*, and the present participle; and denotes an action as done before some past time: as, *I had written*, or *been writing a letter*.

‘ This is called the past perfect tense, to distinguish it from the past indefinite, which expresses actions finished at some past time, and not before it. But the priority of the action denoted by this tense, may either respect time as indivisible, or as divisible into parts. In the former case the action is considered as preceding the whole of it; but in the latter some undetermined part only. Thus if I say, *He had written the letter, when the clock struck*; this intimates, that the letter was written before that point of time; and is of the same import, as to say by the past indefinite tense, *He wrote the letter, before the clock struck*. Which shews, that the priority of the action to the time mentioned, is denoted by the form of this tense, which in the other is expressed by the particle *before*. But if I say, *He had written the letter yesterday*, no more is determined by this expression, than that the letter was written before the day was over: and therefore where greater exactness is necessary, the particular point of time ought to be mentioned; as, *He had written the letter yesterday, at six of the clock*.

‘ It may however be observed, that where some distance of time is designed to be intimated between two actions, we often prefix the particle *before* or *after* to this tense: as, *I went to Rhodes, sais Cicero, and applied myself again to Molo, whom I had heard before at Rome*. And again: *Thus fell Caesar on the celebrated ides of March, after he had advanced himself to an height, which no conqueror had ever attained before him*.

‘ Tho the form of this tense by the participle is commonly less determinate, than that by the radical; yet it seems better suited to express some actions, which require a length of time in doing them. Thus, *Upon his asking*

‘ asking him what he had upon his shoulder ; he told him, that he had been buying sparrows for the opera. By what is said just before, it appears, that the person had upon his shoulder a cage full of these birds, which must have required some time in buying. And therefore the manner of expression here used seems more suitable than to have said, *He had bought sparrows for the opera.*

‘ The use of this tense by the Latins agrees with that in our language: as, *Legeram epistolam, cum ille introivit*; that is, *I had read the letter, when he came in.* But in expressing an action immediately followed by another, they sometimes also make use of their present perfect tense; as *Hostes praelio superati, simul atque se ex fuga receperunt, statim ad Caesarem legatos de pace miserunt*: that is, *The enemies being defeated in battle, as soon as they recovered themselves from flight, immediately sent ambassadors to Caesar concerning peace*; that is, *as soon as they had recovered themselves* \*.

These observations are extremely pertinent and acute. In short, every page is furnished with such accurate remarks, and profitable rules, that we warmly recommend these essays to the perusal of those who regard the cultivation and improvement of their native tongue.

\* Speaking of the *future perfect tense*, the Essayist says, ‘ It denotes an action as done at some future time.’ This should have been thus — It denotes an action as to be done at some future time. As it stands, it reads somewhat like an Hibernicism. But such trivial errors are to be imputed to inadvertence, and we rather mention it as an instance of our own attention, than as an impeachment of our learned and worthy Author’s merit.

### In Honour to the Administration.

*The Importance of the African Expedition considered: with Copies of the Memorials, as drawn up originally, and presented to the Ministry; to induce them to take possession of the French forts and settlements in the river Senegal, as well as all other on the coast of Africa. The whole as planned and designed by Malachy Postlethwayt, Esq; Author of the Universal Dictionary of Trade and Commerce. To which are added, Observations, illustrating the said Memorials, for the peculiar benefit and advantage of all British African, and West-India Merchants, and British Planters, as well as the kingdom in general: with Reasons for Great Britain’s keeping possession of the French African*

rican settlements, if possible. Humbly addressed to the British Ministry. 8vo. 2s. Cooper.

BY the proud head-piece to the title-page of this important pamphlet, we are given to understand, that it is published in honour to the Administration: nevertheless, we are suspicious enough to imagine, that the Author had rather his own glory and profit in view.

Envy itself must acknowledge, that Mr. Postlethwayt possesses an extensive knowledge, in commercial affairs: but unhappily, his being too sensible of his own merit, renders him a very verbose and disagreeable Writer. His country, no doubt, is indebted to him for his labours; but he so often reminds the Public of their obligations, that he almost cancels the debt. By boasting of his services in such vain-glorious terms, and making himself the everlasting theme of his discourse, he wears the attention, and offends the delicacy, of a sensible Reader. In short, the mistaken means he uses to spread his reputation, betray a littleness of mind which dishonours his talents: and his vanity deserves the severer censure, as he obstinately persists in indulging the ridiculous pride, for which he has been so often reprehended with candor and gentleness. He will do well to remember, that a mind truly great, will modestly accept, but scorn to exact, the tribute of applause.

It must be confessed, however, that he is a compleat master of the trade of book-making. He has the art of spinning forth large volumes, at a very moderate expence of materials; and he employs as many pages to tell us what he intends to say, as another Writer would use to discuss the subject.

The substance of the piece before us, which, by the Author's good management, is swelled to the bulk of a two-shilling treatise, might have easily been comprized in a six-penny pamphlet: But though that might have satisfied the Reader, it would not have answered Mr. Postlethwayt's end. In short, he must have the pleasure of hearing himself talk; and, what is more, he must be well paid for praising himself.

This treatise is opened by a dedication to the British Ministry, and speaks largely of the importance of the African expedition. It likewise informs us, that the Author has happily fallen upon certain measures, which promise fair, in all human probability, to answer the following purposes.

‘ I, To deprive France of the benefits their trade receives by  
 ‘ the neutrality of the Dutch, and some others: and this with-  
 ‘ out giving any umbrage to such neutral states, or occasioning  
 Z 4 any

‘any misunderstanding between them and Great Britain, by the measures proposed to be submitted to consideration.

‘II. To reduce France and Spain, if she should ally with our enemies at this juncture, to sue for peace upon terms very beneficial and honourable to Great Britain and her allies; and this upon principles scarce liable to miscarry.

‘III. To accomplish the same without any *greater expence* to England for *continental connections* than her own equitable *quota*, as a *maritime power*; she being obliged to pay no *subsidies* to any state whatever upon the *continent*.

‘IV. To give effectual support to the *King of Prussia*, and his Majesty's *German dominions*, and prevent the former from being compelled to make any peace without the concurrence of Great Britain and her allies.’

Matters of such high concernment, however; the Author tells us, are only to be laid before the Ministers of State: but as he has not thought proper to communicate the means by which he proposes to effectuate these glorious purposes, he might as well have suppressed the enumeration, which only serves to fill up the pages, and disappoint the Reader's expectation.

The dedication is followed by a preface, which makes the Reader acquainted with the Author's honourable connections among personages of the first distinction, and particularly states his reasons for speaking freely of the African affair, in the *noble family* of a certain *noble Lord*.

At the heel of the preface treads the memorial, which is little more than an amplification of the dedication and preface, and which at last abruptly breaks off with the following mortifying sentence:

‘Here is so much of the memorial as is proper to be made public.’

After the memorial, we are presented with some observations, which may be considered as a re-capitulation of the whole: but it must be confessed, that these observations are embellished with a variety of geographical illustrations, which afford matter of information and entertainment.

As many of our Readers, however, may not chuse to trace the importance of the late African expedition through such a tedious progress, they may find the benefits and advantages which Great Britain may derive from its success, epitomized in the following extract.

‘The

• The trade of Africa, as well to the French as the English,  
• is the great foundation of their American commerce and na-  
• vigation, as that alone supplies both nations with negroe-  
• labourers, to cultivate their West India colonies for sugars,  
• indigo, cocoa, cotton, pimento, and all other the estimable  
• productions of the sugar-colonies: and the commerce and  
• navigation of America being the life and spirit of the French  
• European commerce, if England strikes at the root of the  
• French African trade, she of course cuts off the very stamina  
• of the enemy's trade and navigation to Europe, as well as  
• America.

• Before the present rupture between the two crowns, so  
• great were the unjustifiable encroachments of our rivals upon  
• the British rights of trade in Africa, as represented in the fol-  
• lowing memorial, that if a war had not fell out in North  
• America, it would have been necessary for England to have  
• some how checked the insults and growing progress of the  
• French in Africa: but since the war has taken place, this  
• may be done the more effectually; and, as experience has  
• shewn, without great difficulty.

• The English making a conquest of the French settlements  
• in Africa, and rendering them as well as their own ancient  
• ones, invincible, as they may do, they should seem to have it  
• in their power even to extirpate the enemy from the whole  
• commerce of this part of the world. The consequence  
• whereof would be, the preventing our competitors from be-  
• ing able to stock their sugar and tobacco colonies in America  
• with negroes, as they have plentifully done: and all the trade  
• and navigation that depend upon those plantations must inevi-  
• tably suffer in proportion as that of their African shall; which  
• must be to an extraordinary degree, since, in such case, it will  
• be impossible for the Dutch to supply our rivals, as they have  
• done themselves; and with what negroes they should supply  
• them, they must come considerably dearer than they did at  
• first hand.

• But if the fate of war should not oblige the court of Eng-  
• land to give up the French settlements, the whole of the  
• British African trade might, it is humbly apprehended, be so  
• regulated, as to put it out of the power of the Dutch to sup-  
• ply the French with any negroes. In which case, they could  
• have no expectation of a supply at all; the Portuguese having  
• frequently a call for more negroes than they can obtain to  
• work their mines, and cultivate their plantations in Brasil.

• Nor could the Spaniards then be furnished with negroes by  
• the French, from St. Domingo, as they have been, to work  
• their

' their mines in Mexico and Peru: they must, on the contrary,  
 ' be under the necessity of taking the whole of the English;  
 ' and that too upon their own terms; which commerce of it-  
 ' self, regulated by a proper assiento, will prove a very lucra-  
 ' tive branch of trade to this kingdom: but when it is con-  
 ' sidered what immense quantities of the French woollen, silken  
 ' and gold and silver lace manufactures, have been conveyed  
 ' into the Spanish West-Indies, under cover of the negro-trade,  
 ' the prevention thereof will not only greatly benefit the whole  
 ' fair British commerce from Old Spain to New, but propor-  
 ' tionally advantage the royal revenue of Spain, and tend to ce-  
 ' ment a lasting friendship between the courts of London and  
 ' Madrid, upon principles reciprocally interesting.

' Moreover, the success in Africa may greatly contribute to  
 ' the ruin of the Asiatic commerce of France; seeing their  
 ' trade of Africa is wholly carried on by means of their East  
 ' India company, and is not less beneficial to them than their  
 ' trade to Asia. For this company being upheld by every po-  
 ' litic aid, have long figured it amongst the Africans; and, by  
 ' virtue of their *exclusive* privilege, and other great immunities,  
 ' they have obliged the Africans, within their own power, to take  
 ' what they please to give them for their slaves, their gold, their  
 ' gums, and their ivory, &c. while they enhance the price of  
 ' their own commodities upon the natives as they think proper;  
 ' they having had no competitors, within their pretended limits,  
 ' either by their own separate traders, or by those of other na-  
 ' tions; for although they have barefacedly intruded on our  
 ' rights of trade, and raised the price of negroes, gold, and all  
 ' other African commodities upon the English coast; yet they  
 ' have not suffered British ships to approach their settlements.  
 ' Whence it appears, that by destroying the French African  
 ' trade, the English will free themselves from a most detrimen-  
 ' tal rival; and thereby have it in their power to lower the  
 ' price of negroes, gold, and all other articles from 50 per  
 ' cent. and upwards: which must prove of no less benefit to  
 ' our British planters, than to all our African and West-India  
 ' merchants, and owners of shipping, as well as to all our ma-  
 ' nufacturers, artificers, and others any way connected with,  
 ' and interested in those important branches of our trade and  
 ' navigation.

' The direct trade from France to Africa, by the bawter of  
 ' French produce and manufactures, for gold and other valu-  
 ' able productions, is very considerable to the company, as they  
 ' engross the whole of it. This commerce takes off great  
 ' quantities of their East India commodities at their own prices;  
 ' and the company's gains, by the sale of negroes to the French  
 ' sugar-

‘ Sugar-islands, and their tobacco-colonies upon the Mississippi, as well as to the Spanish Indies from St. Domingo, must also be very large: the profits of this monopoly upon the whole French trade of Africa, together with the immunities they enjoy, have been moderately computed at above *five hundred thousand pounds sterling per annum*: others have reckoned them considerably more. It is, therefore, not to be admired, that the actions of the French East India company have been declining ever since we have become masters of their African settlements. This also may contribute soon to give a great blow to the *public credit* of France in general, if England maintains her new-acquisitions, and makes that use of them, she should seem to have in her power.

‘ But the gains of the French India company by their African trade, bear but a small proportion to the total profits arising to our enemies, by mean, of their African commerce in general, when considered in various lights and connections with their other branches. For to make a computation with any degree of accuracy, we must take into consideration the gains of their West India merchants, their planters, their manufacturers, and all who are any way interested in the trade, the shipping, and navigation of the French sugar-islands to and from Old France and America; as likewise from America to all the European markets, which the French have supplied with sugars, indigo, &c. at the expence of the English.— And the account will still be very deficient, if we do not add to it the profits made by the French sugar-islands, in their traffic with the British northern colonies, for rum and molasses, to the detriment also of our own sugar-plantations. Nor should it be forgot, that there is a very beneficial commercial intercourse between the French northern colonies and their sugar-islands.

‘ And, after all, the calculation will be incomplete, if we omit the advantages obtained by our enemies in their trade from St. Domingo to the Spanish West Indies, in all the rich manufactures of France, independent of the negroes commerce carried on by their company from Africa to St. Domingo only.

‘ If these accumulated profits be computed, the whole accruing to the French from these various branches of trade and navigation, which depend on their sugar islands, and the wholly on their AFRICAN COMMERCE, they cannot be presumed (exclusive of the gains of their East India company by the African trade) to amount to near so little as *two millions*

‘ lions sterling per annum. Many have reckoned them considerably more.

‘ If all these beneficial connections of the French commerce and navigation be at once broke in upon, and may be effectually destroyed by depriving them of their African settlements, this expedition must be looked upon as a great commercial, though no great military eclat to the British nation: and as it will so greatly contribute to lop off the sinews of war from our enemies, it may so shorten it, as to save millions of treasure to England, as well as ten thousands of lives that cannot be spared.’

Upon the whole, it appears from this treatise, that the success of the African expedition may, if duly improved, be attended with considerable benefit to this kingdom: and the promoters of it have an unquestionable title to public thanks, and reward. We hope our Author’s *secret* scheme, for enabling us to retain our acquisitions, will be found feasible. His commercial knowledge none will question, and, if his enthusiasm does not overpower his judgment, his proposals may prove beneficial.

If it should be thought that we have treated this author with too much asperity, let it be remembered, that it is our province to expose the imperfections, as well as to represent the beauties, of such productions as come under our consideration: and though we do the latter only with pleasure, yet we endeavour to do both with equal justice.

*The Handmaid to the Arts. Volume the Second. Teaching, 1. The preparation of inks, cements, and sealing-wax, of every kind. 2. The art of engraving, etching, and scraping mezzotintoes; with the preparation of the aqua fortis, varnishes, or grounds, &c. in the best manner now practised by the French: as also the manner of printing copper-plates; an improved method of producing washed prints; and of printing in chiaro oscuro, and with colours, in the way practised by Mr. Le Blon. 3. The nature, composition, and preparation of glass of every sort. As also the various methods of counterfeiting gems of all kinds, by coloured glass, pastes, doublets, or the use of foils. 4. The nature and composition of porcelain; as well according to the methods practised in China, as in the several European manufactories: with the best manner of burning, glazing, painting, and gilding the ware. 5. The manner of preparing and moulding the papier maché,*

*maché, and whole paper, for the forming boxes, frames, festoons, &c. and of varnishing, painting, and gilding the pieces of each kind: with the method of making the light japan ware. To which is added, an Appendix, containing several supplemental articles, belonging, in some manner, to heads before treated of, either in this or the first volume: particularly the method of marbling paper, of taking off paintings from old, and transferring them to new cloths, of weaving tapestry, both by the high and low warp; of manufacturing paper hangings of every kind; and of preparing transparent and coloured glazings for earthen and stone ware: with several other particulars. 8vo. 6 s. Nourse.*

**T**HOUGH it may be the interest of particular professions to secrete the several arts they exercise, from the rest of mankind; it is certainly for the general good, to have the materials, and several processes, of all considerable manufactures, laid open to public view. Not that we ought to cramp the rewards of the ingenious, or deprive the industrious of the fruits of their labour: neither is it clear, that such consequences would result from a diffusion of mechanical knowledge.

While artists remain satisfied with reasonable gains, it will ever be cheaper for the consumer to purchase the commodities he wants, than to attempt the manufacturing them for his own use. But yet it is proper for the Public to have a remedy in their hands, against arbitrary combinations to raise exorbitant prices or profits; that thus a due balance may be maintained between the manufacturer and the consumer.

Considered in this view, the Handmaid to the Arts is a valuable present to the community: and we hope the Author, or compiler, will not confine the arts within too narrow limits, nor look upon these two volumes as a compleat work; but go on, and continue it, as he may acquire new lights, with respect to other subjects.

This performance is very full and circumstantial in the directions concerning the several articles of which it treats, and which appear to be handled in a judicious manner: but as it would exceed the limits we can allow to this article, to consider them all; and as we know of no indispensable obligation upon Reviewers to understand engraving, the composition of glass, making of porcelain, and papier maché, it is hoped the Reader will excuse our not dwelling on the several operations respecting these ingenious arts. But having, in our account of the first volume of this work, given the Author's method of cleaning foul paintings, we shall dismiss this article, after presenting

sending to our Readers, as a supplement to the former extract, the manner of transferring paintings from the old wood or canvas, to fresh pieces: from the Appendix to the present volume.

*Method of taking off Paintings in oil, from the cloths or wood on which they were originally done; and transferring them entire, and without damage, to new pieces.*

The art of removing paintings in oil, from the cloth or wood on which they are originally done, and transferring them to new grounds of either kind of substance, is of very great use: as not only pictures may be preserved, where the canvas is so decayed and damaged, that they would otherwise fall to pieces; but paintings on ciplings or wainscot, which, when taken away from the places where they were originally placed, would have little value, may be conveyed to cloths; and, by being thus brought to the state of other pictures, become of equal worth with those painted originally on canvas. The manner in which this is done is, by cementing the face of the picture to a new cloth, by means of such a substance as can afterwards be dissolved, and consequently taken off by water; destroying the texture of the old cloth, by means of a proper corroding fluid; and then separating the corroded parts of it entirely from the painting: after which, a new cloth being cemented to the reverse of the painting in its place, the cloth cemented to the front is in like manner to be corroded, and separated; and the cemented matter cleansed away by dissolving it in water, and rubbing it off from the face of the picture. The particular method of doing this, with most convenience, is as follows.

Let the decayed picture be cleansed from all grease that may be on its surface, which may be done by rubbing it very gently with crumb of stale bread, and then wiping it with a very fine soft linnen cloth. It must then be laid, with the face downwards, on a smooth table covered with fan-paper, or the India paper; and the cloth on the reverse must be well soaked with boiling water, spread upon it by means of a sponge; till it appear perfectly soft and pliable. The picture is then to be turned with the face upwards; and, being stretched in the most even and flat manner on the table, must be pinned down to it in that state, by nails driven in through the edge, at proper distances from each other. A quantity of glue should be then melted, and strained through a flannel cloth, to prevent any gravel, or other impurities from lurking in it; and when it is a little stiffened, a part of it should be spread on a linnen cloth, of the size of the painting, where it should be suffered to set and dry; and then another coat put over it:

when

when this is become stiff also, the glue should be again heated; and while it remains of such heat as to be easily spread, it should be laid over the face of the picture, and a linnen cloth immediately put over it in the most even manner, and nailed down to the picture and table at the edge likewise. The glue should not be used boiling hot, as that would hazard some of the more delicate colours of the painting: and the linnen cloth should be fine and half worn, that it may be the softer, and lie the flatter on the surface of the picture: in order to which it is proper to heat it till the glue be soft and pliable before it be laid on, and to compress each part gently with a ball formed of a linnen rag tied round with thread. The table, with the picture, cloth, &c. nailed down to it in this state, should be then exposed to the heat of the sun, in a place where it may be secured from rain; and there continued till the glue be perfectly dry and hard; at which time the nails should be drawn, and the picture and linnen cloth taken off from the table. The picture must now be again turned with the face downwards, and stretched and nailed to the table as before; and a border of wax must be raised round the edge, in the same manner as is directed for the copper-plates, forming as it were a shallow trough with the surface of the picture: into which trough should be poured a proper corroding fluid, to eat and destroy the threads of the original canvas or cloth of the picture. The corroding fluid used for this purpose, may be either oil of vitriol, aqua fortis, or spirit of salt: but the last is preferable, as it will more effectually destroy the thread, when it is so weakened by the admixture of water, as not to have any effect on the oil of the painting: which ever is used, it is necessary they should be properly diluted with water: to find the due proportion of which, it is expedient to make some previous trials; and when they are found to be of such strength, as to destroy the texture of thread, without discolouring it, they are in the due state. When the corroding fluid has done its office, a passage must be made through the border of wax at one end of it; and the fluid must be poured off, by inclining the table in the requisite manner: and the remaining part must be washed away, by putting repeated quantities of fresh water upon the cloth. The threads of the cloth must then be carefully picked out till the whole be taken away: but if any part be found to adhere, all kind of violence, even in the least degree, must be avoided in removing them: instead of which, they should be again touched, by means of a pencil, with the corrosive fluid less diluted than before, till they will readily come off from the paint. The reverse surface of the painting being thus wholly freed from the old cloth, must be then well washed with wa-

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ter, by means of a sponge, till the corroding fluid employed be thoroughly cleansed away: when being wiped with a soft sponge, till all the moisture that may be collected by that means be taken off, it must be left till it be perfectly dry. In the mean time a new piece of canvas must be cut of the size of the painting, which now remains cemented to the linnen cloth put on the face of it; and the reverse of the painting being dry, and spread over by some hot glue, purified as before, and melted with a little brandy, or spirit of wine, the new canvas must be laid on it, in the most even manner, while the glue yet remains hot, and settled to it by compression: which may be performed by thick plates of lead or flat pieces of polished marble. Great care should however be taken in the laying them on, to prevent the edge from cutting or bruising the paint; as also during the setting of the glue to take them off; and wipe them at proper intervals, to prevent their adhering to the cloth by means of the glue, which may be pressed through it. The lead or marble, by which the compressure is made, being removed when the glue is set, the cloth must be kept in the same state, till the glue be perfectly dry and hard: and then the whole must be again turned with the other side upwards, and the border of wax being replaced, the linnen cloth on the face of the painting must be destroyed by means of the corroding fluid, in the same manner as the canvas was before: but greater care must be taken with respect to the strength of the corroding matter, and in the picking out the threads of the cloth; because the face of the painting is defended only by the coat of glue which cemented the linnen cloth to it. The painting must then be freed from the glue, by washing it with hot water, spread and rubbed on the surface by a sponge; which should be cleansed frequently during the operation, by dipping and squeezing it in clean water. The painting may afterwards be varnished as a new picture: and, if the operation be well conducted, it will be transferred to the new cloth in a perfect state.

When the painting is originally on wood, it must be first detached from the cieling or wainscot where it was fixed; and the surface of it covered with a linnen cloth, cemented to it by means of glue, in the manner before directed for the paintings on canvas. A proper table being then provided, and overspread with a blanket, or thinner woollen cloth, it laid several doubles, the painting must be laid upon it with the face downwards, and fixed steady; and the boards or wood on which it was done must be plained away, till the shell remain as thin as it can be made, without damaging the paint under it. The proceedings must afterwards be the same as  
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was before practised in the case of the paintings on canvas, till that on the wood be in like manner transferred to a cloth or canvas.

'The whole of the above operation must be managed with the greatest care, otherwise the painting will receive some damage; and so much nicety is required in the corrosion, and taking off the threads of the cloth, that it can scarcely be performed rightly, but by such as have had some experience in the matter. It is proper, therefore, for any person who would practise it in the case of valuable paintings, to try it first with some old pictures of little value, till they find they have the right method of proceeding: and even then in some instances, where the coats of paint lie very thin on the cloth, it is scarcely practicable without miscarriage. But, as in the case of pictures greatly decayed, or paintings on wood taken from buildings that do not admit of being commodiously replaced elsewhere, there can be no great loss if a failure should happen; and a considerable advantage may accrue, if the experiment succeed; for which there is good chance, if the operation be properly conducted, and the subject favourable; it is very well worth while to make the trial.'

The Author intimates, in his preface to this second volume, that 'the censure of a Writer of the Reviews fell on his first volume,'—from which censure he here justifies himself. We mention this only to remark, that as *our* account of the first volume did not appear till after the publication of the second, he could not refer to any thing said by the Authors of the Monthly Review.

*A Survey of the Search after Souls, by Dr. Coward, Dr. S. Clarke, Mr. Baxter, Dr. Sykes, Dr. Law, Mr. Peckard, and others. Wherein the principal arguments for and against the materiality are collected; and the distinction between the mechanical and moral system stated. With an Essay, to ascertain the condition of the Christian, during the mediatorial kingdom of Jesus: which neither admits of a sleeping, nor supposes a separate state of the soul after death. By Caleb Fleming. 8vo. 4s. Henderson, &c.*

MR. Fleming's design in this work, is to combat the *material* or *mechanical* hypothesis of the human soul. He calls a *Survey of the Search after Souls*, because Dr. Coward, he says, in his *Search after Souls*, seems to have furnished the materials

materials made use of by later Writers, in support of the scheme of mechanism.

Readers who have a taste for abstract and metaphysical disquisitions, will, no doubt, read our ingenious Author's work with some degree of pleasure; as they will find that he is well acquainted with his subject, and has made some acute and pertinent observations upon it: but as such disquisitions are not calculated for the generality of Readers, we shall only take a general view of what is contained in Mr. Fleming's work.

His first chapter is a very short one, and chiefly consists of extracts from Dr. Clarke's letters to Dodwell, concerning the metaphysical argument for the immateriality of the soul, drawn from its *consciousness*. The second and third chapters contain remarks upon what Dr. Coward has advanced in support of the materiality and mortality of the human soul. Those who are disposed to look into these chapters will see, that Mr. Fleming has pointed out many gross absurdities and inconsistencies in the Doctor's scheme.

He concludes his third chapter with some remarks on a passage in the Free Enquiry into the nature and origin of evil; this passage, with the remarks upon it, we shall lay before our Readers. — 'The Author of a Free Enquiry into the nature and origin of Evil, in six letters, 1757 \*', has treated the constitution of man, and the condition of his depravity, in his fourth letter on moral evil, with some resemblance of Dr. Coward. He says, "our actions proceed from our wills, but our wills must be derived from the natural dispositions implanted in us by the author of our Being.—That in the strict philosophical sense, we have certainly no free-will; that is none independent of our frame, our natures, and the author of them.—What then could infinite wisdom, justice, and goodness do in this situation more consistent with itself, than to call into Being creatures formed with such depravity in their dispositions, as to induce many of them to act in such a manner as to render themselves proper subjects for such necessary sufferings, and yet at the same time endued with such a degree of reason and free-will, to put in the power of every individual to escape them by their good behaviour: such a creature is man, so corrupt, base, cruel, and wicked, as to convert unavoidable miseries into just punishments, and at the same time so sensible of his own depravity, and the fatal consequences of guilt, as to be well able to correct the one and to avoid the other."

\* See Review, Vol. XVI. p. 302.

“ There seems,” says Mr. Fleming, “ to be a great resemblance in the association of complex ideas about man, in this Writer and in Dr. Coward. And what has been offered in the remarks on the Doctor, may serve as a confutation of this report made of human nature. There is much confusion in the representation; and it has been shewn, that necessity cannot possibly be the origin of moral evil. Necessity and Crime are incompatible ideas. No moral governor, or moral system can affix guilt beyond the limits of liberty or freedom. As well might the *ball* be chargeable with crime, with which the assassin committed murder, from his pistol being fired and discharged at the innocent man; as the action or rather motion be impeached with baseness, guilt, or cruelty, that was impelled by necessity. The want of consent will excuse any instance of mischief from crime that is capital: and if there was no culpable inattention, it will not class in the least with moral evil. So that the general depravity of mankind will wholly be ascribed, in its origin, to the abuse of liberty, and not at all to any impetus of necessity. Both these ingenious Writers also agree, in affixing the source of the general depravity in the first man. The Author of the *Enquiry* makes Omnipotence “ obliged by the necessity of natural evils to admit moral. Which previous necessity so controuls Omnipotence, as to support the doctrines of predestination and grace.”

“ These disagreeable and dismal ideas of fatalism, do all vanish upon the approach of light, where Liberty shews herself to be the sovereign genius of humanity. No matter what are the circumstances of man, he is no farther moral and accountable than he is free. And the general depravity is in full evidence of that freedom. Adam was not possessed of more freedom, than are his most distant moral descendants. And not one individual of the human race can possibly be formed with depraved dispositions, which shall necessarily make them subjects of misery, unless God can be supposed the author of sin. But there is an absolute incongruity in supposing any one creature thus called into being, under this necessity; and yet, at the same time, endued with such a degree of reason and free-will, as to have the power of escaping the necessary evil. The quantity of given power sufficient for the purpose of overcoming the depravity, destroys the very idea of necessity, and invests the creature with liberty. We are led therefore to conclude, that liberty, and not necessity, is the origin of evil; since the abuse of liberty, or the consent given to the lure of temptation, from a negligence in not weighing the consequences of the gratification, is the only source of iniquity. Hence St. James represents the feeling, the experience

‘ of all men in these words, *Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.* Jam. i. 13, 14, 15.

‘ That is a negation, not easily understood, *we have no free-will, in a strict philosophical sense; that is, none independent of our frame, our natures, and the author of them.* May we not say in reply, that in such sense God himself has none? the difference between the *freedom* of our wills, and the *freedom* of God’s will, seems to be, that his is absolutely dependent on his own nature, which is invariably perfect. Whereas our *freedom* will only have its perfection, as we fix on what is final: i. e. as creatures intended for the fruition of his favour, who created us, we only have freedom, or assert liberty in consulting the design of our frame, our natures, and the pleasure of the author of them. This constitutes the boundless liberty of man: and is contradistinguished to those elections and determinations of the mind, which have only consulted the animal, or the sensitive gratification. *Moral liberty and slavery* in man, are thus estimated. And our ideas of them remain, distinct and determinate.—*Not my will, but thine be done; was* the highest expression of free-will, in him who preferred the doing of the will of God to his necessary food: and was a liberty wholly independent on his sensible, animal frame.

In the fourth chapter Mr. Fleming examines Dr. Robinson’s (or Robertson’s) *Philosophical and Scriptural Enquiries*, and takes some pains to confute that Writer’s notions, though they certainly did not merit his notice\*.

The fifth chapter consists of extracts from Mr. Baxter’s *Enquiry into the nature of the human soul*, after which our Author enters upon his *Essay to ascertain the scripture-doctrine of the real Christian’s future existence, during the mediatorial kingdom of Jesus*, who must reign till death is wholly put under his feet, or until these mortal scenes of mankind have had their last revolution, and their utmost completion.

That we may with greater evidence form a judgment of the future state of a good man’s existence, we should, Mr. Fleming observes, religiously follow the guidance of revelation, and take care that our interpretations of scripture be rational, probable, and consistent. Accordingly, in order to give his Readers a clear idea of the argument, he sets before them, in the sixth chapter, several *Lemmata*, or previous propositions, as affording

\* See Review, Vol. XVIII. p. 498.

some capital views of the gospel-system.—These *Lemmata* are as follows.

‘ 1. The dispensation of God’s government and providence under Jesus Christ, is represented in the New Testament by the phrase, *kingdom of heaven*. A term, never once used in the Old Testament Writings; and is allowed to denote, the most exalted display of truth and life to mankind.

‘ 2. This kingdom of heaven is a constitution, at the head of which Jesus does constantly preside, as a reigning Prince and Lord, exercising an actual dominion; and will do so, until the restitution or consummation of all things.

‘ 3. During this mediatorial kingdom, the future condition of the Christian may be conceived of as distinct, in some respects, from that of the pious Jew, who died under the Mosaic constitution.

‘ 4. The scriptures of the New Testament never teach any doctrine of the future vehicle or resurrection-body, which would suppose it to be of the same construction with this body; nay, they never once speak of the resurrection of the flesh or of the body, but only declare the resurrection of the dead.

‘ 5. All good Christians will undergo a *change*, but not all in the same manner, nor at the same time. Some by age, sickness, or violence, in the running ages of time, undergo this change; others, instantaneously at the finishing of them.

‘ 6. The *second coming of Christ*, may properly be understood, of the manifestation he makes of himself in the future state of our existence; since his *first coming* was, when he opened his commission in Judea, as the promised Messiah; or as he *that should come*. So that whenever any Christians are called into his presence, as the resurrection and the life, and the final judge; that, to them, is his second coming.

‘ 7. In the condition of the finally impenitent, the future body will be such as is suited to the complexion, or habitual disposition of the depraved spirit.

‘ 8. Eternal or everlasting life, in the spirit of the New Testament doctrine, continues the idea of life without interruption; and gives energy to all the principles of spirituality and heavenly-mindedness, contempt of temporal evil, and reconciliation to the loss of this animal enjoyment.

‘ 9. The beneficial tendency of this doctrine, which raiseth the expectation of continued life, and an immediate introduc-

tion into the presence of Jesus, is preferable to that of the dormant, the sleeping, unconscious scheme: for we are thus persuaded, that he is actually and continually exercising and executing his commission, as the Lord and Judge of all. Whereas, should the province of his being the resurrection and the life, and the final judge, be so remote, as the consummation of the ages; we should have our conceptions and apprehensions weakened, in their energy and influence on our own faith, hope, and expectations.'

'The church sense, and popular interpretation, continues our Author, on the contrary, supposeth an active consciousness without a resurrection-body; and this, to be immediately the blessed condition of the pious. It also supposeth two judgments; one private, the other public.—To avoid these absurdities, the sleeping scheme has been adopted, by some, who seem rather to cut, than to untie the knot; and to avoid the blunders made in the intermediate separate state, have extricated themselves by one single dash, throwing over it an absolutely dead unconscious silence.

'They both dissatisfy me: and though I have adventured upon somewhat of an untrodden path, yet am clearly of opinion, there is not a single advantage proposed in either hypothesis, but what is more effectually, or as fully secured, by an immediate return to the exercises of an active consciousness, in a well prepared new vehicle, the resurrection body, which accommodates the departing spirit, unclothed of its mortal and corruptible one.

'Notwithstanding these *Lemmata*; they are not proposed as a standard for any man; they only point out the *reason* of the hope that is in *me*. The public will allow me an equal right with any other Christian, to communicate my sentiments without reserve, on such an interesting subject. I have as much concern in the doctrine of a future state as any man; and nothing less than a desire of contributing to the spread of truth, has reconciled me to this publication: for I know too much already of the efforts of *bigotry*, to expect an escape of its virulence. But it is enough, I can lodge an appeal, where no angry and injurious passion can have any influence.'

Our Author now proceeds to give us a collective view of Dr. Law's *Principia*, and makes a few remarks upon them; after which he goes on to his *essay*, concluding his sixth chapter with the ensuing words.—'The following *essay* attempts to give the argument of a continued consciousness, its energy; which does suppose, the soul of man is of such a nature, that if it  
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‘ shall exist at all in a future state, that existence must be absolutely separate from, and independent on this mortal body; though not separate from a spiritual, even the resurrection-body: which designation, neither any present experience, nor any present dependance on this organized body, can controvert, or render absurd.’

In the seventh chapter, which contains our Author’s *essay*, he gives us his arguments for a *future consciousness*, and considers what has been advanced by Mr. Peckard, and some modern advocates for the *sleeping scheme*. As this chapter is a very long one, containing upwards of a hundred pages, we must not attempt to abridge it, but shall content ourselves with laying before our Readers the argument, as summ’d up by Mr. Fleming himself.

‘ There is no reason assignable, says he, why the consciousness of man should be suspended for ages, waiting, or waiting a new vehicle; since the present organized body cannot be possessed of any of that consciousness, or be at all essential to it; because it is in the condition of a perpetual flux, change and alteration. The animal vital functions are likewise performed by the immediate impression of God; to this presence is owing the elastic force of the muscular motion, and the vigorous circulation of the vital fluid: when once debarred this influence, it becomes a lump of insensible, corruptible and dissolved matter, unfit for the habitation of the intellectual powers of the soul. Now, as there is no consciousness essential to the body, so the body cannot sleep in the dust, but becomes common dust; and is no more fitted for, or capable of awaking and arising, than any other unrelated earthy particles are. On the other hand, if the resurrection-body was to be of the earth, there might, perhaps, be some reason for the soul’s waiting a distant period: but if it be an house from heaven, a spiritual body, and not of the earth, earthy; we have no manner of reason to expect it should be the produce of any fermentations, or transmutations and refinements of gross matter. We have considered the revelation, and do imagine, that our interpretation is natural, rational, and harmonious.

‘ Assuredly there is a petulancy of spirit, that has long hurried men into a strange vehemency of imagination; by which they have been prompted to swallow, unmasicated, *established doctrines*; for no better reason, but because they are mysterious and unintelligible; a sort of enchantment is found in all the secret chambers of *churchism*. And the people are trained in a veneration of antiquity, and universality of opinion and sentiment, without seeing the infinite importance of judging and

‘determining, every man for himself, in all matters of faith and religion.’

Mr. Fleming concludes his work with some moral and divine instructions, arising from the views taken in the *Survey of a Search after the Soul*. And here, as through the whole performance, he shews an open, candid, and generous turn of mind; makes some very sensible observations; and appears to be a hearty friend to freedom of enquiry. The subjects of which he treats, however, are of less importance, in our opinion, than they seem to be in the judgment of the learned author; they serve indeed to shew the capacity of the Writer, and give him an opportunity of making nice and subtle distinctions, and ingenious conjectures, but they can add but little to our stock of useful knowledge. In regard to the *immateriality* of the soul, though it were capable of the strictest demonstration, as we are far from thinking it is, we do not see what great advantage the doctrine of the *immortality* of the soul could possibly derive from it; for this must be proved by arguments drawn from the moral character of the Deity, and the nature of Man, considered as an accountable creature. As to our Author's *resurrection-body*, the most that can be said of it is, that it is no ill-fancied conjecture; but at the same time, we must observe, that of all the various opinions which have been entertained, concerning the condition of the soul in the *intermediate state*, there is not one, we apprehend, that can give entire satisfaction to a rational enquirer.

*Elements of the theory and practice of chemistry. Translated from the French of M. Macquer, member of the Royal Academy of Sciences, and professor of medicine in the university of Paris. Two volumes, 8vo. 10 s. Millar and Nourse.*

**I**N our Review for June 1750, we gave an account (as a foreign book) of the first volume of this work, containing the elements of the theory of chemistry, which was then just published; but since that time the learned author has added a second volume, in which he has delivered, in the same conspicuous and rational manner, the elements of the practice of chemistry, containing the principal operations, as standards or formulas for all the rest, and to confirm the fundamental truths delivered in the theory.

M. Macquer, in conformity to the distribution of nature, has divided his elements of the practice of chemistry into three parts; the

the objects of the mineral kingdom are treated of in the first, those of the vegetable in the second, and those of the animal in the third.

In the first part the Author has given a variety of experiments, not to be met with in other books of chemistry; namely, the processes for extracting saline and metallic substances, from the minerals in which they are contained: And it is, doubtless, more methodical to describe the manner of decomposing or analysing every ore or mineral, before the saline or metallic substance it yields is considered. These operations are all such as may be conveniently performed in a laboratory, and are often something different from those used in extracting large quantities, the former being made with more care and accuracy.

The second part, which contains the operations on vegetables, is divided into two parts; the former including those tables in their natural state, or before they have undergone fermentation; and the latter, those only which have been fermented.

The third part is not subdivided; because animal substances are capable only of the last degree of fermentation, or putrefaction. Nor are the principles they yield any thing different, whether they are putrified or not, except with regard to their proportions, and the manner in which they are extracted.

But besides these processes for analysing bodies, M. Macquer has given a great variety of others. He has combined the elementary principles obtained by analyzation, in various manners, both with each other, and with different bodies, by which means the original mixt bodies are not only reproduced with all their properties; but also other compounds are formed, which never existed in nature.

It has been too much the custom in treatises of chemistry, to accumulate a great variety of processes, without attempting to explain the reason for the several phenomena that attend them: And perhaps, it is in a great measure owing to this confused and superficial manner of writing, that many, who call themselves chemists, are unable to give any satisfactory account of the various phenomena they every day observe in their laboratories, or to make any improvement in the art they profess. Such therefore would do well to read M. Macquer's treatise, as the reasons of every process are very plainly and intelligibly delivered, and the various phenomena accounted for, in a solid and philosophical manner.

In short, M. Macquer's treatise should be read by all, who are desirous of forming a true idea of the analyses and principles of  
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mixt bodies, and of the various operations and processes of chemistry.

As a specimen of the manner in which this chemical treatise is executed, we have added the following process, with which we shall conclude the article.

*To combine Spirit of Wine with the Vitriolic Acid. This combination decomposed. Rabel's Water. Ether. Sweet Oil of Vitriol. Hoffman's Anodyne Mineral Liquor.*

\* Into an English glass retort put two pounds of Spirit of Wine perfectly dephlegmated, and pour on it at once two pounds of highly concentrated Oil of Vitriol: shake the retort gently several times, in order to mix the two liquors. This will produce an ebullition, and considerable heat; vapours will ascend, with a pretty loud hissing noise, which will diffuse a very aromatic smell, and the mixture will be of a deeper or lighter red colour, according as the Spirit of Wine was more or less oily. Set the retort on a sand bath made nearly as hot as the liquor; lute on a tubulated ballon, and distill the mixture with a fire strong enough to keep the liquor always boiling: a very aromatic Spirit of Wine will first come over into the ballon, after which the Ether will rise. When about five or six ounces of it are come off, you will see in the upper concavity of the retort a vast number of little points in a veined form, which will appear fixed, and which are nevertheless so many little drops of Ether, rolling over one another, and trickling down into the receiver. These little points continue to appear and succeed each other to the end of the operation. Keep up the same degree of fire, till upon opening the little hole in the ballon you perceive that the vapours, which instantly fill the receiver, have the suffocating smell of Volatile Spirit of Sulphur\*.

Then unlute the ballon, pour the liquor it contains into a crystal bottle, and stop it close: there will be about eighteen ounces of it. Lute on your receiver again, and continue the distillation with a greater degree of fire. There will come over an aqueous, acid liquor, smelling strong of a sulphureous spirit, which is not inflammable. It will be accompanied with undulating vapours; which being condensed will form an oil, most commonly yellow, one part of which will float on the surface of the liquor, and another will sink to the bottom.

\* These white vapours do not appear when the vessels are perfectly close. Mr. Hellot, to whom we owe the remark, having performed this operation in a crystal retort procured from London, the neck of which had been rubbed with emery in the mouth of its receiver, so that these two vessels fitted each other exactly, saw the æthereal liquor distill pretty fast, but without white vapours. He then loosened the receiver, by turning it a little upon the neck of the retort, so that the external air might get in; whereupon the white vapours appeared immediately. When the receiver was close fitted on again, the vapours disappeared. He repeated the same thing five times from half hour to half hour, and these vapours as often appeared and disappeared.

Towards

Towards the end of the distillation of this acid liquor, and of the yellow oil of which it is the vehicle, that part of the mixture, which is left in the retort and grown black, will begin to rise in froth. Then suppress your fire at once: stop the distillation and change your receiver once more. When the vessels are grown pretty cool, finish your distillation with a lamp-heat kept up for twelve or fifteen days, which in all that time will raise but a very little sulphureous spirit. Then break your retort, in which you will find a black, solid mass, like a bitumen. It will have an acid taste, arising from a remainder of the acid imperfectly combined with oil.

This artificial bitumen may be freed from its redundant acid, by washing it in several waters. Then put it into a glass retort, and distill it with a strong reverberated fire. You will obtain a redish oil that will swim on water, much like the oil obtained by distilling the natural bitumens. This oil also will be accompanied with an aqueous acid liquor. In the retort will be left a charred matter, which being put in an ignited crucible in the fire, burns for some time, and, when well calcined, leaves a white earth.

The liquors that rise first in this distillation, and which we directed to be kept by themselves, are a mixture consisting 1. of a highly dephlegmated spirit of wine, of a most fragrant smell; 2. of *Æther*, which the spirit of wine wherewith it is united renders miscible with water; 3. of a portion of oil, which commonly rises with the *Æther* towards the end of the operation; 4. and sometimes of a little sulphureous acid, if the receiver be not changed soon enough.

In order to separate the *Æther* from these other substances, put the whole into an English retort, with a little oil of tartar *per deliquium* to absorb the sulphureous acid, and distill very slowly in a sand-bath heated by a lamp, till near half the liquor be come over. Then cease distilling; put the liquor in the receiver into a phial with some water, and shake it; you will see it rise with rapidity to the upper part of the phial, and float on the surface of the water: this is the *Æther*.

### OBSERVATIONS.

This operation is only a decomposition of spirit of wine by means of oil of vitriol. In the preceding process we saw that this spirit, which consists of three essential principles, viz. an oil, an acid, and water, cannot be deprived of one of them without being at the same time decomposed; the two others that remain having, by such separation, lost the bond of intimate union and connection that was between them. We saw also that spirit of wine, when mixed and digested with a very caustic fixed alkali, and several times distilled from it, deposits its acid in that salt: and hence it comes that the oil and the water, being deprived of the principle which was the bond of their union, separate from each other, and appear in their natural forms.

In the present experiment the vitriolic acid decomposes the spirit of wine in a different manner. We know that this acid acts powerfully on oils; and that, when it is highly concentrated, as the operation requires

quires it should be, it seizes and attracts with surprising force the moisture of all bodies that touch it. So that, when it is mixed with spirit of wine, it acts at the same time both on the aqueous and on the oily principle of that mixt. The rapidity and activity, wherewith it rushes into union with these substances, produce the heat, the ebullition, and the hissing noise, which we observe during the first moments after their mixture.

The red colour, which the two liquors confounded together acquire after some time, is owing to the combination of the acid with the oily part: for it is known that oils as colourless as spirit of wine, such as the essential oil of turpentine, become of a brownish red when dissolved by a concentrated acid: and Kunckel observed, that, that the more oil there is in spirit of wine mixed with oil of vitriol, the deeper is the red colour it acquires on being so mixed. He even gives this experiment as the certain means of discovering whether spirit of wine be more or less oily; and he adds, that spirit of wine, which hath lost part of its oil by being rectified with lime, acquires less redness than any other by being mixed with oil of vitriol.

When the mixture hath acquired this colour, and before it undergoes distillation, it appears like a homogeneous liquor. There is as yet no decomposition; or at least none that is perceptible; and the vitriolic acid is united at the same time with the oil, the acid, and the water of the spirit of wine; that is, with the whole spirit of wine in substance. This mixture, when made with three parts of spirit of wine to one of oil of vitriol, is an astringent remedy much used in hemorrhages, and known by the name of *Rabel's Water*.

The actual decomposition of the spirit of wine is effected by the distillation. The first liquor, or the first portion of the liquor that rises before the rest, hath the smell and all the properties of spirit of wine. It is indeed part of the spirit of wine employed as an ingredient in the mixture; but, being abstracted from a highly concentrated oil of vitriol, which, of all known substances, attracts moisture with the greatest power, it is perfectly freed from all its unnecessary phlegm, and retains no more than what is a constituent part thereof, as one of its principles, without which it would not be spirit of wine.

The liquor that succeeds this first spirit of wine is of a different nature. It may be considered as an æther: for, though it be not a pure æther, it contains the whole of it: from this liquor only can it be obtained; it is no other than an æther mixed with some of the spirit of wine that comes over first, and a little of the acid liquor which comes afterward. Now the production of æther is the effect of a beginning decomposition of the spirit of wine: it is spirit of wine degenerated, half-decomposed; spirit of wine too highly dephlegmated; that is, spirit of wine which hath lost a part of its essential phlegm, of that phlegm which as a necessary principle made it spirit of wine: it is a liquor still composed of oily parts mixed with aqueous parts, and on that account must retain a resemblance of spirit of wine; but such that its oily parts, not being dissolved and diffused among a sufficient number of aqueous particles, are brought nearer to each other than they should

should be to constitute perfect spirit of wine ; on which account it is not now miscible with water, but is as much nearer to the nature of oil, as it is removed from the nature of spirit of wine ; it is a liquor, in short, which, being neither spirit of wine nor pure oil, yet possesses some properties in common with both, and is consequently to be ranked in the middle between them.

This explanation of the nature of æther, which I imagine was never before given by any other, is the same that we proposed in our Elements of the Theory of Chemistry, which may be consulted on this occasion.

An objection against this opinion may, perhaps, be drawn from an experiment well known in chemistry. It may be said, that, if æther were nothing but depraved spirit of wine, which ceases to be miscible with water, because the loss it hath sustained of a portion of the water necessary to its constitution hath disordered the proportion which ought to subsist between its aqueous and oily parts, from which proportion it derives that property, it would be very easy to change spirit of wine into æther by a method quite contrary to the usual one ; viz. by mixing spirit of wine with a sufficient quantity of superfluous oil : for it seems to be a matter of indifference whether the proportion, between the aqueous and the oily parts of spirit of wine, be changed by lessening the quantity of the former, as in the common operation for æther, or by increasing the quantity of the latter, as is here proposed ; and we can, by the last method, put these two principles together in what proportion we please. Now it is certain that, whatever quantity of oil be dissolved in spirit of wine, it will still remain miscible with water ; and that, if spirit of wine thus replete with oil be mixed with water, it will unite therewith as usual, and quit the oil which it had dissolved.

This objection, though seemingly a very specious one, will be removed with the utmost ease, if we reflect but ever so little on some of the principles already laid down. We said, and we gave some instances of it, that certain substances may be united together in sundry different manners ; so that from these combinations, though made in the same proportions, there shall result compounds of very dissimilar properties. The combination we are now considering is another evidence of this truth. It is allowed that the proportion between the oily and the aqueous parts may be exactly the same in æther and in spirit of wine replete with oil ; but it must also be owned that the manner in which the oil is combined in these two cases is very different.

That oil, which at first is a constituting part of the spirit of wine, and afterwards becomes a part of the æther, is united with the other principles of these mixts, that is, with their acid and their water, by the means of fermentation, whereby it is much more attenuated, and much more closely combined, than that with which spirit of wine is impregnated by dissolution only. And accordingly this adventitious oil is so slightly connected with spirit of wine, that it is easily separable from it by barely distilling it, or even mixing it with water : whereas that which makes a part of spirit of wine, as one of its constituent

uent principles, is united therewith in such a manner as not to be separable from it by either of these methods, nor indeed without employing the most vigorous and powerful agents for that purpose. So that the chief differences between æther and oily spirit of wine must be ascribed to the different manner in which the oil is combined in these two mixts: and, if a sufficient quantity of superfluous oil could be united with spirit of wine, in such a manner that, without being soapy, it should not be separable therefrom by the affusion of water, I make no doubt but such a spirit of wine would be perfectly like æther, so far as not to be miscible with water.

But let us return to our distillation, and trace the decomposition of spirit of wine by the vitriolic acid. We have shewn that the acid begins with attracting part of the water which constitutes the spirit of wine, by which means it changes the nature of this compound, destroys its miscibility with water, and brings it as much nearer to the nature of an oil as it thereby removes it from the nature of spirit of wine.

According to the theory laid down it is evident, that, if the acid continue to act in the same manner on spirit of wine thus depraved and become æther; that is, if it continue to draw from it the small remaining quantity of the aqueous principle, to which it owes the properties it still retains in common with spirit of wine, this must produce a total decomposition thereof: so that the oily parts, being no longer dissolved and divided by the aqueous parts, will be collected together, unite, and appear under their natural form, with all their properties. Now this is exactly the case. The vitriolic acid rises in the distillation after the æther; but considerably changed, because it is loaded with the scattered remains of the decomposed spirit of wine. It is in a manner suffocated by the water it hath attracted from the spirit; which is the reason why it appears in the form of a very aqueous acid liquor. It carries up along with it the oil which it hath separated from that water; this is the oil we took notice of in the process; and it is consequently that very oily principle which actually constituted the spirit of wine. Lastly, by acting on this oil also, it takes up a portion of phlogiston, which renders it sulphureous.

What remains in the retort is also a portion of the oil, that was contained in the spirit of wine, now combined with some of the acid; which is the reason why it is black and thick. It is a compound much resembling a bitumen, and when analyzed yields the same principles we obtain from native bitumens, or from an essential oil thickened and half-burnt by combining it with concentrated oil of vitriol.

As to the acid of the spirit of wine, some of it remains combined with the æther: but there is great reason to think, that, when the vitriolic acid robs the spirit of wine of its aqueous part, it takes up at the same time most of its acid, which, being itself very aqueous, may be considered as pure water with respect to the concentrated oil of vitriol, by which it is attracted, and with which it is confounded.

The properties which characterize æther agree perfectly well with what we have said of its nature, and of the manner in which it is produced. It is one of the lightest liquors we know: it evaporates so suddenly

suddenly, that if a little of it be dropped on the palm of your hand, you will scarce perceive the part it touches to be wet by it; it is more volatile than spirit of wine; which is not at all surprising, seeing it differs therefrom only by containing less water, which is the heaviest principle in spirit of wine.

Æther is more inflammable than spirit of wine; for if any flame be brought but near it, it immediately catches fire. The reason of this is, that the oily parts of which it consists are not only as much attenuated, and as subtle, as those of spirit of wine, but also in a greater proportion with regard to its aqueous parts. To the same cause must be attributed the facility with which it dissolves any oily matters whatever.

Æther burns without smoke, as spirit of wine does, and without leaving any coal or earthy matter behind; because the inflammable or oily parts contained in it are, in this respect, disposed like those of spirit of wine.

The properties of not being miscible with water, and of taking up gold dissolved in *agua regia*, it possesses in common with essential oils; but the latter property it possesses in a much more sensible degree than any oil: for essential oils sustain the gold they thus take up but a little while; whereas the æther never lets it fall. It seems the ancient chemists were unacquainted with the æther; or at least if they did know it, they made a mystery of it, according to custom, and spoke of it only in enigmatical terms. Amongst the moderns, Frohenius a German chemist, seems to have been the first who brought it to perfection. Godfrey Hankwitz, also a German, but settled in England, made mention of it much about the same time in the Philosophical Transactions. According to the latter, Mr. Boyle and Sir Isaac Newton both knew the preparation of æther, for which they had each a different process. But none of these chemists ever published an exact and circumstantial account of the method by which this liquor might be prepared: so that Mess. Duhamel, Grosse, and Hellot, who have since made several experiments for that purpose, and have discovered, and communicated to the Public, easy and certain methods of procuring æther, had no assistance in their labours, but from their own skill and sagacity; which gives them a just title to the honour of the invention. Mr. Beaumé also, a very ingenious artist in Paris, who hath bestowed a great deal of pains on this subject, lately communicated to the academy a memoir, which, among several very important observations, contains the commodious and expeditious process above inserted. As there are many experiments in Mr. Hellot's memoir, agreeing perfectly well with what hath been said concerning the decomposition of spirit of wine by the vitriolic acid, we think it will be proper to take notice of them here, and to examine them briefly at least.

The quantity, the colour, and the weight of the oil, which rises in the distillation at the same time with the aqueous acid liquor, are various, according to the different proportions of spirit of wine, and

and oil of vitriol, that are mixed together. Mr. Hellot observed, that by increasing the quantity of the vitriolic acid, he obtained more of this oil, and less of the ardent spirit containing the æther. The reason is this: the more oil of vitriol you put in the mixture the more spirit of wine must be totally decomposed, and consequently the more of this oil will be obtained; which, as we have shewn, is one of the principles resulting from the decomposition of spirit of wine.

“ This oil is also lighter or heavier, in proportion to the quantity of oil of vitriol poured on the spirit of wine. That which arises from mixing six, five, four, or even three parts of spirit of wine with one part of concentrated oil of vitriol, always floats on the water, and continues white. That which ascends from two parts of spirit of wine, is yellow, and most commonly sinks; and lastly, that which is produced from equal parts of these two liquors, is greenish, and constantly falls to the bottom.”

Mr. Hellot remarks, on this occasion, that part of the acid, by the intervention of which this oil is separated, unites therewith; and to the greater or smaller quantity of the acid thus combined with the oil, he imputes its being more or less ponderous: which is the more probable, as the heaviest oil is always obtained from a mixture in which the acid bears the greatest proportion; and *vice versa*. Perhaps the different specific gravity of essential oils, is wholly owing to the greater or smaller quantity of acid they contain.

Mr. Hoffman hath made several observations on this oil, which evidently prove, that it contains much acid. He says, that if it be kept for some time in a bottle, it grows red, and loses its transparency; that its agreeable aromatic taste becomes acid and corrosive; and that if you hold it over the fire in a silver spoon, it corrodes it, and leaves a black spot on it; and that it also corrodes mercury, when heated therewith in a matras. To this Mr. Pott adds, that it makes a very perceptible effervescence with fixed alkalis; and that being rectified by those salts, it loses all the acid properties observed by Mr. Hoffman.

Mr. Hellot obtained a still more considerable quantity of this oil, by adding three or four ounces of a fat oil to the mixture of spirit of wine with the vitriolic acid. Now as the oil we are speaking of hath the properties of essential oils, and is soluble in spirit of wine, Mr. Hellot observes, that oil of vitriol, by uniting with fat oils, converts them into essential oils: which agrees very well with our opinion concerning the cause of the solubility of oils in spirit of wine; which in the memoir already referred to on other occasions, we attribute to an acid superficially and slightly united with oils.

‘ The oil which thus rises, in distilling spirit of wine mixed with the vitriolic acid, is known by the name of the Sweet Spirit of Vitriol. This name is very improper, because it may suggest a notion, that this oil derives its origin from the vitriolic acid, as some chemists have erroneously thought; whereas it comes entirely from the spirit of wine, as we have shewn. If any reason can be assigned for keep-  
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ing up the name, it must be because of the considerable quantity of the vitriolic acid that remains in the combination, and is dulcified by its union with the spirit of wine.

This oil is an ingredient in Hoffman's famous Anodyne Mineral Liquor. That liquor is thought to be nothing but this very oil dissolved, and combined with the two liquors that rise first in the distillation, and immediately before the sulphureous acid phlegm. It dissolves very easily and quickly in those spirituous menstrua: so that if you intend to have it by itself, and to prevent its recombining with the liquors that came off before, (which should be prevented, because it hinders the separation of the æther) you must take great care to change the receiver as soon as the acid phlegm with which it rises, begins to appear.

We have seen that, by the methods which Mr. Hellot hath pointed out, this sweet oil of vitriol may be increased, both in weight and quantity. In that ingenious chemist's memoir, we also find some methods of preventing it from rising in the distillation. They consist wholly in the addition of some absorbent bodies, which, he tells us, divert the action of the vitriolic acid, at least in some measure, from the inflammable part of the spirit of wine. One of these methods is as follows:

"Put into spirit of wine as much soft soap as it can dissolve: filter it, and pour on it some of the heaviest and most concentrated oil of vitriol: shake the mixture. The soap will be instantly decomposed, and its oil will float on the surface; because the vitriolic acid robs it of the alkali, which renders it miscible with spirit of wine. Distil it, and you will obtain but a very little of Rabel's water; which moreover will have the disagreeable smell of a most rancid oil. There will afterwards ascend a great quantity of spirit of wine, having the same smell; then an aqueous, acid, and sulphureous liquor; but not a drop of yellow oil. Mean time there forms a bituminous fungus of some consistence, rising above the oil of the soap, which floats on the rest of the liquid."

Most of the vitriolic acid having been absorbed by the alkali of the soap, in this experiment, as Mr. Hellot observes, it is not surprising, that it should not act upon the spirit of wine with so much efficacy as to decompose it, and separate its oil. For the same reason but a little of Rabel's water comes over, and almost all the spirit of wine rises without undergoing any sensible alteration. The disagreeable smell of those liquors comes from the oil of the soap; which, being naturally heavy, remains behind in the retort, where it grows rancid, and is partly burnt.

The last experiment in Mr. Hellot's memoir, of which we shall take notice, is a peculiar process for preparing æther; by means whereof, with the help of an earthy medium, it is easy to distil the vinous acid spirit, containing the æther, without any sensible change of smell from the beginning to the end of the operation; without its being succeeded by an acid sulphureous liquor, oil, black scum, resin, or bitumen; and without the necessity of taking any great care about

the management of the fire, as the liquor may always be kept boiling in the retort, and distilled to dryness without any danger. This medium is common potter's earth. Mr. Hellot puts six ounces thereof, well dried and pulverized, into a large retort, with one pound of spirit of wine, and eight ounces of oil of vitriol. These he digests together three or four days. The mixture acquires no sensible colour. He sets the retort in a sand-bath, and continues the distillation to dryness, with a moderate charcoal-fire. Excepting a few drops that rise first, and which are pure spirit of wine, all the rest of the liquor that distils hath constantly the smell of æther; which is even somewhat more penetrating than that of the vinous acid spirit obtained without the intervention of this earthy medium.

We have shewn, that the production of the æthereal liquor is owing to a semi decomposition of the spirit of wine, effected by the vitriolic acid during the distillation; that this acid continuing to act, produces a total decomposition, or perfect separation of the oil and phlegm of the spirit of wine from each other; and that the vitriolic acid, uniting with these two principles, forms the sulphureous phlegm, the fluid oil, and the bituminous matter, all frequently mentioned above. Why then, in this experiment of Mr. Hellot's, do we obtain only a spirit of wine, replete with æther, while none of the other productions appear? The reason is a very natural one, and very clear. It is this: the potter's clay containing an earth of that kind which we called absorbent, because it possesses the property of uniting with acids, that earth joins with the vitriolic acid in the mixture, reduces it to a neutral salt, and thereby prevents its continuing to act upon the spirit of wine, as is necessary to the total decomposition thereof.

Mr. Hellot says on this occasion, "that part of the vitriolic acid turning its action on this soluble earth or bole, which it finds in the potter's clay, ceases to act on the inflammable principle of the spirit of wine; that, consequently, as there is not an immediate and continuous combination of these two substances, neither a resin nor a bitumen can result therefrom. This is so true, that a great part of the oil of vitriol may be afterwards recovered from the potter's clay as colourless as when it was first used."

Mr. Hellot makes use of the following method for procuring the æther from the acid vinous spirit obtained by this distillation. "You must, says he, put all this liquor into a glass body, made of one piece with its head: pour upon it, through the hole in the upper part of the head, twice or thrice as much well-water, the hardest to the taste, and the most impregnated with gypsum, that can be got. Very pure water, he observes, produces much less æther.

"If the vinous acid spirit have such a sulphureous smell, as to occasion a suspicion, that it contains a little too much of a volatile vitriolic acid, you must add to the water two or three drachms of salt of pot-ash, to absorb that acid; and then distil with a lamp-heat.

"While any true æther remains in the mixture, you will see it ascend like a white pillar issuing from the midst of the liquor, and  
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consisting of an infinite number of air bubbles, inexpressibly small. Nothing seems to condense in the cavity of the head, which always remains clear, without any visible humidity. The gutts which light on the sides of the receiver, instead of forming a net work thereon, as spirit of wine doth when it is a little aqueous, spread to the breadth of two inches or more, when they consist of true æther.

“As soon as you perceive this track begin to grow considerably narrower, the fire must be put out: for what rises afterwards will be mixed with water, and communicate that fault to the æther already collected in the receiver.

“Then pour this æthereal liquor into a long bottle, and add to it an equal quantity of well-water. Shake the bottle; the liquor will become milky, and the true æther will instantly separate, float upon the water, and mix no more with it. Separate it then by a siphon, and keep it in a glass bottle, shut close with a glass stopple.”

*A Treatise on the Medicinal Qualities of Bath-Waters, in three Parts, &c. By J N. Stevens, M. D. of Bath, and Fellow of the Royal Academy of Sciences. 8vo. 3 s. 6 d. Hitch, &c.*

**A**N extraordinary and unpermitted dedication of this performance to the Right Hon. Mr. Pitt, (in which the Author assures him, ‘that it is not *so* the secretary of state that ‘this desires to be accepted’) is followed by as curious a preface, wherein this Fellow and Doctor repeats the titles of the three heads or divisions of his work from his title-page; as preachers sometimes repeat their texts, the deeper to imprint them on the attention and memory of their audience. He tells us, ‘that if one gentleman, who has wrote a practical essay ‘on the use of these waters, had been a little more given to ‘writing, the world might have been somewhat the wiser for ‘the books that have been writ on this subject.’ Which seems to charge this unnamed gentleman with not understanding, or not making his readers understand, the books wrote even by others on this subject, for want of being more given to writing himself. This proposition, which surpasses our penetration a little, demonstrates however to us, that a man may be sufficiently *given* to writing, to whom writing, in a liberal sense, is not given at all.

But as useful knowledge has undoubtedly an intrinsic value, independent of elegant writing, or expression, we find our Author professes to deal abundantly in it, by informing us, among many other recommendations of his work, ‘that he has ‘discovered the nature and qualities of these waters, from ex-

'periments made at the pump-head, and by their effects on the 'animal humours when in motion.' We imagined at first, from the latter part of this assertion, that this physician had either discovered some living and transparent subject to receive these waters, and thence to exhibit all the diversities of consistence, motion, and colour, that should result to the animal humours from that commixture; or that he had applied the ingenious Mr. Rackstrow's figure for exhibiting the circulation of the humours between the mother and the fœtus to this purpose: until we discerned, on a farther perusal, that our Author only meant by this, what he is pleased to call his philosophical account or explanation of the operation of these waters.

The preface goes on to lament the discouragement that men of merit meet with in these kingdoms; a deplorable case, indeed! in which the Doctor will be cordially joined by a few millions of associates. He pathetically complains of the preference which a worthless person (who he affirms knows no more of his profession, than a cuckow understands singing by note) shall find to the legitimates son of Æsculapius, with one of whom at least our Author has contracted an inseparable connection, though, as it seems, upon a superficial intimacy. He adds, 'he 'is under no concern how this work, which has cost him a 'great deal of trouble,' and us a little 'will be received by 'the generous part of mankind, as he has *done his best*;' (no immodest confession) and concludes his preface by avowing the merit of his work, and assuring his readers, 'that if he was ever 'to be afflicted with any of the disorders wherein he recommends these waters, he would immediately comply with the 'directions he has laid down for using these waters; and should 'not doubt of getting relief, both to his own advantage and reputation, as expeditiously as the nature of the distemper, and 'the necessity of concomitant circumstances would permit.' To which, in our Author's behalf, we add, no unbenevolent, *Amen*; since, as this certainly evidences the Doctor's own conviction of the efficacy of his practice, it only remains, in order to demonstrate the same to the world, for him to give himself successively each of the diseases \* which he enumerates, as so great an adept surely may, (every ordinary Doctor being able to give a fever, when it is not wanted) and then to cure himself by the very practice he recommends, which must establish it and him against all Doctors and Critics whatsoever. A physician is often judiciously preferred for having been afflicted with the patient's disease; and to give and remove one at pleasure, must argue the agent not only a master, but even a proprietor of it,

\* Or *Ail*, as he generally calls them.

and realize such diseases, in all subjects within his reach, into so many chattles and emoluments to himself.

The first part of this work professes to treat of the nature and qualities, by which Dr. Stevens only means the contents of Bath-waters. Having specified the effects of the infusion of galls, and some of the usual *criteria*, on the waters from the pump, and two days after they have been drawn; and of spirit of vitriol, and some other liquids, on the residuum after evaporation, he takes an opportunity of saying of Dr. Lucas, who seems to have lectured on these waters at Bath, 'That he shall always confess, that he (Dr. Lucas) has discovered more of the nature and qualities of these waters, than ever were known before,'—though our Author immediately adds,—'But this gentleman must not take it ill, if we correct him where he deviates from truth, and prove our assertions from reason and experience.' This correction, we find, he repeatedly administers afterwards to his applauded Dr. Lucas, by saying, 'let Ephraim follow his idols, we will follow truth,' p. 31. 'I believe our Lecturer is mistaken in this particular, or else he vainly imagined it,' p. 58, 59. 'We may reasonably conclude, our late Lecturer is mistaken in this particular, or perhaps it was an oversight of his,' p. 67. Now if Dr. Stevens finds so many occasions apprehending *his* best investigator of these waters before the present treatise appeared, it is easy to pronounce to whom Dr. Lucas's laurels must devolve, and who, of course, must be the unparalleled analyser of Bath-water:—and yet it still seems probable, that even this plain consequence may dispose different Readers to judge very differently of Dr. Stevens's sufficiency on this topic.—Finally, from his researches in this first part, he affirms, there is no sulphur, nitre, nor alkaline salt, which some former analysers have supposed, in these waters; but asserts them to consist of, 1. A simple water heated about twenty-two degrees above the blood of a man in a healthful state. 2. A volatile vitriolic steel, whose quantity is uncertain. 3. An absorbent earth, about fourteen grains and an half to a quart. 4. A small quantity of more fixed chalybeate particles, the quantity unknown. And lastly, of sea-salt, about fifteen grains and an half to a quart. We find, upon looking into the learned and accurate Dr. Rutty's methodical synopsis of mineral waters, that after his having digested the best Writers on Bath-waters, and most probably analysed them himself, he makes their contents to be, 'a calcarious and marly earth; an ochre and marine salt; a little calcarious nitre; a gas vitrioli; a little bitumen, and some pitance of sulphur; though this last is not capable of being distinctly exhibited, as in the waters of Aix-la-Chapelle, but

'only found adhering to the terrestrial, ochreous, and saline parts,' p. 598. We have specified the difference of these analyses, that our Readers may prefer which they chuse, according to their estimation of the different analysers: observing, however, that if the experiments have been equally accurate, and all these principles have been found at different times, it will follow, that the contents of these waters may sometimes vary in their qualities; as it is evident, from the accounts of different investigators, they sometimes do in their quantities, and in their proportions to each other. On which occasion we must refer to the candid inference which Dr. Rutty makes, from the residuum of Nevil-Holt water's turning syrup of violets, in one specimen red, and in another green; and from a few other diversities occurring in repeated trials. His words are these: 'Hence Authors may learn to come to a better temper with one another, with regard to such accounts of the result of the same experiments, as may appear to contradict each other; which may happen to be the case, not through insincerity, but from the diversity that there may be in the subject on which they work.' Meth. Synop. p. 299. Neither is it difficult for any naturalist to conceive the contingency of different subterraneous causes, which may effect such a variety in the temperature and crisis of any mineral waters.

The second part of this performance professes to treat 'of the various diseases in which these waters may be successfully used; the causes of those diseases; and the operation of these waters on the animal humours and fibres, philosophically explained.' And here, as our Author not unreasonably supposes that the Bath-waters, when cold, may be used in diseases, wherein they might prove prejudicial, when just drawn from their source; as they are, by standing, deprived of their heat and volatile ingredients (which, by the way, are perhaps not their least efficacious principles); and as he supposes the waters of the hot and cross baths may be used in various diseases, in which that of the King's bath would be prejudicial,—therefore he proposes, 1. To point out the diseases in which the King's bath-water may be used internally, when just drawn from its source. 2. Those in which it will be necessary to add bathing in it. 3. The diseases that may be relieved by the internal use of the cross and hot bath-waters. 4. Those in which it will be necessary to add bathing to them. And, 5. The diseases in which they may be used when cold.—Such precautions seem necessary, and are methodical enough.

The Doctor proceeds to give a detail of near thirty diseases, to which these waters are applicable; his very general method of introducing each being.—'The next disease I shall point out---or describe---treat of---or---take notice

'tice of.' The reiteration of these set introductions of distempers, naturally reminded us of the formal and vociferous address of a raree-shew, or puppet-shew man, to his auditors, on his bringing on any new figure or scene in his representation. This perhaps was a very coarse substitute to the antient chorus, and is comprized in such a short form of speech, as a parrot, of less capacity than the famous one commemorated by Mr. Locke, might easily be taught.—The diseases, having thus presented their usual titles to the Reader, are immediately attended by their definitions, as our regulating author terms them; which, instead of containing any thing essential or peculiar to each disease, consists, very generally, in mentioning only its locality or limitation. Thus the definition of a loss of appetite, which seems to manifest itself, is 'a disease very well known to the persons that come from the very hot climates.' A weakness of digestion is defined—'to be very well known to the inhabitants of Great Britain and Ireland.'—The bilious cholic, 'a disease very well known to all the inhabitants of Europe.' What is the jaundice? Definition—'A disease very well known to all people on this part of the globe.' Irregularities and obstructions of the *menfes*, and the hysteric passion, are defined,—'to be very well known to most of the female sex;' and sterility, 'a disease very common to the females of this and the neighbouring kingdoms, particularly to those of figure and quality.' Now as Dr. Stevens was defining here by limitation and particularity, he ought not to have omitted the peculiar frequency of this same disease to the most communicative part of the sex, who think it no disease, but an advantage. And to have done with such definitions, as he admits are known to most others as well as to himself, the leprosy is defined to be 'a disease well known in all places of the habitable world that we have yet heard of.' We do not chuse to indulge any sarcastical reflection on this head, as it may be thought knowledge and candour in some to know, and to acknowledge in print, how much people in general are *not ignorant of*.

To the definition of diseases succeed their cause or causes, often the more immediate ones; and these generally such as have been supposed by many former medical authors, though some of them may have been controverted by others. But as this part may be considered, upon the whole, as collected from common medical reading, without any improvement, we shall say nothing further of it. ●

To the causes of diseases, succeeds the author's treatment of them; and this is frequently blended with his theory, which will not always appear satisfactory to his medical Readers. Indeed, to be just to him, he modestly confesses, in one distemper (the hysteric passion) he does not conceive it sufficiently himself.

For, having assumed, that he had pointed out the cause of several of the most oppressive symptoms of this disease, he adds, 'We must now return to our subject proposed, i. e. to explain the reasons how and why the Machinulæ of the nerves are put upon these convulsive motions in all cases where they suffer any obstructions, relaxations, or are let down beneath their natural standard: But now I am almost at my *ne plus ultra*, this opens to my view such a perplexing scene, that I can scarce tell where to begin, or what *foundation* to build my structure upon: [take care of a \* *baseless* one, dear Doctor] However, I will do my best to explain the thing proposed, &c.' p. 106, 107: and indeed it would puzzle the wisest of us to do more. Having soon after observed, 'that the brain is the index of the nerves, the same as the heart is of the arteries'—and having presumed upon a great analogy between hystERIC paroxysms and Intermitting fevers, he observes of the last, 'that the *vicid* blood stagnating in any of the capillary vessels of the body, or indeed in the larger vessels, will increase the quantity of this fluid in those that remain unobstructed; upon which the heart will receive a greater quantity of this fluid than the arteries would charge upon it, under when the vessels are all pervious, and the body in health.' 109, 110. Our Author continues to *do his best* with the hystERIC passion, by informing us, if it be information, that 'In this convulsive struggle of the animal organs, the machinulæ of every fibre of the body are always drawn over each other, and consequently greatly beyond their spheres of contact; which, upon their recession, fall not directly in their proper spaces, but are drawn down beyond their spheres of contact, in proportion to their elevation, according to the nature of all elastic bodies.' And further, 'That in these violent convulsive motions, which attend this dreadful disease, the machinulæ let go these contacts in which they stand during the convulsions in the still fits, and are violently affected with divers retrograde motions, &c.' 111, 112, 113. Now to all this, and to a great deal very like it, (which this Author perhaps supposes deduced from the genuine laws of nature, or matter and motion, expressions of which he is deeply enamoured) though it is possible he may have affixed some conceptions and meaning of his own, we fear he will impart very little theoretical illumination or practical inference to his most intelligent readers; but appear to such rather to *blunder about a meaning*, than to have attained any precise or useful one. The misfortune lies in Dr. Stevens's attempting to account for all the appearances of a surprising nervous affection, to the investigation of which he was consciously unequal. The ingenious and learn-

ed Dr. Willis was only entertainingly wild in his fanciful accounts of such: the ingenuous Sydenham more judiciously acknowledged his ignorance of them.

It remains, in order to proceed somewhat analytically with this analyser, to mention his practice in those diseases for which he recommends Bath-waters: and as this constitutes the most material part of his book, it is his felicity, that it seems by no means the most exceptionable. There is some communicativeness in his informing us, as clearly as he can, of all he knows; and some humility in exhibiting the limitation of it. His purging evacuants, in all the diseases he enumerates, are but two or three at the most; his other prescriptions consist of such ingredients as are generally deemed efficacious; and if the whole are few, though very often transcribed at length to extend this practical part, we are to consider them but as preparatives or auxiliaries to his great staple, Bath-water, which must be supposed as principally effecting the cure. But while we regard with candour, and even with some tenderness, this part of the Doctor's performance, on which his subsistence may considerably depend, our aversion to cavil should not prevent us from noting a crudity, that may, some time or other, be of bad consequence to a patient, or to himself; which is, his concluding, that it is impossible for any medicine to act efficaciously upon the human calculus, until it first destroys the texture of the blood and juices, and then dissolves or ulcerates the kidneys; because, forsooth, the stone is harder than any of these. This false conclusion must result from no small ignorance in chemistry, and from never considering the relation of different menstrua to different substances. Crude mercury and even salad oil will dissolve lead, but never corrode the bladder containing them. His censure of his Namesake's *lithonbriptic* on this occasion, (especially since the improvements of it by the late Doctors, Hartley, Jurin, and others) might have been omitted by him with great prudence and decency. That it may have been sometimes abused or misapplied is not improbable; but this is no just impeachment of it. Indeed this gentleman is too apt to indulge himself in being amazed at the misconduct, as he judges it, of his regular brethren at Bath; and he should, on that account, be particularly cautious of publishing any thing, that may intitle them to be amazed in their turn.

The third and last part of this book professes to 'teach the method of preparing the body for the reception of these waters, and the method of using them internally and externally.' And as we may suppose this to be the same, or nearly the same, practice

tice with that of most physicians at Bath, we think it unnecessary to make any citation from it.

Thus have we finished with the matter, or medical part, of Dr. Stevens's treatise on Bath-waters, in which we observe, upon the whole, several wishful aimings at knowledge, and considerable industry struggling with, if not against, nature: and there being some appearance of a liberal ambition in the contention, though it is up-hill, we wish the Doctor heartily success, as the health of many should concur to the establishment of one. But as this gentleman seems, by his second Essay, (so immediately after his treatise on the diseases of the head and neck) to have determined on the profession of an author, in one branch at least; and since his manner, as such, comes as fully within our cognizance as his matter, he will allow us to admonish him a little in regard to these prerequisites which are expedient at least, if not wholly indispensable, to that instruction of others, to which he has manifested a great disposition at least. And this we attempt the rather, as he calls the present treatise his early labours; and as we must assent, in this respect, to the judgment of a modern writer, where he says; 'Though it is not really necessary for a physician to have all the flowers of an orator, nor the critical correctness of a philologist; yet, to appear with the least suitable dignity, he should be qualified with sufficient reason and erudition to write (if he must needs write) with perspicuity at least; and should have such an intimacy with his own language, especially where he affects to meddle with Latin, as to make him grammatical and above contempt.' We have therefore the pleasure of observing in the first place, that, as one prerequisite to writing above contempt, our author's orthography in this work is, in some places, an amendment of that in his former; though he still constantly insists on *vicid* and *vicidity* in most pages of this book, which, to say no more on this head, is a most *vicious* spelling, or Kakography. We hope too, as a proof of his future progress in the rudiments of literature, that in his next public exercise, (for which he seems to reserve the fruitful and diverting subject of sterility, see p. 98.) he will shew himself a master of the first concord, or agreement of the nominative case and the verb in number and person, which he has failed to do in some of his present pages: in expectation of which amendment, we suppress several hundred instances of this great fault, or discord. And we have the greater reason to hope he will not forget this rule, as our adjectives having no different terminations for number or gender; and most of our substantives, except such as serve to distinguish the sexes, having either no gender, or being of the neuter, make it too difficult for him to offend, in English, against the concord  
of

of the adjective and substantive; whence indeed he has luckily avoided it. He is not altogether so happy in a proper application of relatives to their antecedents, *which* generally referring to brutes and inanimate things, *who* to persons; but we find 'persons *which* bathe,' p. 74. 'hysterical women *which* \* labour,' p. 114. There occur besides several other faults in the regimen of our language: we have hinted at one in the dedication: and we are told, p. 97. 'We should not lay all the blame *for* this (i. e. sterility) to the females.' We read, p. 74. of 'noxious humours hanging thereon,' (i. e. on the stomach) 'and we should apprehend they would be apt to fall *thereoff*.'—of 'gross particles of *dissolved* fluids thrown *thereon*,' (i. e. on the vessels) p. 75. which can only strictly correspond to one vessel, as *thereon* can point but to a single object. Many other expressions occur too, that are quite unusual in our language, depressing it below the most rustic idiom; and a physician in print ought to reflect, that the vehicle should be as palatable as is consistent with the efficacy of the dose; and that a propriety of expression adapted to the subject will resemble those vehicles, which are grateful auxiliaries to the remedy. Very seriously, people of the best reflection will find it difficult to conceive, that any person who, in a learned profession, manifests an ignorance of his mother-tongue, in which he daily converses, should attain an essential knowledge of diseases, and a certain method of curing or mitigating them, in their utmost complexity and extent. These considerations, we hope, will induce this Author, (who seems to have nauseated our friendly prescription against publishing) to avail himself of these few strictures, and to avoid all such direct treason against the dignity of our language in his next Essay; since the utmost compliment we can honestly make him on the writing of this, is—*Quàm benè non scribis!* But should he fail to amend by this prescription, we can only advise him to apply himself to the discovery of some mineral water, that may prove as prevalent against a particular cacoethes, as he supposes Bath-waters in a cachexy: when, after having perfectly cured himself, as already hinted, we can conscientiously recommend him a multitude of patients in the same way, to the preservation of their own small credit, to our particular peace, and to the public repose and emolument. And this we shall also gratefully do, in acknowledgement of his kindly referring us to Pope's essay on criticism, (which we have carefully consulted) to qualify us the better for this survey of his treatise on Bath-waters.

\* 'Our Father *which* art, &c.' may possibly be referred to, in defence of this solecism; but we are considering what the present idiom of our language is, not what it *has been*.

*The posthumous Works of Dr. Thomas Parnell, late archdeacon of Clogher; containing Poems moral and divine, and on various other subjects.* 8vo, 5s. Johnston.

THESE works are introduced by a brief but ill-wrote preface, in which the Editor produces a receipt from Dean Swift to Benjamin Everard, Esq; for four stitch'd volumes in MS. of the late Dr. Parnell's writings, to prove that these which he now publishes are the genuine productions of that ingenious Writer. However this may operate with the hasty Reader, those who are curious and critical will soon discern, that the present collection contains a great number of verses inferior in elegance, perspicuity, and correctness to those published by Dr. Parnell in his life-time. Nevertheless, as the faculties of some men differ considerably from themselves, at different periods, and in different situations of life \*, there are sufficient remains as we say, of antiquated beauties, in this collection, to make it not very improbable, that Dr. Parnell might be the author, though it certainly contains many such blemishes, (and even very gross faults) as do not occur in his former writings. His advancing years, and his probable retirement from court, on the establishment of the present illustrious family, might naturally concur to dispose his muse to the choice of scriptural and religious subjects, on which this volume is chiefly employed, making her prefer Wisdom to Wit, Grace to the Graces to whom he formerly sacrificed, and Piety to Brilliance. There flows, notwithstanding, through the present collection a general facility and smoothness of versification; though not without some reptile and even prosaic lines. Neither can we complain of the author's want of imagination, but rather of his indulging and spinning it out into such subtle and evanescent films, as render him oftener obscure, and consequently unpleasing, than readers of a tolerable conception could wish. His expression, though easy upon the whole, and not seldom apt and beautiful, is nevertheless unequal; and sometimes, in our apprehension, too humble for his subjects: though it is possible, that, to a particular frame of mind, a plainness, and even poverty of expression, may assume the appearance of real sublimity. However, instead of pretending to obtrude our judgment on our readers, we shall cite a few passages, and submit a few reflexions on them, whence they may deduce their own.

In the poem called MOSERS, after God has sworn to that legislator, that such and such of the murmuring Israelites should

\* Boileau distinguished Corneille, by his works, into the young, middle-aged, and the old; and preferred him in his middle-age,

never arrive at the promised land, the poet says, in his own person.

I'll think him [*Moses*] now retir'd to public care,  
While night in pitchy plumes slides soft in air,  
I'll think him giving what the guilty sleep,  
To thoughts where sorrow glides and numbers weep.  
Sad thoughts of woes that reign where such prevail,  
And man's short life, though not so short as frail.  
Within this circle for his inward eyes,  
He bids the fading low creation rise,  
And strait the train of mimic senses brings  
The dusky shapes of transitory things,  
Thro' pensive shades the visions seem to range,  
They seem to flourish, and they seem to change;  
A moon decreasing runs the silent sky,  
And sickly birds on moulting feathers fly,  
Men walking count their days of blessing o'er,  
The blessings vanish, and the tale's no more;  
Still hours of nightly watches steal away,  
Big waters roll, green blades of grass decay;  
Then all the pensive shades, by just degrees,  
Grow faint in prospect, and go off with these:  
But while the affecting notions pass along,  
He chuses such as best adorn his song,——

Now, tho' *retir'd to publick care* is a very unusual expression, while *retir'd from it* is common and unexceptionable, let us suppose it for once pardonable, as we may say *retired to his studies*, &c. yet what reader will comprehend at once (which indeed we did not) the meaning of the third and fourth lines of this passage, and what that *what* is, which *the guilty sleep*, and *Moses gives to thoughts where sorrow glides*? &c. but when they have discovered that *what* to be *the hours*, which the guilty sleep, who have cause, and have been imagined, to sleep less than the guiltless, what is to be made of *this circle for his inward eyes*, l. 7. except it be the *sad thoughts* and the *short life of man* mentioned in the preceding lines? And when this is supposed, the readers, who can discover as much reason, or even intelligible imagery, as rhyme and metre in the whole passage, will have a superior penetration to ours. We may conceive indeed in general, that our Author meant to signify the melancholy ruminations of Moses, on the unhappy state of his murmuring countrymen; and to delineate that humble frame of his mind, which disposed him to contemplate only the weakness and misery of human nature, preparatory to his deprecating the wrath of God on a disobedient people, in his ensuing supplication. But by *the train of mimic senses bringing the dusky shapes of transitory things*; by *the decreasing moon, moulting birds*, &c. &c. we are rather induced to suppose

pose Moses dreaming than meditating : and though our Author's intention here might possibly be, to afford his readers some conception of the visions of the prophets, and such holy men as were occasionally favoured with extraordinary revelations ; yet even upon this supposition, or rather conjecture, his manner and expression are too remote and obscure : we read ænigmas instead of description or sentiment ; and delving for treasure, we discover but uncertain phantoms.

The songs of MOSES and DEBORAH are versify'd in the second and third poems of this work, which have their names prefixed ; and here the English may of course be presumed to rise with the original : though it may be doubted whether Dr. Lowth, or any adept in Hebrew poetry, will find the version an improvement of the text.

The following verses (though not compleatly filed) from HANNAH, the fourth poem, are much more intelligible than those already cited. Piety and Reason walk hand in hand thro' them ; and the illustrating image at the conclusion, though taken from a puerile amusement, is picturesque, apt, and moral.

Neglecting man, forgetful of thy ways,  
Nor owns thy care, nor thinks of giving praise ;  
But from himself his happiness derives,  
And thanks his wisdom, when by thine he thrives ;  
His limbs at ease in soft repose he spreads,  
Bewitch'd with vain delights on flow'ry beds,  
And while his sense the fragrant breezes kiss,  
He meditates a waking dream of bliss,  
He thinks of kingdoms, and their crowns are near,  
He thinks of glories, and their rays appear ;  
He thinks of BEAUTIES, and a lovely face  
Serenely smiles in ev'ry taking grace ;  
He thinks of RICHES, and their heaps arise,  
Display their glittering forms and fix his eyes ;  
Thus drawn with pleasures in a charming view,  
Rising he reaches and would fain pursue.  
But still the fleeting shadows mock his care,  
And still his fingers grasp at yielding air :  
Whate'er our tempers, as their comforts, want,  
It is not man's to take, but God's to grant.  
If then, persisting in the vain design,  
We look for bliss without an help divine,  
We still may search, and search without relief,  
Nor only want a bliss, but find a grief.  
That such conviction may to sight appear,  
Sit down, ye sons of men, spectators here,  
Behold a scene upon your folly wrought,  
And let this lively scene instruct the thought.

Boy,

Boy, blow the pipe until the bubble rise,  
Then cast it off to float upon the skies,  
Still swell its sides with breath. — O beauteous frame!  
It grows, it shines, be now the World thy name,  
Methinks creation forms itself within,  
The men, the towns, the birds, the trees are seen,  
The skies above present an azure show,  
And lovely verdure paints an earth below.  
I'll wind myself in this delightful sphere,  
And live a thousand years of pleasure there,  
Roll'd up in blisses, which round me close,  
And now regal'd with these, and now with those.  
False hope, but falser words of joy, farewell,  
You've rent the lodging where I meant to dwell,  
My bubble's burst, my prospects disappear,  
And leave behind a moral and a tear.

The poem entitled *DAVID*, affords the English bard many opportunities of varying his style, according to the different subject, and the different circumstances of the divine and royal Poet, when he wrote his different psalms. Herein are short versions of the 23d, and of the 104th psalm, with closer contractions of many others. A great number, and even many series of good verses are included in this poem; and if Dr. Parnell had happily shifted his metre and rhyme in this long piece, as we may suppose David has done sometimes in the book of psalms, the variety must have been apposite, as well as agreeable, by relieving us from the continual monotony of the English heroic, or long measure.

The following representation of the hour of death, is not only affectingly moral and picturesque, but more poetically finished than many other passages in this performance.

There is an hour, ah! who that hour attends?  
When man, the gilded vanity, descends,  
When foreign force, or waste of inward heat,  
Constrain the soul to leave its antient seat;  
When banish'd beauty from her empire flies,  
And with a languish leaves the sparkling eyes;  
When soft'ning music, and persuasion fail,  
And all the charms that in the tongue prevail;  
When spirits stop their course, when nerves unbrace,  
And outward action and perception cease:  
'Tis then the poor deform'd remains shall be,  
That naked skeleton, we *seem'd* to see.

That is, in a preceding vision or contemplation. And here we shall only observe, that *spirits* and *nerves*, without the definite particle, *the*, prefixed, appear to coincide less with the style of serious or sublime poetry, and grave numbers, than with lighter subjects.

subjects, and Hudibrastic verse. Blemishes of this sort are too frequently met with in these poems; they appear to us a considerable impropriety, and are very opposite to the terseness and purity of the Author's former writings.

The foregoing extracts may suffice for a specimen of these religious poems. With regard to the Doctor's political muse, as he was an intimate of Pope's, and Swift's, and perhaps preferred by the ministry in the decline of Queen Anne's reign, we must not be surprized to find, that neither Marlborough nor Eugéné are mentioned in his poem on the peace of Utrecht, in which Bolingbroke and his associates are abundantly perfumed and white-washed. But Time, who leads in Truth to the conviction of the false Historian, is sufficient also to manifest the infamous prostitution of poetical talents. In compassion, however, to human frailty, we shall expose none of those lines, which a judicious and friendly editor might have consistently suppressed: and not to suffer our indignation to blind us to Dr. Parnell's poetical merit, we must recommend his poem called *Elysium*, as exquisitely pretty, and quite worthy of him. The plan supposes all the fair classical victims of love to seize on Cupid in *Elysium*, and to be ready to inflict on him the different punishments which had attended their own criminal or ill-fated passions. Even Venus joins them, reproaching him with her amours with Mars and with mortals; but while she is scourging him with her rosy chaplet, all the pitying beauties relent, and transfer their crimes from him to fate.——The thought and execution, the diction and numbers, are happy, soft, and elegant: but as this piece is too long for our insertion, we shall conclude this article (after observing, that the work is most incorrecly printed and pointed) with a pretty ode on Mrs. Ar. F—— leaving London. This was probably Mrs. Arabella Fermor, an acquaintance of Mr. Pope's, and the Heroine of the celebrated *Rape of the Lock*.

From town fair Arabella flies,  
The beaux unpowder'd grieve,  
The rivers play before her eyes,  
The breezes softly breathing rise  
The spring begins to live.

Her lovers swore they must expire  
Yet quickly find their ease,  
For as she goes, their flames retire,  
Love thrives before a nearer fire.  
~~Retreat~~ by distant rays.

Yet soon the fair one will return  
 When summer quits the plain.  
 Ye rivers pour the weeping urn,  
 Ye breezes sadly sighing mourn,  
 Ye lovers burn again.  
 'Tis constancy enough in love  
 That nature's fairly shewn.  
 To search for more will fruitless prove,  
 Romances and the turtle dove  
 The virtue boast alone.

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*The Life of Erasmus* \*. 4to. 15s. in boards. Whiston and White.

THE utility and entertainment of biographical writing, is so universally felt and acknowledged, that perhaps no other literary productions whatever meet with more general encouragement and success. Biography speaks at once to men's bosoms, and seems to be the shortest and most effectual way of conveying amusement with instruction. Whatever is *personal*, more immediately strikes the bulk of mankind; and the examples of eminent characters have a stronger influence over their minds than all the precepts of the Learned and Wise. Men may endeavour to impose a *doctrine* upon others, which they do not believe themselves; but their *lives* speak a language, which is not so likely to deceive us.

The power of imitation is more predominant, than is generally supposed. Even those who pay no regard to what others *say*, are, in some measure, governed by what others *do*. Thus we are all eager to pry into each other's actions: we know that the *sentiments* of mankind have frequently no place but in the *head*; whereas, in viewing their *lives*, we seem to grow intimate with them, and to look into their *hearts*.

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\* In the table of CONTENTS, we find the following enumeration:

Book I. The Life of ERASMUS.

Book II. Remarks upon the Works of ERASMUS.

Book III. Appendix, containing Extracts from ERASMUS, and other Writers.

All these contents, however, are not to be found in this volume, which, in truth, contains no more than the Life of ERASMUS above mentioned, as the contents of Book I.

As the business of biographical writing, however, consists principally in the art of *compiling*, the seeming facility of the employment, has induced many laborious drones to commence biographers, who have neither been blest with genius, taste, or learning. They have collected materials without discernment, put them together without order, and commented upon them without judgment.

These industrious drudges, equal to any fatigue themselves, seem to imagine that their readers can never be tired. Their writings are like old women's stories, in which we do not lose a single *How d'ye do?* They, no doubt, think it the office of a faithful historian, not to omit the most trivial anecdote; and they often insult our patience with tedious relations, as uninteresting as if they were to acquaint us—That on such an hour, of such a day, in such a year, the Hero of their endless tale sat down, to pair his nails.

To such heavy compilers, whose unwearied pains constitute all their merit, we would recommend an admirable reflection of *Montesquieu's*. '*Il ne s'agit pas de faire lire,*' says he, '*mais de faire penser.*' It ought not to be a Writer's concern to make us read, but to make us reflect.

But when we speak of the Author of the work now before us, *Illum primum ex illorum excerpemus numero.* His abilities are certainly equal to the task he has undertaken; and the work, when complete, will, no doubt, be a valuable present to the Learned.

Several writers have been employed in collecting the particulars of the life of Erasmus, such as Rhénanus, Merula, Schriverius, Mercerus, &c. with others of later date, as Le Clerc, Bayle, Knight, &c. Erasmus himself likewise, has obliged us with an account, probably the most authentick, in a letter to his dear friend *Conradus Goclenius*: but Le Clerc's is generally most esteemed, and indeed contains the substance of the rest. To this Writer, our Author acknowledges his obligations, with admirable candour and frankness.

'Le Clerc,' says he, 'whilst he was concerned in publishing an edition of the Works of Erasmus at Leyden, drew up his life, in French, collected principally from his letters, and inserted it in the *Bibliothèque Choisie*, and had the pleasure to find that it was favourably received by the public. It is so performed, in the main, that I could not hope to do it in a better manner, and was not inclined to do it in another manner.'

Our Author confesses, that Le Clerc's account is the groundwork on which he has built, but he takes notice that he has made continual

continual additions, not only with relation to the history of those days, but to the life of Erasmus.

In the preface he likewise makes an apology to his English Readers, for the large quantity of Latin distributed up and down in the notes. 'As I have endeavoured,' says he, 'in the greater part of this book, to give my English Readers instruction and entertainment, they must also give me leave to have more extensive views, and to write for the Learned, and for students; who, if they carefully peruse these citations, will have some obligation to me, and find their time and pains well employed.'

The notes indeed contain abundance of curious matter for the entertainment of the Literati; who are greatly obliged to our Author for the pains he has taken in the collection: we must observe likewise, that the many corrections and emendations which he has made in the learned passages he has quoted, are instances of the strictest attention, and proofs of his critical knowledge of the Latin tongue.

But as the Author hath, in his notes, given ample testimony of his learning, he has likewise made his good sense and judgment conspicuous in the text, by the sensible and judicious reflections interspersed throughout the body of the work; though, on this occasion, we cannot help thinking, that he has been too sparing of his comment, for want of which the narrative is, in many places, dry and tedious.

It is time however to make the Reader acquainted with our Author's account of Erasmus, by some specimens from the work itself.

'Erasmus,' says he, 'was born at Rotterdam, October 28, 1467. He took his denomination from this city, and always called himself *Roterodamus*; and she made suitable returns of gratitude to a name by which she was so much ennobled; and perpetuated her acknowledgments by inscriptions, and medals, and a statue placed near the principal church.'

'His father, who was called Gerard, of the town of Tergou, made love to Margaret daughter of Peter, a physician of Sevenbergen; by whom, after solemn promises to marry her, he had Erasmus.'

'Gerard was a man of gayety and wit; and his son took after him, and had the same lively disposition.'

'The relations of Gerard intended to make him an ecclesiastic, hoping to share his patrimony among themselves. By much

much ill usage they forced him to leave his country. So he went to Rome, where he employed himself in transcribing ancient authors \*. His friends, hearing where he was, and intending to frustrate his design of returning to Margaret, sent him word that she was dead. His grief upon this occasion gave him a religious cast of mind, and made him take orders. Upon his return to Holland, he found that he had been imposed upon. He then lived separate from his Margaret, and she never would marry any other person. He took care of his child, and sent him to school, when he was four years of age.

Soon after, the boy, having a pretty voice, was chosen chorister in the cathedral church of Utrecht.

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At nine years of age, he went to a school at Daventer, where Alexander Hegius was his master, and Adrianus Florentius, afterwards Pope Adrian VI. was his school-fellow, and continued to be his friend.

Zinthius, visiting that school, and taking notice of the abilities of young Erasmus, is said to have foretold the progress which he afterwards made in literature. It is reported of him, that he had then a great memory, and could repeat all Terence and Horace by heart.

The affectionate mother of Erasmus followed him to Daventer, to have an eye over her child; but died there of the plague, when her son was about thirteen. His father Gerard, much affected with the loss, followed her soon after; and they both died aged a little more than forty years.

The mother of Erasmus might have said, with Dido in Virgil,

*Huic uni forsan potui succumbere culpæ.*

\* In the Life of Erasmus, written by himself, and prefixed to the Dublin edition of this Colloquies, this passage is explained by the addition of some circumstances which we think our Author should not have omitted. Erasmus there tells us, that his father employed himself at Rome in transcribing antient authors to get his living: For, says he, he wrote an excellent hand, and the art of printing was not then in use.

He acquaints us further, that Rome, at that time, abounded with learned men: that his father was well skilled in Latin and Greek, and had made no small proficiency in jurisprudence.

“ This

“ This fault of hers, very different from that of a common prostitute, produced so excellent a person, that if she had lived long enough to see the abilities and the merit of her son, she would have had more reason to have boasted of her failings, than the mother of Peter Lombard, of Gratian, and of Comestor, is said to have done; for twenty such authors put together are not worth one half of Erasmus.” †

\* A. D. MCCCCLXXX.

Ætat. XIII.

“ Gerard had left his son in the hands of three guardians, who, proved base and dishonest men, and agreed together to devote the poor boy to a *religious* life, that they might the more easily plunder his small patrimony. They drove him into a convent of Friars, at Bolduc in Brabant.

“ There he passed, or rather, as he says, lost three years of his life, having a perfect aversion from the monastic state, which stuck by him all his days. But, young as he was, he had the resolution not to part with his liberty, not to admit himself as a Regular, and submit to observe all their stupid and ridiculous ceremonies. He could discern even then, that religion was the thing least regarded in religious houses.

“ Then they tried him at another convent \*, Sion, near Delft; and when that attempt would not do, they sent him to

† BAYLE, *Erasmus*. Not. B.

\* In Erasmus's own account of his life, he has related some particulars, regarding his reluctance to commencing a Regular, of which we wonder our Author has taken no notice.

Erasmus tells us, that, while he was at the convent at Brabant, where the plague raged, he was seized with an ague and fever, which afflicted him above a year. In this languishing state of health, he was continually solicited and importuned to become a Regular; but tho', as he observes, he had no aversion to religion, he had an aversion to a monastery; and therefore took time to consider of it. In the mean while, he tells us, they removed him to the convent at Sion, and when the day came for him to declare his resolution, he answered.—

“ *Se nondum, neque quid esset mundus scire, neque quid esset monasterium, neque quid esset ipsi: proinde videri consultius, ut adhuc annos aliquos in scholis ageret, donec sibi potior esset.*” That is, ‘ That, as yet, he neither knew what the world was, or what a monastery was, or what himself was. Therefore he thought it advisable to spend a few years more in the schools, till he became better acquainted with himself.’ This answer, which was certainly very acute for a boy, irritated his guardian to that degree, that he called him a knave, and renounced his guardianship over him, bidding him shift for himself: to which Erasmus resolutely replied, ‘ That he accepted of his renunciation, and that he was not of age to stand in need of a tutor.’

‘ a third, where at last he was conquered, and went through his  
 ‘ year of probation, though with an unwilling mind.

‘ In his youth he took the name of Erasmus, having before  
 ‘ gone by that of Gerard, which in the German language signifies  
 ‘ *Amiable*. Following the fashion of learned men of those  
 ‘ times, who affected to give their names a Latin or a Greek  
 ‘ turn, he called himself *Desiderius*, which in Latin, and *Eraf-*  
 ‘ *mus*, which in Greek hath the same signification. Afterwards  
 ‘ he was sensible that he should rather have called himself *Eraf-*  
 ‘ *mius*; and he gave this name to his godson, Joannes Erasmus  
 ‘ Frobenius.

“ The father of Erasmus, says Du Pin, had two sons by  
 “ Margaret, the elder who was called Peter, and our Eras-  
 “ mus. They were both sent by their tutors to the monasteries  
 “ above-mentioned, and both compelled to become monks.

“ Erasmus entered into the house of the Regular Canons of  
 “ Stein, near Gouda, where he was attracted by one Cantel,  
 “ his school-fellow. He took the habit, aged seventeen, or  
 “ eighteen; and made his profession in 1486, aged nineteen.  
 “ The brother of Erasmus broke loose from his confinement.  
 “ and led a profligate dissolute life; whilst Erasmus, though he  
 “ quitted his monastic state, to which he had no inward voca-  
 “ tion, applied himself closely to his studies, and behaved him-  
 “ self soberly and regularly. He was ordained priest by the  
 “ bishop of Utrecht, A. 1492, aged twenty-five.”

Our Author traces the steps of Erasmus, till he arrived at the  
 age of forty, and in the way takes particular notice of that learn-  
 ed Hollander's friends and patrons. About that time, he tells  
 us, ‘ Erasmus, when he went to Italy, and was crossing the Alps,  
 ‘ composed a poem, on horseback, concerning the inconve-  
 ‘ niencies and infirmities of old age, addressed to William Cope,  
 ‘ a physician; and complains that he already felt them, though  
 ‘ he was not then quite forty years of age. From this time for-  
 ‘ wards he represents himself as an old man, being in this re-  
 ‘ spect quite the reverse of Henr. Valerius, who at seventy ima-  
 ‘ gined himself young, as his brother informs us. With an  
 ‘ infirm constitution, and many distempers, and an uncommon  
 ‘ application to literature, he lived on to a good old age; and  
 ‘ is one of those examples, which serve to shew that studious

His persecutors however did not decline their endeavours to draw him  
 into a religious life. Some soothed him; others threatened him: till  
 at length, partly from fear, partly from necessity, (for the fever con-  
 tinued to affect him, *Onerabar febris*, he says) he consented to the  
 sacrifice.

- occupations are not unwholsome, if they be accompanied with
- sobriety and moderate exercise.'

We cannot however agree with the Doctor, that Erasmus is a proper instance to shew that studious occupations are not unwholsome; since, by his own account, he grew old before he was *forty*, and was, the greatest part of his life, troubled with the gravel and stone, or afflicted with the gout. Had it been the fate of Erasmus to have followed the plow, instead of dying at *sixty-nine*, he would probably have reached a more advanced age, and have passed his life more free from pain and disease. There can be no doubt but that studious occupations are prejudicial to health, though, by prudent management and strength of constitution, many do not, till very late, feel the bad effects of learned application. But their example proves nothing. We might as well argue that strong liquors are not unwholsome, from the instances of a few hard drinkers, who nevertheless enjoy health and long life; owing altogether to their uncommon strength of constitution, which counteracts their pernicious practice: and there is good reason to conclude, that, under a more salutary regimen, such men might arrive to a very uncommon age.

But if we disagree with the ingenious writer in this particular, we freely subscribe to the justice of his remarks on the following epistle. Erasmus, in a letter to his friend Colet, had complained of his poverty. 'Colet had told him, that he would give him a small matter, if he would beg with humility, and ask without modesty; had advised him to imitate Diogenes; and had hinted to him, that he was too querulous and greedy. It seems, they bantered him, because he was frequently importuning his friends. Erasmus in his answer tells him, that, in the opinion of Seneca, favours were dearly purchased, which were extorted by begging. Socrates, talking once with some friends, said, I would have bought me a coat to-day, if I had had money. They, says Seneca, who gave him what he wanted, after he had made this speech, shewed their liberality too late.' Another seeing a friend, who was poor and sick, and too modest to make his wants known, put some money under his pillow, whilst he was asleep.

'When I used to read this in the days of my youth, says Erasmus, I was extremely struck with the modesty of the one, and the generosity of the other. But, since you talk of begging without shame, who, I beseech you, can be more submissive and more shameless than myself, who live in England upon the foot of a public beggar? I have received so much from the Archbishop, that it would be scandalous to take any

' more of him, though he were to offer it. I asked N. with  
 ' sufficient effrontery, and he refused me with still greater im-  
 ' pudence. Even our good friend Linacer thinks me too bold,  
 ' who knowing my poor state of health, and that I was going  
 ' from London with hardly six angels in my pocket, and that the  
 ' winter was coming on, yet exhorted me most pressinglly to  
 ' spare the Archbishop and lord Montjoy, and advised me to re-  
 ' trench, and learn to bear poverty with patience. A most  
 ' friendly counsel! For this reason above all, I hate my hard  
 ' fortune, because she will not suffer me to be modest. Whilst I  
 ' had health and strength, I used to dissemble my poverty: now I  
 ' cannot, unless I would risque my life. But I am not such a beg-  
 ' gar neither, as to ask all things from all persons. To some I say  
 ' nothing, because I would not be refused; and I have no pre-  
 ' tence to solicit you, who do not superabound in wealth. But,  
 ' since you seem to approve of impudence, I will end my letter  
 ' in the most impudent manner I can. I have not assurance  
 ' enough to ask you for any thing, and yet I am not so proud,  
 ' as to reject a present, if a friend like you should offer it to one  
 ' in my circumstances. Ep. 150.'

Upon this epistle our Author makes the following pertinent  
 observations. ' One, who could talk at this rate, must have  
 ' been reduced to hard necessity. Unless he were a bad mana-  
 ' ger, it is scarcely to be conceived, how a single man, and a  
 ' learned man, could have found it so difficult to maintain him-  
 ' self *at that time* in England, partly by his pupils, and partly  
 ' by the presents which were made to him. However that be,  
 ' there seems to be some reason to suspect, that Erasmus under-  
 ' stood not the important art of paying his court to the Great;  
 ' and that there was something in his manner, which disgusted  
 ' some of those to whom he made his applications; so that he  
 ' was more agreeable to them in his writings, than in his per-  
 ' son: and this might spoil his fortunes. Perhaps also he talked  
 ' too freely, as he confesses in the character which he hath given  
 ' of himself, in the *Compendium* of his life.

' Yet Erasmus,' says our Author, ' though open and facer-  
 ' tious, was good-tempered; and good temper is a natural por-  
 ' titensis, which, to all reasonable persons, is more acceptable,  
 ' than that which is artificial: as, on the contrary, the polite-  
 ' ness of an ill-natured man is shocking, for it is hypocrisy super-  
 ' added to malignity.' This is a very just and shrewd reflection,  
 conveyed with nervous expression.

The Writer however has not only enriched his work with  
 some accurate and judicious observations, but he has likewise  
 embellished it with some memorable historical passages, and en-  
 tertaining

entertaining anecdotes. He relates, after Burnet, the following incident, greatly to the reputation of a worthy prelate of those days. The Bishops made great complaints of Tindal's translation of the New Testament: "But Tonsil, then Bishop of London, being a man of invincible moderation, would do no body hurt; yet endeavoured as he could, to get the books of Tindal, and other reformers, into his hands. So being at Antwerp, in the year 1529, as he returned from his embassy, he sent for one Packington, an English merchant there, and desired him to see how many New Testaments of Tindal's translation he might have for money. Packington, who was a secret favourer of Tindal, told him what the Bishop proposed. Tindal was very glad of it; for, being convinced of some faults in his works, he was designing a new and more correct edition: but he was poor, and the former impression not being sold off, he could not go about it: so he gave Packington all the copies that lay in his hands; for which the Bishop paid the price, and brought them over, and burnt them publicly in Cheapside.—Next year, when the second edition was finished, many more were brought over; and one Constantine being taken in England, the Lord Chancellor, in a private examination, promised him, that no hurt should be done him, if he would reveal who encouraged and supported them at Antwerp; which he accepted of, and told them that the greatest encouragement they had was from the Bishop of London, who had bought up half the impression. This made all that heard of it laugh heartily, though more judicious persons discerned the great temper of that learned Bishop in it."—A rare instance of moderation, considering those times.

To those who are not well acquainted with the character of Luther, the following extract cannot fail to be acceptable; more especially as it includes a pleasant story of a Dominican.

'We will now,' says the Writer, 'select a few things from various Authors, which characterize Luther.

'Luther was rough in controversy, or rather scurrilous. His reply to Henry VIII. was disrespectful. His own friends blamed him for it; and he condescended to write the king an humble letter, and to beg his pardon. But he had a very unfavourable opinion of sovereign princes, and said, that they were little better than thieves and highwaymen, and that the greater prince, the greater robber \*.

\* He

\* A certain reading Lady of distinction, we are told, upon perusing this passage in Dr. Jortin's book, smartly remarked, That however true

‘ He made a smart remark on the behaviour of Charles V. whom yet he hath commonly treated very courteously : “ I have seen, said he, a pretty dog at Lintz, in Austria, that was taught to go with a hand-basket to the butcher’s shambles for meat. Now, when other dogs came about him, and would take the meat out of the basket, he set it down, bit, and fought lustily : but when he saw they would be too strong for him, he himself would snatch out a piece of meat, lest he should lose all. Even so doth our emperor Charles ; who, after he hath a long time defended the spiritual livings, and seeth that every Prince taketh and raketh the monasteries unto themselves, doth now take possession of some bishopricks, that he may get also *partem de tunica Christi*.”

‘ It is to be supposed, that, in Luther’s opinion, a man concerned in the administration of public affairs, who did not take due care of *one*, and help himself out of the *basket*, was a *black swan*, or a *white crow*, or a *patriot* fetched from More’s *Utopia*.

‘ He used also to say, that the Pope and his partizans were such incorrigible reprobates, that they ought to be treated in the severest manner, and that Erasmus spoiled all by shewing them too much courtesy and respect.

‘ As he thus lashed the Papists, so he did not greatly spare his own brethren of the reformation, if they departed from any of his sentiments. He called Zuinglius an *ass* ; and when Zuinglius and Oecolampadius died, he said hard things of them.

‘ He ascribed to the Devil an amazing power and activity ; and imputed to him the wickedness that was in the world, and the resistance that was made to the reformation. He tells many strange stories of apparitions and of diabolical operations.

‘ He accounted matrimony to be not only lawful, but a duty incumbent upon all who were capable of entering into that state.

‘ His warmth against indulgences was very pardonable, considering that they were one of the most shocking insults upon common sense and Christianity, that ever appeared in the world.

true this might be, yet OLD HARRY might as justly have said (from his own experience of the men) ‘ The greater Priest, the greater Pick-pocket.’

‘ One

‘ One Tetzel, a Dominican, and a retailer of indulgences, had picked up a vast sum at Leipsic. A gentleman of that city, who had no veneration for such superstitions, went to Tetzel; and asked him if he could sell him an indulgence before-hand for a certain crime, which he would not specify, and which he intended to commit. Tetzel said, Yes, provided they could agree upon the price. The bargain was struck, the money paid, and the absolution delivered in due form. Soon after this, the gentleman knowing that Tetzel was going from Leipsic well loaded with cash, way-layed him, robbed him, and cudgelled him; and told him at parting, that this was the crime for which he had purchased an absolution. George Duke of Saxony, a zealous friend to the court of Rome, hearing of this robbery, at first was very angry; but being informed of the whole story, he laughed heartily, and forgave the criminal.’

Such as are curious to know particulars relating to the contest between those of the reformed and catholic religion, will find them amply related in this work, together with the characters of such partizans as distinguished themselves on both sides. Indeed the Doctor has used very great, and, in our opinion, too-great freedom of digression; so that his compilation may not improperly be termed an epitome of the lives of eminent men in the fifteenth century.

The Author having attended Erasmus to his latest minutes, sums up his character, and describes his person in the following manner.

‘ Erasmus,’ says he, ‘ hath drawn his own character in his letters, from which we have principally collected this account of his life; and he hath performed it in so masterly a manner, that we could not have wished for better materials to work upon. He may be justly censured for one thing, for his weakness in flattering a party, whose sentiments and conduct he in many things disapproved; and in finding fault with those, whom, upon the whole, he resembled much more than he did their adversaries. But if he deserved some blame upon this account, they who compelled him to dissemble in this manner, who hated the very name of a reformation, and who treated as vile heretics all those who dared even to wish for some amendment, were beyond measure more blameable. There was the same difference between them and him, as between a tyrant and his poor subjects, who are obliged to humour him, that they may save their lives and effects, and to do what they would never have done, if violence had not constrained them. The overbearing master is the chief cause  
‘ of

‘ of all the wrong steps which they take, and hath the heavier account to give for it hereafter. If Erasmus was deficient in courage, they who took advantage of his infirmity, were far more deficient in honesty and piety.’

‘ Beatus Rhenanus hath given us a description of his person, temper, and behaviour: and tells us, that he was low of stature, but not remarkably short; that he was well shaped, of a fair complexion, with hair, in his youth, of a pale yellow, grey eyes, a chearful countenance, a low voice, an agreeable elocution; that he was neat and decent in his apparel; that he had a very tender and infirm constitution, and a vast memory; that he was an agreeable companion, a very constant friend, generous and charitable, &c. Erasmus hath declared of himself, that he was not fond of money, and appeals to every one who knew him.

‘ We have observed in many places that Erasmus could not endure even the smell of fish, and had a most Lutheran stomach\*.

‘ Bayle, says our Author, ‘ hath observed of Erasmus, that he had rather too much sensibility, when he was attacked by malicious and inconsiderable adversaries, made too many complaints of them, and was too ready to answer them. It is true. He wanted some friend to over-rule him, and say to him, “ Let these men alone: they cannot live in their own writings; and why should they live in yours?” Yet thus much may be observed, by way of excuse, that he was fighting for his honour, and for his life, being often accused of nothing less than heterodoxy, impiety, and blasphemy, by men whose forehead was a rock, and whose tongue was a razor. To be misrepresented, as a pedant and a dunce, this is no great matter; for time and truth put folly to flight: to be accused of heresy by bigots, hypocrites, politicians, and infidels, this is a serious affair; as they know too well, who have had the misfortune to feel the effects of it.

‘ The celebrated Peter Ramus never replied to the invectives of his numerous adversaries; and the Writer of his life mentions it as an instance of his uncommon patience and prudence.

‘ Le Clerc hath sometimes observed, that Erasmus was not recompensed suitably to his deserts; and that is true enough. But yet, if we consider how many presents, and invitations,

\* Erasmus used to say, that though his stomach was Lutheran, yet his heart was catholic.

‘ and

and favours he received, and how many he refused, and how little inclination he had for ecclesiastical preferments, more of which he might have obtained, we cannot well place him amongst the *infelices Literati.*

With regard to the style of Erasmus, according to our Author, it is that 'of a man who had a strong memory, a natural eloquence, a lively fancy, and a ready invention, who composed with great facility and rapidity, and who did not care for the trouble of revising and correcting; who had spent all his days in reading, writing, and talking Latin; for he seems to have had no turn for modern languages, and perhaps he had almost forgotten his mother-tongue. His style therefore is always unaffected, easy, copious, fluent, and clear; but not always perfectly pure, and strictly classical. He hath been censured as a dealer in barbarisms, by persons who not only had not half of his abilities and erudition, but who did not even write Latin half so well as he.

His verses are plainly the composition of one who had much learning and good sense, and who understood prosody, or the technical part of poetry; but who had not an equal elegance of taste, and an ear for poetical numbers. So that, upon the whole, he is rather a versifier than a poet, and is not to be ranked amongst the Italian poets of those days, Sannazarius, Fracastorius, Vida, &c. many of whom wrote better than any of the antients, except Lucretius, Virgil, Horace, and a few more.

'Erasmus,' saith our Author, 'used to dine late, that he might have a long morning to study in. After dinner he would converse cheerfully with his friends about all sorts of subjects, and deliver his opinions very freely upon men and things. So says Milichius, who was a student at Friburgh, and there had the pleasure of being well acquainted with Erasmus.

'Erasmus, in the earlier part of his life, carefully studied the Greek and Latin grammar, read lectures upon them, and translated Greek books into Latin. - This was laying a right foundation for criticism and philology; and it is much to be wished, that our young students of promising abilities would, in some measure, follow his example. Be you ever so ingenious and industrious, yet if you neglect to cultivate and to preserve this humble part of knowledge, you will be perpetually stumbling, when you tread on classic ground, when you attempt to explain, to translate, or to correct antient Authors, or to discuss any learned subject, or to compose a few pages of Latin in prose or in verse. Then beware of blunders; and

‘ and think not to make us this far more by insulting and ridiculing grammarians, rhetoricians, commentators, lexicographers, verbal critics, word-catchers, syllable-mongers, and poschers in Stobæus and Suidas.’

These animadversions are extremely pertinent and judicious. It seems to be the fashion at present, to ridicule all accuracy of composition. A set of Literati have started up, who value themselves upon writing with expedition, and laugh at all propriety and correctness of stile. But Erasmus, as our Author elsewhere observes, had too much sense to value himself for such perfections, in which these literary slovens take pride.

With respect to the religion of Erasmus, our Author is of opinion, that if he had possessed an absolute power to establish a form of religion in any country, he would have been a moderate man, and a Latitudinarian, as to the *credenda*. He would have composed, says he, a few articles of faith, and those with a primitive simplicity.

This character of Erasmus may be properly concluded with the following extract.

‘ In Erasmus we behold a man, who in the days of his youth, lying under no small disadvantages of birth and education, depressed by poverty, friendless and unsupported, or very slenderly supported, made his way through all these obstacles, and, by the help of bright parts and constant application, became one of the most considerable scholars of the age, and acquired the favour and the protection of Princes, Nobles, and Prelates, of the greatest names in church and state.

‘ Every man of letters must not indulge the vain hope, though he should be as learned, as ingenious, and as industrious as Erasmus, to be as much favoured and encouraged as he was.—But this is not a sufficient cause to deter any person from a studious life. Learning is in many respects its own reward; learning applied to useful purposes, and adorned with good manners. Without these, though it may be of some service to the Public, it will be of small comfort to the possessor.

These remarks are extremely judicious. Learning is, indeed, in a great degree, its own reward. But as far as our observation has extended, we have not found, notwithstanding the complaints for want of encouragement, that any men of real merit and integrity have passed unregarded, who have had the spirit to make themselves properly known. It cannot be expected, that the Great should be acquainted with all the secret retreats of false modesty, and take pains to drag forth men of parts,

parts, who murmur in a proud obscurity. In short, complaints for the want of patronage, are generally made by presuming men, who over-rate their deserts; or worthless ones, whose morals disgrace their talents: and such have no title to protection.

Towards the conclusion, the Author assures us, that he does not repent having passed his days in literary occupations, and he speaks of the success which has attended his labours with that modest caution and discreet reserve, which is always observable in men of sound learning and good manners.

Nevertheless, we cannot help observing, that the learned Writer is not always equal to himself. His judgment seems sometimes to have forsaken him; and he now and then dwells upon circumstances, too immaterial to have employed his pen. Thus, when we find a detached sentence to inform us, that in such a year Erasmus talked of coming to England; or that in such a year, he wrote to a friend at Basil; without any additional incident whatever, to render such passages interesting; we cannot help being sorry both for our Author's sake and our own, to perceive him attentive to such trifles, which afford us neither amusement or instruction.

We think ourselves obliged to take notice, likewise, of the want of perspicuity in some parts, occasioned by the digressions which the Author too frequently makes. The chain of connection is often broken in the text, and our attention confounded by the intervention of some distant anecdote, which, if worthy a place, the Doctor's better judgment would have directed him to insert among the notes. This inaccuracy is observable in many places, but more particularly in the summary of Erasmus's character, which our Author, in his desultory rambles, has cantoned into scraps, which lie wide of each other. It would have been regular, no doubt, to have concluded one character, before he entered upon another; or at least to have placed the intervening one in a note by itself. But these defects, perhaps, may be ranked among those which *humana parum cavet natura*.

The admirers of the writings and character of Erasmus, who are many, and of his present learned Biographer, who are many also, (which implies no slight compliment to the taste of the times) will, no doubt, wait with impatience for the next volume; which, from the promised contents, will, to the Literati at least, be more curious, and interesting, than the first.

*De Sectionibus Conicis. Tractatus Geometricus. In quo, ex natura, ipsius Coni, sectionum affectiones facillime deducuntur. Methodo nova. Auctore Hugone Hamilton, A. M. Collegii S. Trinitatis Dublinii Socio. 4to. 10s. 6d. Johnston.*

**W**E have received great pleasure from the perusal of this performance; the properties of the Conic Sections being here deduced in a method equally new, beautiful, and conspicuous. The propositions are demonstrated after the manner of the antients, and with the same facility, elegance, and ease, with those in the Elements of Euclid. Mr. Hamilton's treatise will therefore prove an easy introduction to this important part of Geometry; the uses of which, in natural philosophy, astronomy, gunnery, mechanics, &c. are so well known, that to enumerate them here, would be superfluous.

In the preface to this performance, Mr. Hamilton observes, that the properties of two of the Conic Sections, namely, the Triangle and Circle, are easily deduced from their description on a plane; but that those of the other three sections cannot be deduced with equal facility by this method\*. And in this he is certainly right; for though Professor Simson and others have from hence deduced their properties, yet they have not done this with the same ease and perspicuity as they have deduced those of the Circle and Triangle.

The following letter, which we have received from an unknown Correspondent, will give the Reader a sufficient, and a just, idea of this ingenious treatise.

*To the AUTHORS of the MONTHLY REVIEW.*

Gentlemen!

**A**S you have undertaken a work which I am convinced must be of great use to the Public, by engaging their attention to such books as are really worth reading, and preventing people from throwing away their money and time, on such as are either hurtful or useless; I think it the duty of every man to con-

\* *In Elementis Geometriæ affectiones duarum Sectionum Conicarum, scilicet. trianguli & circuli, ex ipsarum in plano descriptionibus facillime eliciuntur. Quoniam vero tres reliquas sectiones, de quibus tractare statimur, nequaquam in plano ita describere licet, ut earum affectiones ex ipsis descriptionibus facile deducantur, &c.* We have added the Latin of this passage, because it has been said, that Mr. Hamilton has given it as his opinion, that the properties of three of the Conic Sections cannot be investigated from their description on a plane; but with what justice, we leave the mathematical Reader to determine.

tribute, as far as he can, towards carrying on so laudable an undertaking: and though I believe you want no foreign assistance, yet have I endeavoured to throw in my mite, by venturing to send you some remarks on Mr. Hamilton's *Treatise of Conic Sections*, which, no doubt, has before this time fallen into your hands.

I have for some years past applied myself very much to the study of mathematics, particularly to conic sections, on which subject I have read most of the good treatises to be met with; and must say, I found the methods of those Writers so very disagreeable and imperfect, that I was much pleased to hear of an Author, who promised to use a new one. I purchased his book as soon as it was published, and, having those things very fresh in my memory, read it all over very carefully in less than three weeks, and many parts of it more than once. I am well pleased with the pains I have taken to make myself master of it, as this gentleman has shewn me clearly the reason why this subject has hitherto been so unsuccessfully handled, and convinced me that he has hit on the true foundation, from whence we can most easily deduce the properties of these curves. Other Writers, you know, begin always with demonstrating the particular properties of each section separately, and thence at length arrive at the general properties which agree to them all; by which means many Readers are tired of the subject before they have attained a slight knowledge of it. But our Author has avoided the tediousness of this method, by observing, that the most general and important properties of the sections might very easily be demonstrated from the properties of the conic superficies, which he has accordingly done in the eleventh, twelfth, thirteenth, and fourteenth propositions of his first book; and the properties contained in these, he has transferred to the sections in the eighteenth, nineteenth, twentieth, and twenty-first propositions, merely by the help of this obvious consideration, that every line which meets one of these sections, must, in the same manner, and in the same points, meet the conic surface on which the section may be supposed to be placed.

I think it may not be amiss to give here some account of the contents of these propositions, and of the use he makes of them. The eighteenth proposition demonstrates, That the squares of any two tangents, or the rectangles under the segments of two secants, (that meet each other, and any conic section) have all a given proportion to each other, while these secants or tangents are parallel to the same lines. Hence evidently appears the proportion that the squares of ordinates of any diameter of the ellipse or hyperbola have to each other. In prop. 19. he proves, that the rectangles contained under the segments of parallel lines,

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which cut a parabola, and meet any diameter, are to one another as the abscissæ of that diameter, whether the lines are ordinates or not; so that these two propositions, among other things, contain what are called the equations of the conic sections, which the Author mentions in their proper places. By the help of the 20th, or rather the 13th proposition, he has contrived to give us a very clear and satisfactory account of the nature and properties of the asymptotes of the hyperbola; and by means of the 21st, demonstrated in one proposition, that every diameter of a conic section bisects all lines terminated by the section, and parallel to the tangent drawn through its vertex; which is the fundamental property of a diameter, and which has never yet been demonstrated in so concise and universal a manner: and I will venture to say, he has given us a much more ingenious account, as well as a more methodical one, of centers and diameters, of the sections and their ordinates, than is to be met with in the work of any other writer.

Having dispatched this material part of his work, he proceeds to explain the nature of the asymptotes (as I have mentioned above) and of the conjugate hyperbolas; and in the latter part of this book, treats of a great many very useful and general properties of the sections.

In the beginning of the second book, he defines the parameters, and demonstrates, in the usual method, those properties from whence Apollonius gave the sections the names they now bear; then investigates the axes, and defines the foci and directrices of the sections; and I think, from the 8th to the 32d proposition of this book, gives us the best collection of all the properties relating to those particulars, and demonstrates them in the easiest and most connected manner I ever met with. He has also represented, in the strongest light, the great resemblance there is between the properties of the three sections.

Towards the end of this book, he treats of the common mechanical methods of describing the sections, from whence some authors have taken their definitions of those curves, and deduced all their properties. To these he has added the method of describing an ellipse by the elliptic compasses; and also shewn, that the instrument by which a parabola is described, will, in the same manner, describe an hyperbola, if its sides be inclined to each other: and that, if, in the beginning of the description, the peg be at the same distance from the focus, the principal parameter of the parabola and hyperbola will be the same. Tho' the demonstration of the last proposition is somewhat tedious, I read it over twice with pleasure, as the property it contains is, I think, the most curious in the whole book. It is well known, that

that a line, drawn from any point in a conic section to the focus, bears a given proportion to the perpendicular drawn to its directrix, which in the parabola is a ratio of equality. In the ellipse, the line drawn to the focus is less, and in the hyperbola greater, than the perpendicular to the directrix: but our Author shews in this proposition, that (when the sections are placed on the surface of a cone) a line drawn from a point in any of the sections to its focus, is equal to the side of the cone, between that point and a certain circle on the same surface, which is, as it were, the conical directrix. I do not remember, that any author before has considered the properties of the foci, when the sections are placed on the surface of the cone.

In the third book (which contains such properties of the parabola as are unlike those of the other sections) I do not find any thing particularly worth observing, except the third proposition, wherein he considers the parameters of the parabola's diameter in a new light, and thence shews, in a corollary, that they are to each other in a duplicate ratio of the sines of the angles, which they make with their ordinates. By means of this proposition, he has demonstrated some others, in a much shorter manner than has hitherto been done. His method of squaring the parabola seems borrowed from de la Hire; but what is there a very imperfect sketch, our Author has made a very full and geometrical demonstration. To this he has added two corollaries, which shew in general the proportion of parabolic segments to each other, in an easier way than de la Hire has proved, that those segments are equal when the abscissæ of their diameters are so.

He has, very judiciously, thrown together, in the fourth book, those properties which agree both to the ellipse and hyperbola, and has contrived to give generally the same demonstration for both sections. I believe you will think his method of finding conjugate diameters, which may contain given angles, very ingenious; and I wish he had fully shewn the method of finding the intersection of an ellipse, or hyperbola, with an arch of a circle described on any diameter, as well as the axis, which, he says, (page 151) may be done. It has been long since proved, that parallelograms, described about conjugate diameters of the ellipse, or the hyperbola, are all equal; but this proposition he has made much more general, by shewing how they may be described about any diameters, so as to be always of the same magnitude.

The two first propositions of the fifth book (with their corollaries) seem to contain almost every thing material in the doctrine of similar sections, which is delivered in the sixth book of

De la Hire: but here I must observe, that our Author has neglected to consider the nature of those kind of sections on the cone, and to shew, that all those will be similar, whose planes are parallel; which might have been added here very properly; and which he ought the rather to have done, as he professes to deduce every thing material from the nature of the cone, if possible. From hence, to the 11th proposition, he treats of those properties of the sections, which depend on the nature of a line cut harmonically: and his account of these matters seems to be much fuller, clearer, and better digested, than that given us by Mr. Simson, in the first part of his fifth book. His account of the maxima and minima is but imperfect, as he shews how to draw those lines only from points in the axis: indeed he seems sensible of this, by including the subject in corollaries. You will, doubtless, approve of his giving a definition for the circles of curvature, (which is the first I have seen) as by the help of this, and some propositions premised, he has made this part of his subject much easier and clearer than it has hitherto been. The propositions and problems which conclude this work, he tells us, are designed to demonstrate, more fully and strictly, those propositions in Newton's Principia, which relate to the description of those curves through given points, and tangent lines given in position\*.

The last proposition and its corollaries, which are very ingenious, are copied from Mr. Simson, to whose work the Author refers us. As to the scholia which are inserted in some parts of this work, and relate to what are called geometric loci, I cannot pretend to say any thing, being at present unacquainted with that part of the mathematicks, and therefore cannot tell whether they may be worth your notice†.

If I may venture to give my opinion of the work now before me, I must say, it seems to me, by much the best treatise that has yet appeared on this subject; as it contains almost all the useful pro-

\* Our correspondent has, we think, passed over these propositions in too superficial a manner. He takes no notice of their great use in illustrating that sublime treatise of mathematical philosophy. Indeed those who are desirous of reading the Principia of Sir Isaac Newton, will find Mr. Hamilton's work an elegant introduction to it; and on that account alone, exclusive of its merit in other respects, it may be considered as a valuable acquisition to the republic of letters.

† If we are not mistaken in guessing at our our anonymous correspondent, he is no stranger to the doctrine of geometric Loci. But be that as it may, the Scholia here referred to, are equal to the other parts of the treatise, and worth the perusal of those who have made some progress in that branch of the mathematics.

erties of the sections demonstrated in a much more natural and easy manner, than they have before been, and more new propositions, worth notice, than the work of any modern writer I am acquainted with. Others may, doubtless, add a great deal to what Mr. Hamilton has done on this subject; but I despair of their finding a better method of treating it; and indeed, his discovering this method, seems one of the most ingenious things that has appeared in geometry for a long time. Let me farther add, that our Author has made a good use of the advantage his setting out on such general principles has given him over other writers, in disposing his propositions in a much more natural order than they were able to do, and by this means he has rendered this doctrine of conic sections plainer, more agreeable to his readers, and much easier to be remembered.

I am sensible, that, after taking a great deal of pains, I have been able to give you but a very imperfect sketch of this ingenious performance. However, I shall not repent the trouble I have taken, if I find that these hints prove of any use to you, and that I have the good fortune to agree with your sentiments of this work: being

Gentlemen,

Your constant Reader,

And much your Admirer,

Sep. 20.

J ——— B ———.

We shall conclude this article, with recommending Mr. Hamilton's treatise to our mathematical Readers, as one of the neatest and most ingenious performances, of the kind, that we have met with; and for the sake of such as do not understand Latin, we should be glad to see a good translation of it into English.

## MONTHLY CATALOGUE,

For OCTOBER, 1758.

### MISCELLANEOUS.

Art. 1. *An impartial narrative of the last Expedition to the coast of France. By an Eye-witness.* 8vo. 6d. Wilkie.

WE believe the Author of this pamphlet was really an eye-witness of what he relates; but as to the justness of his severe reflections on the management of those who had the conduct of that unfortunate at-

tempt, we are not qualified to give any judgment. With regard to the particulars, or incidents, his narrative agrees pretty nearly with what had been before communicated to us by the Author of 'The *authentic account*,' &c. See our last, p. 311, art. 25.

**Art. 2. *Reflexions on the conduct of General Bligh, and Commodore Lord Howe, &c.*** 8vo. 6d. Pridden.

There is very little connexion between this pamphlet and its title-page. Had the Writer filed it *Reflexions concerning General Paoli and the Corsicans*, it had been more to the purpose, as he has spilt most of his ink upon *them*. Probably, he wrote his title first; after which, forgetting what he had engaged for there, his thoughts took a ramble up the Mediterranean, and back again to England; where, after a survey of what has been done in the country with regard to the militia, he seems to have recollected something of his first design. But then finding himself too late, and that he had already spun out his six-penny-worth of words, he was obliged to drop the pen; after first squeezing out of it a dark hint or two (thrown into his two last pages, to make both ends of his pamphlet correspond a little) about treachery, or some mischief or other, no body knows what, done by some vile traitors, no body knows who, on purpose to bring a slur on the ministry, and a disgrace upon general Bligh: and doubtless, both the ministry and the general are very happy in having the good opinion of such a Writer,—but 'tis pity so zealous an advocate has not a better memory.

**Art. 3. *A letter to his E——y L——t G——l B——h,*** 8vo. 6d. A. Henderson, Westminster-hall.

G——l B——h's correspondent very freely charges him with having, by his incapacity, or neglect, occasioned the disgrace and loss which lately befel our troops at the bay of St. Cas. It is a notable, bold, and spirited letter. The Writer (who also reflects with equal freedom on the ministry, for employing a *superannuated gentleman*, as he expresses himself) seems inclined to spare no body, and to fear no consequences.

**Art. 4. *Humorous Ethics; or, an attempt to cure the vices and follies, by a method entirely new. In five plays, as they are now acting to the life, at the Great Theatre, by his Majesty's company of comedians.*** 8vo. 6s. bound. Owen.

Three of these five plays, as they are called, have been already noticed in the Review, viz. *The Taxes*, Vol. XVI. p. 84.—*The Occulist*, Vol. XVII. p. 88. and the *Trial of the Time killers*, *ibid.* p. 604. The additional ones are entitled, 1st. *The Moral Quack*, in which our Author professes to 'expose, censure, and prescribe *comic-serious* remedies for soppery—lust—drunkenness—envy—covetousness—ambition—anger—idleness—and pride.' 2. *The Insignificant*, in which 'all the triflers upon whom the wholesome prescriptions given in the preceding satires have not had their wish'd-for effect, are considered as *dead persons*, and proper care is taken to provide for  
their

\* their funerals.'—The plan of this last is confessedly taken from the *Tatler*, numb. 96. Upon the whole, these performances all appear to be well intended, nor are they destitute of humour; tho' it is by no means probable, that any of them would have succeeded on the stage. Indeed we cannot suppose the Author intended these compositions for theatrical representation, notwithstanding his having cast them into the dramatic form.

Art. 5. *Jus Ducem Eligendi Perillust Statibus Curlandiae et Semigalliae competens. Extincta quoque stirpe mascul. Kettleri. Auctore L. B. de Klopman. Soc. Liter. Teut. et Lat. Jenens Coll. honor. 12mo. 2s. Millar.*

It is now between seventeen and eighteen years since the Duke of Courland was banished into Siberia. The design of this well-written performance, is to shew the reasonableness of recalling the old Duke, or allowing the Courlanders to chuse another.

P O E T I C A L.

Art. 6. *Poems on several Occasions. By William Vernon, a private Soldier in the Old Buffs. 12mo. 3s. Reeve.*

It is with pleasure we see these efforts of unassisted genius favoured with so liberal a subscription, and particularly that our military Poet has been so handsomely countenanced by his officers. In a modest advertisement prefixed to his Poems, he thus apologizes for their imperfections.—'I am not insensible, that a want of education will be very discernible through the whole performance; for I must inform my Reader, that by my circumstances in life, I was only taught to read and write English, and understand nothing of any other language. The Imitations of Horace I took from a prose translation of Mr. Smart's\*; which gave me great insight into Horace's meaning, and particular pleasure in the reading.'—

Under such circumstances, severe criticism would be cruelty: let the candid Reader judge of Mr. Vernon's poetical merit by the following extract, which is not chosen as the best.

\* See Review, vol, XVI. p. 32.

*Horace, Book II. Ode XIV. imitated from an English Translation. Inscribed to Joseph the Miller, at Toll-free Mill.*

Dear Joe, the years whirl on apace,  
Nor can we stay their mad-cap race,  
Whatever tricks we play;  
Time prints thy brow with wrinkles deep,  
Death hastens with his scythe to sweep  
Each mother's child away.  
He meets us with a scornful grin,  
And marches on through thick and thin,  
In spite of all our pow'r:  
The king, the miller, and the slave,  
Are doom'd alike to fill the grave,  
And find a fatal hour.

What tho' we shun the sickly fogs,  
 That rise among the lowland bogs,  
 Nor venture out to sea ?  
 What tho' where shouting troops engage,  
 And death appears in tenfold rage,  
 The coward runs away ?  
 Still, still, the foe is at his back,  
 And hunts him through the winding track,  
 Where'er he trembling flies ;  
 And where his coming least he fears,  
 Among the straw, o'er head and ears,  
 The ragamuffin dies.  
 Must we then leave these joys behind ?  
 My dusty friend no longer grind,  
 And whistle in his mill ?  
 To loving wife and prattling bears,  
 And all our family concerns,  
 Alas ! a long farewell.  
 A grassy turf, with osiers bound,  
 Shall be our only portion found,  
 Of all that here we have ;  
 And as we into dust decay,  
 Our spendthrift heirs shall dance the hay,  
 And gambol o'er our grave.

### M E D I C A L.

Art. 7. *An Account of Inoculation, presented to the Most Noble Governor of the Princes, Privy Counsellor and Knight of his Majesty's Order of Knighthood; and to the Honourable and Royal Commissioners of Health in the Kingdom of Sweden. By David Schultz, M. D. who attended the Small-Pox Hospital in London near a twelve-month. Translated from the Swedish Original.* 8vo. 2s. Linde.

We have no doubt but the original of this translation was well received in the kingdom where it was published, and for whose information and benefit it was designed ; as it contains sufficient proofs of the Author's assiduous care and fidelity to acquit himself of the salutary commission intrusted to him. But the expedience of translating it into English, with regard to the emolument of the Public here, is not equally clear to us : since the much greater part of the materials composing it, is cited from our own Authors on the subject, who are certainly the most significant ones, from their much greater experience of it. We are further apprehensive, that neither Dr. Schultz nor his Translator (in whichever the defect may lie) will be credited with a thorough understanding of our language, or a competent acquaintance with its idiom, from this performance. If the Translator has strictly adhered to the Swedish, a few instances occur of the Doctor's mistaking the sense of some of the Authors he has cited : If the Doctor really cited and understood them exactly, the Translator has mistaken him,

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For example, Dr. Schultz, p. 19, refers to the Analysis of Inoculation, p. 137, as affirming, that some have been successfully inoculated under symptoms of the venereal disease, which they concealed. On consulting that treatise, we find no such affirmation, but observe it says, p. 140. A young lady was inoculated by an apothecary, with matter taken from a man who had, at the same time, a venereal bubo, of which the apothecary was ignorant.—This is certainly a different circumstance; and what makes the mistake the more surprising is, that Dr. Schultz cites this case very justly afterwards.—The same treatise is cited as saying, that a young gentleman had been nearly reduced to an amputation of his arm, from having a tendon wounded by inoculating. On examining the page referred to, we find not the least mention of a wounded tendon, or any tendon; but only observe, that Dr. Kirkpatrick is cautioning against wounding the least membranous or fleshy fibre of a muscle, by the incision, as the stimulating matter admitted there might erode the *aponeurosis* and substance of the muscles, and so produce a sinuous ulcer.—In the arguments for and against Inoculation, annexed to this account, the preface of the same treatise is referred to, as saying,—It is the old custom to mix heaven and earth, and even hell in the disputes, and when they have quoted these terrible things, then they believe they have given conviction.—The real passage is—This is the old device of mixing heaven and earth, and, indeed, hell too in the quarrel, and to cite it appears its sufficient refutation:—the last member of which period contains a very different sense from that of the former. It is not improbable, that the Doctor, or his Translator, may have similarly erred in some of their quotations from other Authors: but we have contented ourselves with these few instances from one of the last, and the largest treatise on Inoculation, which, for that reason, may be in many hands.

Nevertheless, upon the whole, the general matter of Dr. Schultz's book is, useful, and practical; though a little more method in the arrangement of his different heads, would have rendered it still more advantageous to his countrymen. The most acceptable parts of it to an English Reader, will be the information, p. 132, that the practice has had a happy beginning in Sweden (where seven or eight are mentioned in the notes as successfully inoculated) and the just compliments of a foreign physician to the English, for the perfection to which they have carried the practice.

We shall decline making any particular observations on the language of a medical book, rendered from the Swedish, by a Translator who, to say the least, is a stranger to the elegancies of our tongue, and perhaps no physician. But we are considerably surprized, that the English physician, who has, in an introductory letter, acknowledged his having seen the translation, (doubtless in manuscript) and has attested the assiduity of the Author in attending on this practice; we are surprized, we say, to observe that he did not, for the honour of his disciple, and the credit of a work whose merit he has certified, correct at least the many errors in grammar which occur in it; and which we cannot justly charge to Dr. Schultz, who, we apprehend, was not his own Translator, and who probably never saw the translation before it was printed off. Besides which, the book should have had

had a considerable list of typographical errata, which it has not annexed to it, as some of the errors are really material ones.

**Art. 8. *The Nature and Qualities of Bristol Water. Illustrated by experiments and observations, with practical reflections on Bath-Waters, occasionally interspersed.* By A. Sutherland, M.D. of Bath. 8vo. 2s. 6d. Owen.**

This pamphlet is addressed to 'the Doctors and Professors of Medicine in the University of Edinburgh, as a testimony of—*Academical Gratitude.*' However, it may be doubted, whether that truly learned body will think themselves much honoured by the compliment; or rather, whether their well-known candour will not be apt to take offence at the following almost indiscriminate reflections on the faculty.

'Few,' says A. Sutherland, M.D. 'understand the powers of the medicines which they prescribe; infinite volumes are stuffed with the *Materia Medica*, infinitely combined, whose Authors launch out into the encomiums of the virtues of medicines, which, upon trial, are found to have none.'

In the profusion of his *academical gratitude* he thus proceeds: '*Most Physicians*, antient as well as modern, are ignorant of the principles of chemical philosophy: they prescribe medicines without a previous knowledge of their virtues: destitute of a sure foundation, they crowd compositions on compositions in such a manner, that if the patient has the good luck to recover, the physician is so much at a loss to know to which of the remedies the cure was due, that upon a like occasion he knows not how to employ the same.'

So unlimited, and so severe a censure must, we apprehend, appear to every candid Reader, not less indecent than undeserved; the Author might, indeed, think it necessary to set forth the importance of his own labours, in which we find he had Dr. Baylies \* for his coadjutor. To the same gentleman our Author seems to be indebted for the plan of his performance; concerning which we shall add no more, than that it contains very little that can contribute to the information of the physician, or that promises to be of use to the patient.

\* See this gentleman's practical Reflections on Bath-waters, Review, Vol. XVII. p. 164, seq.

**Art. 9. *A serious Address to the Public, concerning the most probable means of avoiding the dangers of Inoculation. Very necessary to be read by parents and guardians, who design to inoculate their children, &c. as well as by adults who chuse to be inoculated.* 8vo. 6d. Cooper.**

'I was formerly,' says the Writer of this pamphlet, 'of the faculty, but kind fortune happened to smile on me, and by one good-natured act of hers, raised me up to that pitch of circumstance, that I am not obliged to drudge on in the practice of physic; yet I cannot forbear loving the art which for some time I industriously applied to, I am concerned for its honour, this cannot fail to be im-

impeached, if inoculation is suffered to be abused, and to lose its credit, which must depart, if it is not performed under the inspection of such, who are most likely to be well acquainted with the small-pox both natural and artificial.' Such is the account this favourite of fortune has been pleased to give of himself; which he might possibly think the more necessary, to shew both his fitness for his subject, and the disinterestedness of his labours.

That, in some instances, Inoculation has been undertaken with too little knowledge, or with too much temerity, will scarce be denied. The professed design of this performance is to caution against such injudicious or rash attempts; to which purpose our Author contends, that this branch of practice is the proper province of the physician, or at least that it should not be performed without his superintendence. The above quotation may suffice to shew, that our Author's excellence does not consist in elegance of expression, nor shall we give ourselves the trouble of entering into the rectitude of his sentiments. Such as are inclined to see this question ably discussed, are referred to the last section of Dr. Kirkpatrick's Analysis of Inoculation \*.

\* See Review, Vol. X. p. 125.

*Art. 10. Observations anatomical and physiological. Wherein Dr. Hunter's claim to some Discoveries is examined. With figures. By Alexander Monro, junior. M. D. Professor of Medicine, and of Anatomy, in the University of Edinburgh. 8vo. 1s. 6d. Edinburgh, Hamilton and Co. and sold by Wilson and Durham in London.*

In this performance, Dr. Monro, by a long deduction of facts and circumstances, endeavours to ascertain his right to two Discoveries; namely, that of tracing more clearly than had been hitherto done, the seminal ducts, and shewing the manner of communication between the body of the testis, and the convoluted tube, which forms the epididymis. And secondly, that of the lymphatic veins being a system of absorbing vessels, taking their rise from the cavities of the cellular membrane, and other surfaces of the body; the honour of which has been publicly claimed by Dr. Hunter, who accuses Dr. Monro of having learnt them at second hand from him, and of having afterwards published them as his own.

We shall not try the patience of our Readers, by entering into the particulars of this controversy; or, by comparing the force of their several allegations, attempt to determine the validity of the pretensions on either side. We shall only take the liberty to offer the following impartial remarks.

In the first place, Dr. Monro seems extremely reprehensible for writing with an indecent warmth, and for treating a Gentleman of Dr. Hunter's abilities, and eminence, with a degree of unpoliteness which, among men of science, especially, can never be justified. In regard, however, to the first point in debate, we apprehend, that even supposing Dr. Monro had seen Dr. Garrow's letter to his brother, intimating, that Dr. Hunter had filled the epididymis with mercury and

and pushed his injection still further into the body of the *testis*, scarce any material information could be derived from it, as the particular structure and connection of these *tubuli* still remained to be investigated. We will further venture to affirm, from the experiments of some very accurate anatomists, that in nine out of ten *testes* so prepared, on examination, the quicksilver will be found to be extravasated: it is therefore probable Dr. Monro could learn nothing of what he so particularly describes, from the mere intelligence that Dr. Hunter had made such a preparation. But be that as it may, every man who cultivates the study of anatomy, is doubtless obliged to Dr. Monro, for his industry in dissecting, exactness in delineating, and readiness in communicating this, whether really his own or an assumed, Discovery.

As to the other subject in dispute, if Dr. Hunter can make it appear, that he publicly, in his lectures, before he read Dr. Monro's inaugural dissertation, mentioned his not being able to fill the lymphatic veins by injections thrown into the arteries; and that, upon effusion, the injected liquor was readily absorbed by the lymphatic veins; he ought not certainly to be denied the honour of first discovering, that they are a system of absorbing vessels. These two experiments, however, are strenuously claimed by Dr. Monro as his, and he further challenges Dr. Hunter to produce any authentic vouchers of his having ever attempted them before the publication of the above-mentioned inaugural dissertation. On this point chiefly, we imagine, the merit of the cause seems to rest; for as to the other reasons which Dr. Hunter enumerates, and which, as he informs us, induced him to believe that the lymphatics were a system of absorbing vessels, they cannot alone be deemed of sufficient weight to counter-balance the several experiments that seemed to render the received doctrine probable; and are all of them, as Dr. Monro observes, mentioned by Nuck, Cowper, and those very Authors who established the opinion of the lymphatic veins being continuations from arteries of the same kind. From these therefore to conclude, that the lymphatics were the only system of absorbing vessels, Dr. Monro asserts, was to draw an inference without premises.

The pamphlet is concluded with an account of our Author's having shewn the ducts of the lachrymal gland, the existence of which, from their extreme smallness, has been sometimes doubted. To render this demonstration plainer, Dr. Monro has annexed a plate with figures, representing the gland, and its ducts, with bristles introduced into their cavities.

Whoever desires farther information in regard to this, perhaps not very interesting, dispute, is referred to the pamphlet itself; in which he will find more knowledge than delicacy, and more spirit than correctness.

Art. 11. *Notes on the Postscript to a pamphlet intitled, 'Observations Anatomical and Physiological, &c. by Alexander Monro, junior, M. D. Professor of Anatomy, &c. Edinburgh, August, 1758. 8vo. 6d. Doddsley.*

In the foregoing pamphlet, Dr. Monro took notice of some inaccuracies in a paper published in the *Philosophical Transactions*, for 1797,  
written

written by Dr. Akenfide, on the origin and use of the lymphatic vessels of animals.

Ip these notes on that postscript, Dr. Akenfide animadvert pretty smartly, and indeed with seeming justice, on Dr. Monro, for affirming, that he only *binted*, as a *conjecture*, in the Gultstonian lectures, what, in fact, from premises supported by argument and experiment, himself assures us, he *described as the very next thing to a physical certainty*; and likewise for insinuating, thar Dr. Akenfide's paper owed its appearance to Dr. Monro's *Treatise de Glandulis Lymphaticis* \*.

Our Author next endeavours to evince, that Dr. Monro, in most of his remarks upon his paper, has either misunderstood or misrepresented his meaning. In the reply to Dr. Monro's objection, that the lymphatics are not called veins on account of their valvular structure, *but because the fluid in them moves from the smaller to the larger branches, and towards the heart*. Dr. Akenfide observes, that they could not be called veins on this account, because *at that rate the pancreatic and biliary ducts might have been called veins also*. Here however our Author seems to have forgot, that the fluid in the pancreatic duct moves not towards the heart, but into the *ductus communis*, and thence into the *duodenum*. He has however invalidated the force of several of Dr. Monro's objections, particularly that of inconsistency, with which he is charged, in admitting a communication between the blood vessels and lymphatics: He shews, that he did not suppose, that such a communication subsisted between the arteries and the nascent extremities of the lymphatics, but at the places of their termination into the veins. The probability of which he confirms from experiments mentioned by Cowper. Upon the whole, though the Author of this pamphlet plainly discovers that he is offended with Dr. Monro's criticisms, yet he writes like a gentleman, as well as a man of science. He concludes with the following paragraph.

And such at last are those slips, as Dr. Monro styles them, which he is pleased to own may *perhaps* be thought *venial* in one who does not make anatomy his particular study. In return for which equitable concession, he may (not perhaps, but certainly) be assured that Dr. Akenfide has so much partiality to a liberal ambition in those who are entering upon the world of letters and science, that into whatever *slips*, or forward disputes, or overweening conclusions they may be drawn by it in asserting their own pretensions to any thing praise-worthy; he shall think them all venial, *except want of candour*: nor would he have troubled himself or any one else with a word in answer to Dr. Monro's treatise, but for the passage quoted from it in the first of these notes.

\* See Review, Vol. XVII. p. 249.

## RELIGIOUS and CONTROVERSIAL.

Art. 12. *A second course of letters on Baptism, to the right reverend Author of A plain account of the nature and end of the Sacrament of the Lord's Supper.* 8vo. 6d. Ward.

In the former letters upon this subject, (of which we gave an account in the fourteenth volume of our *Review*, p. 591.) our Author enquired into the *manner* of this rite, and endeavoured to shew, that, by the sacramental baptism of water, the *New Testament* means, precisely and only, *immersion* in water. He now proceeds to enquire into the *nature* and *end* of christian baptism, and endeavours to make it appear, that there is no positive proof that it was designed for children; and if it is allowed that there is no positive evidence, this, he thinks, is allowing that there is no proof at all: for nothing, he observes, of a positive and ritual nature, 'can be proved a duty, or a command of God, merely by our own *reasonings*, and by arguments drawn from supposed *fitness*. If once we admit, as *divine appointments*, practices grounded on our own notions of *fitness*, *expediency*, *usefulness*, &c. there is no knowing where to stop; for at this rate a thousand ceremonies may be introduced into the church, though not one of them can stand the question, *Who bath required this at your hands?*

The manner in which he proceeds is this: he considers our Saviour's commission to his apostles, *Go ye therefore, and teach all nations*, &c. then enquires into the *practice* of the *apostles* and *first teachers*, as being the best and most authentic comment on their master's law; and, lastly, examines the several passages of scripture; which are commonly thought to countenance infant-baptism. From examining the instructions of Christ, and his apostles, he is of opinion, that the two positive institutions of the gospel should go hand in hand; and be received about the same time; and none baptized, till, like St. Peter's audience, *they gladly receive the word*; and are qualified for christian fellowship, and *breaking of bread*, Acts ii. 41, 42.

The original design of baptism was, he tells us, that the persons baptized should therein testify for themselves, and as their personal act, their acknowledgment and belief of Jesus Christ to be the Messiah, and Son of God; and their obligation and purpose of obedience to him. Their baptism, at the very time of receiving it, was a solemn declaration of their being *believers*, and of the obligation they, *knowingly*, and of *choice*, took upon themselves, to *walk worthy of the Lord*. But now, he observes, instead of the person baptized chusing for himself, and promising for himself, he is a mere passive creature; of an age that knows nothing; incapable of choice; but promises, by *proxy*, that he will, if he lives long enough, be a good christian.

Without pretending to determine whether this Author's notions of the nature and design of *baptism* are just or not, we shall only observe, that he writes with candour, and in a very sensible manner; and that there are no marks, in his letters, of that intemperate heat, and violent party-spirit, with which the writers in this controversy, more perhaps than in any other, have generally disgraced both themselves, and their subject.

**Art. 13.** *The Creed of the Apostle Paul*, as laid down in the fourth chapter of the Epistle to the Ephesians, verses 4, 5, 6. considered; and

and practically improved. Addressed to the Christian Laity, 12mo. 3d. Griffiths.

Intended to assert the rights of private judgment, and to promote freedom of inquiry, in matters of religion.

SERMONS, *since* August.

1. **P**REACHED at Crosby-square, Sept. 18, 1758; on the death of Benjaming Grosvenor, D. D. By John Barker. 8vo. 6d. Buckland, &c.

2. *God, the unerring leader of his people, to a city of habitation.*—On the death of Mr. Joseph Mayor, who departed this life August 3, 1758. By John Stephens. 8vo. 6d. Keith.

3. At the visitation of the bishop of Durham, at Durham, July 27, 1758. By Robert Lowth, D. D. prebendary of Durham. 4to. 6d. Doddsley.

In this discourse, the learned Dr. Lowth traces the rise and progress of the christian religion, which he vindicates against the impositions of popery on the one hand, and the mistaken zeal of narrow-minded protestants on the other. His own sentiments, indeed, shew that he is himself as entirely influenced by the true spirit of christianity, as he is ably qualified to defend its doctrines; and the following proof of his just respect for that sacred TRUTH and LIBERTY wherewith CHRIST hath made us FREE, affords also a noble display of the rectitude of his judgment; the rest of his excellent discourse, at the same time, fully indicating the benevolence of his heart.

The only means, he observes, by which religious knowledge can be advanced, is *freedom of inquiry*.

'Christianity itself,' says he, 'was published to the world in the most enlightened age; it invited and challenged the examination of the ablest judges, and stood the test of the severest scrutiny: the more it is brought to the light, to the greater advantage will it appear. When on the other hand the dark ages of barbarism came on, as every art and science was almost extinguished, so was christianity in proportion oppressed and overwhelmed by error and superstition: and they that pretended to defend it from the assaults of its enemies, by prohibiting examination and free enquiry, took the surest method of cutting off all hopes of its recovery. Again, when letters revived, and reason regained her liberty; when a spirit of inquiry began to prevail, and was kept up and promoted by a happy invention, by which the communication of knowledge was wonderfully facilitated; christianity immediately emerged out of darkness, and was in a manner republished to the world in its native simplicity. *It has always flourished or decayed together with learning and liberty: it will ever stand or fall with them.* It is therefore of the utmost importance to the cause of true religion, that it be submitted to an open and impartial examination; that every disquisition concerning it be allowed

*lowed its free course ; that even the malice of its enemies should have its full scope, and try its utmost strength of argument against it. Let no man be alarmed at the attempts of atheists or infidels : LET THEM PRODUCE THEIR CAUSE ; let them bring forth their strong reasons, to their own CONFUSION : afford them not the advantage of restraint, the only advantage which their cause admits of ; let them not boast the false credit of supposed arguments and pretended demonstrations, which they are forced to suppress. What has been the consequence of all that licentious contradiction, with which the gospel has been received in these our times and in this nation ? hath it not given birth to such irrefragable apologies and convincing illustrations of our most holy religion, as no other age or nation ever produced ? What in particular has been the effect of unrestrained opposition in a very recent instance, prepared with much labour and study, and supported with all the art and eloquence of a late celebrated genius ? hath not the very weakness and impotence of the assault given the most signal and decisive VICTORY to the cause of TRUTH ? and do not the arms of this mighty champion of infidelity stand as a trophy erected by himself to display and to perpetuate the triumph ? Let no one lightly entertain suspicions of any serious proposal for the advancement of religious knowledge ; nor out of unreasonable prejudice endeavour to obstruct any inquiry, that professes to aim at the farther illustration of the great scheme of the Gospel in general, or the removal of error in any part, in faith, in doctrine, in practice, or in worship. An opinion is not therefore false, because it contradicts received notions : but whether true or false, let it be submitted to a fair examination ; TRUTH must in the end be a GAINER by it, and appear with the greater evidence. Where freedom of enquiry is maintained and exercised under the direction of the sincere word of God, falsehood may perhaps triumph for a day, but to-morrow truth will certainly prevail, and every succeeding day will confirm her superiority.*

We have taken the liberty to distinguish a few expressions by printing them in a different character, as we think they deserve peculiar regard, and cannot fail of deriving the highest honour to their most ingenuous, candid, and worthy Author

4. *Britons invited to rejoice, and to thank God for national blessings:* Preached at Exeter, August 27, 1758, on the Lord's Day after receiving the account of taking Cape Breton, &c. By Mic. Towgood. 8vo. 6d. Noon, Henderfon, &c.

5. *Benevolence, the genuine characteristic of christianity.*—At the anniversary-meeting of the governors, &c. of the Devon and Exeter hospital, at St. Peter's, Exon, August 25, 1758. By James Carrington, M. A. Chancellor of the diocese, and Prebendary of the church of Exeter. 6d. Davy and Law.

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T H E

# MONTHLY REVIEW,

For NOVEMBER, 1758.

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*Conclusion of the account of the Divine Legation of Moses. In Nine Books. The Third Edition, corrected and enlarged. By W. Warburton, D. D. Dean of Bristol. The Second Volume, in Two Parts. 8vo. 10s. bound. Millar.*

THE second part \* of this volume is introduced with a new preface, of forty pages, wherein our Author treats Dr. Taylor, chancellor of Lincoln, in a very extraordinary manner.

What has Dr. Taylor done, the Reader may ask, to provoke the Dean? Has he attacked the Divine Legation? No such matter: it does not even appear that he ever read the Divine Legation. What offence then has he given? Why, in a dissertation annexed to his *Elements of the civil Law* †, he has said, that the *primitive christians did not hold their assemblies in the night-time, to avoid the interruptions of the civil power, but that they met with molestations from that quarter, because their assemblies were nocturnal*. Is this all? This is all; and a great deal too, be it known. For Dr. Warbuton (*Div. Leg. Vol. I. B. 2. Sect. 6.*) had endeavoured to shew, that the primitive Christians were persecuted, for not having gods in common with the rest of the world;—and to differ in opinion from Dr. WARBURTON, is an offence of a very heinous nature, and whoever is guilty of it, must expect to be severely chastised.

It is curious to observe the coherence of our Author's principles with his practice, in the instance now before us; for he introduces this very preface, wherein he severely persecutes poor

\* See our Last, for an account of the first part.

† Vid. Review, Vol. XIII. p. 388.

Dr. Taylor, with telling us, that *persecution for opinions* is the opprobrium of our common nature. But to be consistent with himself, or with the principles of candour, and we had almost said good manners, is what, indeed, we must not always expect from the DEAN OF BRISTOL.

Whether the primitive Christians were persecuted, because they met in the night, or whether they met in the night, because they were persecuted, is a question, which, probably, few of our Readers will deem a very important one. As it may occasion a controversy, however, between the two learned doctors, we shall give a short account of what our Author has advanced upon it.

The Dean sets out with endeavouring to prove, from the testimonies of Pliny, Aurelius, Tacitus, &c. that the primitive Christians were persecuted, *for refusing to worship the gods of the Gentiles*; after which he gives a brief account of the assemblies of the infant-church, as they are occasionally mentioned in the history of the *Acts of the Apostles*. From this history, he says, we learn, that in times of persecution, the church assembled by stealth, and in the night: but whenever they had a breathing time, and were at liberty to worship God according to their conscience, they always met together openly, and in the face of day. Thus when Paul came first to Rome; (where the Christians shared in the general toleration of foreign worship, till the magistrate understood that they condemned the great principle of *intercommunity*) we find, that he freely discharged the office of his ministry *from morning to night*, *Acts* xxviii. 23. And the sacred Writer, as if on purpose to insinuate, that, when the church had rest from persecution, it never crept into holes and corners, ends his narrative in this manner:—*And Paul dwelt two whole years in his own house, and RECEIVED ALL that came in unto him; preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, NO MAN FORBIDDING HIM.* *Acts* xxviii. 30, 31.

‘ Had our learned Critic, says the Dean, consulted what  
 ‘ philosophers, and not what philologists, call *humanity*, that is,  
 ‘ the workings of our common nature, he had never fallen into  
 ‘ so absurd a conceit, as that the inspired propagators of a reve-  
 ‘ lation from heaven should, without any reasonable cause, and  
 ‘ only in imitation of pagan worship, affect clandestine and  
 ‘ nocturnal meetings. For he might have seen, that so strange  
 ‘ a conduct had not only been in contempt of their divine mas-  
 ‘ ter’s example, who, at his arraignment before the high-priest,  
 ‘ said, *I spake openly to the world, and in secret have I said no-*  
 ‘ thing,

thing, but likewise in defiance of his injunction, when he sent them to propagate the faith,—*what I tell you in darkness, that shall you speak in the light: and what ye hear in the ear, that preach ye upon the house tops.* Had our Critic, I say, paid that attention to human nature and to the course of the moral world; which he has misapplied upon an old mouldy brass; and a set of strolling bacchanals, of the size and dignity of our modern gypsies, he might have understood, that the first Christians, under the habitual guidance of the Holy Spirit, could never have recourse to nocturnal or clandestine conventicles, till driven to them by the violence of persecution: he might have understood; that the free choice of such assemblies must needs be an after-practice, when church-men had debased the truth and purity of religion by human inventions and fordid superstitions; when an emulous affectation of MYSTERY, and a mistaken zeal for the tombs of the MARTYRS; had made a hierarchy of that, which at first was only a gospel-ministry.

After a little low cavilling at Dr. Taylor's language, and an illiberal sneer or two, the Dean proceeds to observe, that by the *molestations the Christians met with*, we must needs understand the *first* molestations; all other being nothing to the purpose: for when persecution was once on foot, the Dean makes no doubt but the *nocturnal assemblies*, to which persecution had driven them, gave fresh umbrage to the civil power; it being of the nature of a persecuting spirit to take offence at the very endeavours to evade its tyranny. The question between the Doctor and the Dean then is, what gave birth to the *first*, and continued to be the *general* cause of persecution? The Doctor says, it arose from *nocturnal and clandestine assemblies*; the Dean; that it was occasioned by the *atheistic* renunciation of the gods of paganism.

Now our Author thinks it a violent prejudice against the Doctor's system, that no one of these persecutors ever assigned *nocturnal assemblies* as the *first* or *general* cause of persecution; and equally favourable for his own opinion, that they all concur in giving another cause; namely, the inhospitable temper of the Christians, in refusing to have gods in common with the rest of mankind. *Marcus Aurelius* and *Julian* were vigilant and active; well instructed in the rights of society, and not a little jealous of the interests of the magistrate. Yet neither of these princes ever accuse the Christians of running to nocturnal assemblies unprovoked, or of persisting in the practice against imperial edicts. What a field was here for Aurelius, who despised them, to urge his charge of *brutal obstinacy*; and for Julian, who feared them, to cry aloud of *danger to the state*! the

two favourite topics against these enemies of their religion and philosophy.

The Dean goes on to shew in what light the persecutors of the Apostles considered this matter; and whether *nocturnal assemblies*, when any such were held, either gave advantage to their Jewish accusers, or umbrage to the pagan magistrate, before whom the propagators of the gospel were convened. The persecutions recorded in the history of the *Acts*, we are told, were almost all of them raised, or at least fomented by the Jews. Their several accusations against those they called apostate brethren, are minutely recorded: and yet the crime of assembling by night is never brought into the account. In the mean time, their point was to make the unwilling magistrate the instrument of their malice: for this reason they omitted nothing which might tend to alarm the jealousy of the state; as when they accused the Christians of setting up another king against Cæsar. Had their nocturnal assemblies therefore been held out of choice, they would not have neglected this advantage, since nothing could more alarm the civil-magistrate than such assemblies. The truth is, the Jews could not be ignorant of the advantage this would afford them: but conscience and humanity are not to be overcome at once. To accuse those they hated, of what they themselves had occasioned, requires a hardness in vice which comes only by degrees; and after a long habit of abusing civil justice and the common rights of mankind.

After advancing a good deal more upon this subject, which we shall not take the pains to abridge, the Dean tells us, with his usual candour and good breeding, that Dr. Taylor, whether we call him a critic or civilian, seems much better fitted to manage the intrigues of the Greek and Roman alphabets, (whose revolutions make so shining a figure in his splendid dissertation on the *Bacchanals*) than to develop the policy of empires, or to adjust the rights of civil and religious societies. He then goes on in the following manner.

‘ But it is now time to shew, that his (Dr. Taylor’s) hypothesis has as little support from *reason* as from *fact*: and that *nocturnal assemblies* neither DID, nor, on our Critic’s own principles, possibly COULD, give birth to persecution, even though those assemblies had preceded all *interruptions of the civil power*.—While the common opinion remained undisputed, that nocturnal assemblies were held to avoid persecution, all men saw a sufficient reason for their practice. But since we are told, that they *preceded* persecution, and were the *cause* of it, we are utterly at a loss to account for so extraordinary

‘ extraordinary a mode of worship in the immediate followers of  
 ‘ Christ. For the original of *nocturnal assemblies* being now  
 ‘ CHOICE, not NECESSITY, they must be resolved into one or  
 ‘ other of these causes.—1. Either because *true christianity* hath  
 ‘ mysterious rites, proper to be celebrated in the night-time;  
 ‘ like the pagan mysteries: 2. Or that the *first propagators* of  
 ‘ the faith affected to imitate the dark and enigmatic genius of  
 ‘ paganism: 3. Or that *their followers* were a set of gloomy  
 ‘ fanatics, who delighted in the horrors of a midnight season:  
 ‘ 4. Or lastly, that, like the BACCHANALS, (whose story gave  
 ‘ birth to this new hypothesis) they had some very debauched  
 ‘ and licentious practices to conceal, whose celebration was  
 ‘ only adapted to the obscenities of night and darkness.

‘ Now, of all these causes, our learned Critic, as a dispenser  
 ‘ of the doctrine, and a minister of the discipline of the church,  
 ‘ can admit only the *second*. He is too well instructed in the  
 ‘ nature of christian religion to allow the *first*; and he has too  
 ‘ great a regard for the honour of its early professors, to suppose  
 ‘ it possible to be the *third* or *fourth*. He must needs conclude,  
 ‘ therefore, that the primitive Christians went voluntarily into  
 ‘ this practice, in imitation of the mysterious rites of paganism.’

After this the Dean proceeds to consider, briefly, the state and condition of *nocturnal assemblies* in the pagan world; and endeavours to shew, that no persecution could arise, or at least, could continue, from the *second* of the above-mentioned causes. In order to do Dr. Taylor’s system full justice, he then goes on to consider the consequences which will arise from it, upon the supposition of its being founded upon truth. He declares that he seriously believes it would be doing the Doctor great injustice, to suppose he had any other view in what he has advanced upon this subject, than to do honour to the christian name; much less should we suspect, he says, that he had formed any design of traducing it. Yet it is very certain, we are told, that neither Collins nor Tindal could have formed a project more injurious to the reputation of primitive christianity, than to prove, that *the first Christians were persecuted for holding their assemblies in the night-time*: for it inevitably follows, that these early professors of the faith were either wild *fanatics* or abandoned *libertines*: and consequently, that the pagan magistrate did but his duty in enforcing what the church has been so long accustomed to call, a *cruel and unjust persecution*.

Our Author concludes his preface in the following manner.—  
 ‘ The length of these animadversions hindered them from find-  
 ‘ ing a place in the body of this volume, amongst other things of  
 ‘ the like sort. Except for this he had no claim to be distin-  
 ‘ guished

guished from his fellows. I had a large choice before me; for who has not signalized himself against the DIVINE LEGATION? Bigots, Hutchinsonians, Methodists, Answerers, Freethinkers, and Fanatics, have in their turns been all up in arms against it. The scene was opened by a false zealot, and at present seems likely to be closed by a Behmenist. A natural and easy progress, from folly to madness! It was now time to settle my accounts with them. To this end I applied to a *learned person*, who, in consideration of our friendship, has been prevailed upon to undergo the *drudgery* of turning over this *dirty heap*, and marking what he imagined would in the least deserve, or could justify any notice: for I would not have the Reader conceive so miserably of ME as to think, I was ever disposed to look into them MYSELF. He will find, as he goes along, both in the text and the notes, what was thought least unworthy of an answer. Nor let it give him too much scandal that in a work which I have now put into as good a condition for him as I was able, I have revived the memory of the numerous and gross absurdities of these writers, part of whom are dead, and the rest forgotten; for he will consider that it may prove an useful barrier to the return of the like follies, in after-times, against more successful enquirers into truth. The seeds of folly, as well as wit, are connate with the mind: and when, at any time, the teeming intellect gives promise of an unexpected harvest, this trash starts up with it, and is ever forward to wind itself about rising truth, and hinder its progress to maturity.

WARBURTONIAN throughout! What arrogance! What insolence! What a haughty air this COLOSSUS puts on! Is it at all surprising, that he should treat his adversaries with such sovereign contempt, when even his friends are employed by him in such *dirty business*! Who this learned friend is, that has the honour of being his *scavenger*, we know not. Possibly it may be the *Estimator*. If so, 'tis pity the Dean does not keep him to his proper business, of *turning over dirty heaps*, and raking in kennels, at home; and not suffer him to ramble over his majesty's dominions, bedaubing every one he meets, with his filthy paws.

We shall now proceed to give an account of the additions and improvements that are to be met with in the fifth and sixth books of this edition of the *Divine Legation*. In the second section of the fifth book, then, we find an addition of four or five pages against the late Dr. Foster, whom the Dean treats in a very contemptuous manner, for what he has advanced in the third volume of his Sermons, in defence of the Hebrew law which punished idolatry with death. The Dean tells us, that the

the Doctor (whom in a scornful manner he calls—*this great advocate of religious liberty, this decider on government and laws, &c.*) has done his best, though without design, to support the most plausible principle which persecutors for opinions can lay hold on, to justify their iniquitous practice; namely, *that civil government was ordained for the procuring the good of all kinds, which it is even accidentally capable of advancing.* The observations our Author has made upon the subject are but trivial. They seem to have been made, indeed, chiefly with a view of having a sting at the deceased Doctor, who must, naturally, have been the object of the Dean's aversion, as he was not only one of the most ingenious, but one of the worthiest and most BENEVOLENT of mankind.

In the same section we find an addition of sixteen pages, in answer to the charge of imposture brought by lord Bolingbroke against the Jewish lawgiver, founded upon the inability of the law to prevent the Israelites from falling frequently into idolatry. The sum of his lordship's reasoning amounts to this, that the Jewish law being ordained for a certain end, it betrays its imposture by its never being able to attain that end. For, first, if *infinite wisdom* framed it, it must be most perfect, and it is essential to the perfection of a mean that it attain its end. Secondly, if *infinite power* administered it, that power must have rendered even the most imperfect system effectual to its purpose.

Our Author, in considering his lordship's argument, first examines his conclusions from the circumstance of *infinite wisdom's framing the law*. Admitting for a moment, that his lordship's representation of the *end* of the law is exact, and that his assertion of its never gaining its end, is true; the Dean answers, that this objection to the divine original of the Jewish law holds equally against the divine original of that law of nature, called the moral law. Now his lordship pretends to believe, that the moral law came from God: nay, he holds, that it was so entirely and peculiarly God's own law, that if he had so pleased, he might have made it essentially different from what it is. But yet the experience of all ages has shewn, that this law prevailed still less *against accidents and conjunctures* than the Mosaic. For if the Jews were always transgressing their law till the captivity, yet after that disaster, they as scrupulously adhered to it, and in that attachment have continued ever since: whereas, *the least accident was sufficient to interrupt the course* of the moral law, and to *defeat the designs* of it, from the day it was first given to the present hour. How happened it therefore that this acknowledged law of God did not *govern and direct accidents, instead of lying at the mercy of them*? Was it less *perfect* in its kind than the Mosaic? Who will pretend to say that, ...no be-

lieves the moral law came directly from God, and was delivered intimately to man, for the service of the whole species; while the Jewish law came less directly from him, as being conveyed through the ministry of Moses, for the sole use of the Jewish people.

The admirable provision made by the Jewish law for preventing idolatry, the Dean says, may be seen in the following instances. 1. That each specific rite had a natural tendency to oppose, or to elude, the strong propensity to idolatrous worship, by turning certain pagan observances, with which the people were besotted, upon a proper object.—Hence that conformity between Jewish and Pagan ceremonies, which so vainly alarms, and so vainly flatters, both the friends and enemies of revelation.

2. That by their multiplicity, and frequent returns of their celebration, they kept the people constantly busied and employed, so as to afford small time or leisure for their running into the forbidden superstitions of paganism. 3. That the immediate benefits which followed the punctual observance of the law had a natural tendency to keep them attached to it. 4. But lastly, and above all, that the admirable coincidence between the *institute of law* and the *administration of government*, (whereby the magistrate was enabled to punish idolatry with death, without violating the rights of mankind) went as far towards the actual prevention of idolatrous worship, as, according to human conception, *civil law*, whether of human or divine original, could possibly go. And resting the matter here, our Author thinks, one might safely defy his lordship, with all his legislative talents, *to form any general notions of a law more perfect*. But this reasoning on the natural efficacy of the Mosaic law, by its innate virtue, to prevent and to restrain idolatry, which it did not at all times, in fact, prevent and restrain, will be further supported, he says, by this consideration: that the circumstance which, from time to time, occasioned a defection from the law, was neither an indisposition to its establishment; nor any incoherence in its general form and constitution; nor aversion to any particular part; nor yet a debility or weakness in its sanctions. The sole cause of the defection, was an inveterate prejudice, exterior and foreign to the law. The Israelites, in their house of bondage, had been brought up in the principles of *local and tutelar deities* and *intercommunity of worship*: in these principles they saw the whole race of mankind agree: and, from the practice of them, in the worship of tutelar deities, they thought they saw a world of good ready to arise. But not only the hope of good, but the fear of evil, drew them more strongly into this road of folly. Their Egyptian education had early impressed

impressed that bug-bear notion of a set of *local* deities, who expected their dues of all who came to inhabit the country which they had honoured with their protection; and severely resented the neglect of payment on all new comers.

This, the Dean thinks, will easily account for the frequent defections of the Israelites in the divided service of the gods of Canaan. But it is difficult, he says, for men tied down to the impressions of modern manners, to let themselves into distant times; or to feel the force of motives, whose operations they have never experienced: therefore, to convince such men that the early Jewish defections were not owing to any want of force or virtue in the law, but to the exterior violence of an universal prejudice; it may be proper to observe, that, from the Babylonian captivity to this very time, the Jews have been as averse to idolatry, under every form and fashion of it, as before they were propense unto it. If it be asked, what it was that occasioned so mighty a change? Our Author answers, it was partly the severity of that punishment; and in part, the abatement of the foolish prejudice in favour of *intercommunity of worship*, which, though still as general as ever in the pagan world, yet lost greatly of its force amongst the Jews, after they became acquainted with the principles of Gentile philosophy; the sounder parts of which being found conformable to the *reasonable* doctrines of their religion, they applied them to the use of explaining the law. A circumstance which never happened to this philosophy in the place of its birth, on account of the *absurdities* of pagan worship; which kept the principles of philosophy and the practices of religion at too great a distance to have any influence on one another.

This, we are told, was the advantage the followers of the Jewish law reaped from the Greek philosophy: an advantage peculiar to them; and which made some amends for the many superstitions of another kind, which the mixing philosophy with religion introduced into the practice of the law: superstitions which depraved, and at length totally destroy'd the whole simplicity of its nature and genius.

Having considered the force of his lordship's conclusion from the circumstance—of *infinite wisdom's framing the law*; our Author comes next to the other circumstance, namely, *infinite power's administering the law*. 'Let it be remembered' (says his lordship, vol. III. p. 292, &c. 4to edit.) 'that God himself is said to have been their King during several ages, that his presence remained amongst them, even after they had deposed him; and that the high-priest consulted him, on any emergency, by the Urim and Thummim. OCCASIONAL MIRA-  
'CLES

' CLES were wrought to inforce the law; but this was a stand-  
 ' ing miracle that might serve both to explain and inforce it, by  
 ' the wisdom and authority of the legislator, as often as imme-  
 ' diate recourse to him was necessary. *Can it be denied that the*  
 ' *most imperfect system of human laws would have been rendered*  
 ' *effectual by such means as these.*'

In answer to this our Author observes, that God, in giving laws to his chosen people, was pleased, *more humano*, to assume the title of King, and to administer their civil affairs by a theocratic mode of government. Every step in this establishment, we are told, evinces, that it was his purpose to interfere no otherwise than in conformity to that political assumption. He proceeded on the most equitable grounds of civil government: he became their *King* by free choice. It must needs therefore be his purpose to confine himself to such *powers of legislation*, as human governors are able to exert; though he extended the *powers of administration* far beyond the limits of humanity. His lordship's ignorance of so reasonable a distinction, the Dean says, occasioned all this pompous fallacy. He found in the Mosaic dispensation *occasional miracles* pretended: and he imagined that, consistently with this pretence, *miracles* ought to operate throughout; rather than that the end of the law should be defeated. But, our Author presumes, God could not, conformably to his purpose of erecting a *theocracy*, and administering it *more humano*, exert miraculous powers in *legislating*; though he very well might, and actually did exert them, in *governing*: because, in legislation; a miracle, that is, a supernatural force added to the laws, to make them constantly obeyed, could not be employed without putting a force upon the will; by which God's laws would indeed *produce their effect*, but it would be by the destruction of the subject of them. The case was different in administering the laws made: here God was to act *miraculously*; often out of wise choice, to manifest the nature of the government, and the reality of his *regal* character; sometimes out of necessity, for the carrying on of that government on the sanctions by which it was to be dispensed; and all this he might do without the least force upon the will.

This our Author thinks sufficient to expose the futility of his lordship's conclusion from the circumstance of *infinite power's administering the law*; it being essential to the law, that infinite power administering it, should restrain itself within such bounds, as left the will perfectly free. But infinite power, restrained within such bounds, might sometimes meet with unfurmountable obstructions in the course of its direction, under a theocracy administered *more humano*.

The Doctor goes on to observe, that his lordship all along argues on a false fact, which his ignorance of the nature of the Jewish separation hindered him from seeing. He understood, we are told, that this extraordinary oeconomy had, for its *primary end*, something very different from all other civil policies; and that which was the first, (indeed the only end) in others, was but the secondary end in this. Yet this primary end he saw so obscurely, as not to be able to make it out. He supposed it was to *keep the Israelites from idolatry*; whereas it was *to preserve the memory of the one God in an idolatrous world*, till the coming of Christ: *to keep the Israelites from idolatry*, the Dean says, was but the *means* to this end; and the mistake is the more gross, as the notion that the ultimate end was to *keep the Israelites from idolatry*, is founded in that vain fancy of Jewish pride, that their fathers were selected as the favourites of God, out of his fondness for the race of Abraham.

Under this idea our Author proceeds to consider the truth of his Lordship's assertion, That no law ever operated so weak and uncertain an effect as the law of Moses did: far from prevailing against accidents and conjunctures, the least was sufficient to interrupt the course, and to defeat the designs of it. Now if we keep the true end of the law in view, the Doctor says, we shall see, on the contrary, that it prevailed constantly and uniformly, without the least interruption, against the most violent accidents, and in the most unfavourable conjunctures; those, he means, which happened when their propensity to the practice of idolatry, and their prejudice for the principle of intercommunity were at the height: for amidst all the disorders consequent thereto, they still preserved the knowledge of the true God, and performed the rites ordained by the law. Which shews, that the law still operated its effect, strongly and constantly; and still prevailed against accidents and conjunctures, which it governed and directed, instead of lying at the mercy of them. But as it is very probable that the frequent transgressions, which those accidents and conjunctures occasioned, would in time have defeated the end of the law, the transgressors were punished by a seventy-years captivity; which was so severely felt, that they had an utter aversion and abhorrence of idolatry, or the worship of false gods, ever after. So that from thence to the coming of Christ, a course of many ages, they adhered, though tributary, and persecuted, and (what has still greater force than persecution, if not thoroughly administered) despised and ridiculed by the two greatest empires of the world, the Greek and Roman; and though surrounded with the pomp and splendour of pagan idolatries, recommended by the fashion of courts, and the plausible glosses of philosophers, they adhered strictly, and even superstitiously,

perfitiously, to the letter of that law, which allowed of no other Gods besides the God of Israel. Now if this was not gaining its end, we must seek, the Dean says, for other modes of speech, and other conceptions of things, when we reason upon government and laws.

Yet this was not all, we are told: for the law not only gained its end in delivering down the religion of the true God, into the hands of the Redeemer of mankind, who soon spread it throughout the Roman empire; but even after it had done its destined work, the vigor of the Mosaic revelation still working at the root, enabled a bold impostor to extend the principle of the unity still wider, till it had embraced the remotest regions of the old world: so that at this day, almost all the inhabitants of the vast tracts of Higher Asia, whether Gentiles, Christians, or Mahometans, are the professed worshippers of the one only God. How much the extension of the principle of the Unity has been owing to this cause, under the permission of that Providence which is ever producing good out of evil, is known to all who are acquainted with the present state of the eastern world.

The reason why our Author ascribes so much of this good to the lasting efficacy of the Mosaic law, is this; Mahomet was brought up an idolater, and inhabited an idolatrous country; so that had he seen no more of true religion than in the superstitious practice of the Greek church, at that time over-run with saint and image worship, it was odds but that, when he set up for a prophet, he might have made idolatry the basis of his new religion. But getting acquainted with the Jews, and their scriptures, he came to understand the folly of Gentilism and the corruptions of Christianity; and by this means was enabled to preach up the doctrine of the one God in its purity and integrity. It is further remarkable, our Author observes, that to guard and secure this doctrine, which he made the fundamental principle of Ishmaelitism, he brought into his imposture many of those provisions which the Jews had put in practice to prevent the contagion of idolatry.—We thought it necessary to give a pretty full account of this addition, as the subject is of importance, and our Author has made some sensible and ingenious observations upon it.

In the third section we find an addition of about twenty pages, in regard to the famous prophecy of Jacob—*The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come*; that is, according to our Author, the Theocracy shall continue over the Jews until Christ come to take possession of his father's kingdom; for there was never any law-giver in Judah,

<sup>1</sup> Judah, but God by the ministry of Moses, until the coming of his son.

Jesus the Messiah, the best interpreter of the oracles of God, of which he himself is the capital subject, and for whose sake the chain of prophecies was so early drawn out, and extended to such a length, seems, the Dean says, to have paraphrased and explained the words of Jacob concerning the departure of the sceptre from Judah, by his declaration recorded in St. Matthew — *the prophets and the law prophesied till John*, that is, the Mosaic law, and the Theocratic government by which it was dispensed, continued in being till the approach of this harbinger of Christ, John the Baptist; but was then superseded by the promulgation of a new law, and the establishment of a new kingdom.

As this interpretation of the prophecy is so different from the common, which understands it to foretell, that the Jewish nation should not be bereft of sovereign power, by falling under a foreign yoke, till the advent of the Messiah, the Dean thinks it necessary to enlarge a little on so important a question. The common notion of the sceptre of Judah, he tells us, is explained three different ways, each of which has its particular followers: 1. Some suppose the scepter of Judah to signify the sovereignty of the Jewish nation at large. 2. Others again suppose it to signify the sovereignty of the tribe of Judah. 3. And a third sort contend that it signifies not a sovereign or regal, but a tribal sceptre only.

In the sense of a sovereignty in the Jewish people at large, which is the most general interpretation, and, in our Author's opinion, the most natural of the three, (as the whole people were long denominated from that tribe) the pretended prophecy, we are told, was not only never fulfill'd, but has been directly falsified: because long before the coming of Shilo, or of Christ, the sceptre or sovereignty in the Jewish people was departed. During the Babylonian and Persian captivity, and while afterwards they continued in a tributary dependence on the Greeks, they could, in no reasonable sense, be said to have retained their sceptre, their sovereignty, or independent rule.

But it may be replied, that the prophecy by *departure*, meant a final departure, and in these instances it was but temporary: for Cyrus restored the sceptre to them, and when it was again lost in the Grecian empire, the Maccabei recovered it for them. Though this be allowed, yet it must still be confessed, our Author says, that the Romans, who, under Pompey, reduced Judea to a dependent province, effectually overthrew the prophecy. Pompey took Jerusalem, and left to Hyrcanus the last of the

the Asmonean family, only the office of high-priest. From this time to the birth of Christ it was ever in dependence on the Romans, who disposed of all things at their pleasure. The senate gave the government of Judea to Antipater, and then to Herod his son, under the title of King. And Archelaus, on the death of his father, did not dare to take possession of this subject-kingdom, till he had obtained leave of Augustus: who afterwards, on complaint of the Jews against him, banished him into the West, where he died. Now the precarious rule of a dependent monarch could no more be called a sceptre (which in the figurative mode of all languages, signifies *sovereignty*) than the condition of the Jews could be said to be sovereign, when this Archelaus was deposed, and Coponius, a Roman knight, made a Procurator of Judæa, at that time which the supporters of this interpretation fix for the *departure of the sceptre*.

The second branch of the common interpretation, the Dean thinks, has still less of stability than the other. It supposes that the sceptre, or the supreme rule of the Jewish people, remained in persons of that tribe, from the time of David to the coming of Christ. But Petavius has shewn, that, from the giving of the prophecy to the time of David, (a space of above six hundred years) there was but one or two rulers descended from the tribe of Judah: and that from the death of Sedecias to the birth of Christ (a space of near the same number of years) all the rulers of the Jewish people were of other tribes; the Asmonean Princes, particularly, being all of the tribe of Levi.

These two senses, (by one or other of which the common interpretation has been long supported) being found on a stricter scrutiny, to be intenable, men cast about, the Dean says, for a third: and a happy one it was thought to be, which contrived, that *sceptre* should signify a *domestic* not a *civil* rule; a *tribal*, not a *sovereign sceptre*; and of which, they say, Judah, at the giving of the prophecy, was already possessed. This expedient, the learned Dr. Sherlock, Bishop of London, has honoured with his support; and as it would be want of respect to so eminent a person, to pass over with a slight notice what he has advanced in support of his opinion, the Dean considers the Bishop's reasoning at large.—We shall only give a short view of what he has said.

His Lordship's first argument in support of a *tribal sceptre* is—that the sceptre's not departing from Judah shews plainly, that Judah had a sceptre when the prophecy was given.—‘Is there any sense,’ (says his Lordship \*) ‘in saying that a thing shall not *depart*, which never was yet in *possession*?’ The prophecy is not a *grant* of the sceptre, but a

\* *Use and Intent of Prophecy,*

confirmation of it. Now a confirmation of nothing, is nothing: and, to make it something, the possession of the thing confirmed must be supposed. I know not by what rules of language or grammar, these words can be construed into a grant of the sceptre. And though so many Writers and Interpreters have followed this sense, yet I do not remember to have seen one passage or parallel expression from the Scripture, or any other Author, produced to justify the interpretation.

Is there any sense, says his Lordship, in saying a thing shall not depart which never was yet in possession? Yes, certainly, replies the Dean, a very good one, where the subject is not of a present, but of a future possession. The subject is a sceptre, which could in no sense, not even in the sense of a tribal sceptre, be in possession of Judah, before he became a tribe. His Lordship, indeed, supposes he became a tribe immediately after the death of Jacob. This power, says he, in the hands of the tribes took place immediately upon the death of Jacob. But if it did, was not that accession, says the Dean, as properly future, as if it had been a thousand years after? Judah then, at the time of this prophecy, not being in possession of his sceptre, a confirmation of nothing, is nothing, &c. so that all the absurdities here imagined, stick to his Lordship's era of the sceptre, as well as to the common one.

The prophecy, says the Bishop, is not a grant of a sceptre, but a confirmation. The prophecy itself, says the Dean, plainly intimates the contrary. Jacob having told his sons, that he would inform them of what should befall them in the last days, when he comes to Judah he says, *Thy father's children shall bow down before thee*. This, if it was any thing, was the promise of a future sceptre; and consequently it was the grant. The Bishop goes on—Now a confirmation of nothing is nothing. Without doubt. But the Bishop supposes, what I (the Dean) have proved to be a mistake, that there was no grant. If there were a grant, then the confirmation of it was the confirmation of something. The Bishop seems to be apprehensive of so obvious an answer, for he immediately adds—I know not by what rules of language or grammar these words can be construed into a grant of the sceptre. By the plainest rule in the world, says the Dean; that of common sense, the first and capital rule in every science: for if Jacob made a declaration concerning some future prerogative, as the words—*thy father's children shall bow down before thee*—shew he did; and that this was the first time that Judah heard of it, as the words, *I will tell you what shall befall you in the last days*—shew it was; what can this prophecy, be but the grant of a sceptre?

After considering his Lordship's proofs, our Author proceeds to his objections, and concludes thus.—' Now, from what hath been said it appears, that of all the three branches into which the common interpretation spreads, though they be equally weak, the last betrays its weakness most. But, what is of principal consideration, it is, of all the three, the least suitable to the *dignity of prophecy*; the whole body of which has a perpetual reference to one or other of the three great parts of the dispensation of grace. Now the first branch refers with suitable dignity to a whole people at large: the second to the same people under the government of one certain line; while the third concerns only the fortunes of a single tribe, and under a family idea.

' The common interpretation therefore being shewn so very exceptionable in all its branches, what remains for us to conclude, but that the true and real meaning of the *sceptre of Judah* is that theocratic government which God, by the vicergerency of judges, kings, and rulers, exercised over the Jewish nation? We have shewn, from various considerations of weight, that this theocracy, which was instituted by the ministry of Moses, continued over that people till the coming of Shiloh, or Christ; that *prophet like unto Moses*, whom God had promised to *raise up*. And to support what hath been urged from reason, to illustrate this important truth, we have here a prophetic declaration enouncing the same things,—*the sceptre shall not depart from Judah till Shiloh come*. Shiloh is Christ: now Christ is not the successor of those vicergerents of the Jewish state, but of God himself, the King of the Jews. The sceptre therefore which descends to him, through the hands of those vicergerents, is not merely a civil, but a theocratic sceptre. This, at the same time, explains the evangelic doctrine of Christ's kingdom, arising out of the theocracy or kingdom of God. Hence the distinction of Christ's kingdom not being of this world: the theocracy which was administered over the Jews only, and in a carnal manner, was a kingdom of this world: but when transferred to Shiloh, and extended over all mankind, and administered in a spiritual manner, it became a kingdom not of this world. And the making the sceptre of Judah neither tribal, nor merely civil, but properly theocratic, clears the prophecy from those insuperable difficulties which render all the other interpretations hurtful or dishonourable to the prophetic system in general.

' These are the superior advantages of the sense I have here endeavoured to establish. Nor are these all. The prophecy is seen to embrace a much nobler object than was imagined. It was supposed to relate only to the fortunes of the Jewish  
economy,

- \* oeconomy, and we find it extends itself to the whole dispensa-
- \* tion of grace. It was considered but as a simple PROPHECY,
- \* while it had the dignity of a REVELATION. It was mistaken
- \* for the *species*, when it is, indeed, of the *genus*.'

But it may be said, that as the theocracy is admitted to be a kingdom of this world, the same objection will lie as well against the continuance or duration of a theocratic sceptre as of a mere civil one.—But here, the Dean says, we must distinguish. The theocracy was, indeed, carnal in its administration, but in its original it was divine. Therefore, as where the subject is of the continuance of a mere civil sceptre, we cannot but understand the continuance of its administration, because the administration is inseparable from the existence; so where the subject is of the continuance of a theocratic sceptre, we must understand that continuance to consist in its remaining unrevoked, since what is of divine original exists independently of its being actually administered; it exists till it be formally revoked. This difference is evident from the nature of things. Forms of government ordained by men cease when men no longer administer them: because, in the non-administration of them, they are naturally supposed to revoke what they had ordained; but mens ceasing to administer (whether by choice or force) a form of government given by God, does not (on any rules of logic or ideas of nature) imply God's revocation of that form of government.

Again, we must remember, the Dean says, what has been said of the effect and consequence of a theocracy. It not only united, but incorporated, the two societies, civil and religious, into one. And this incorporated body of the Jewish state went by the name of THE LAW. Now under that part of the law which more intimately regarded religion, the Jews always lived free, till the publication of the gospel; though the other part of it, regarding the sovereign administration of civil policy and justice, they had lost from the time of Pompey. For a power precariously enjoyed, and ready to be abolished at the nod of a conqueror, can never be called sovereign (which implies the being free and independent) without the worst abuse of words, which is the quibbling upon them. So that a sovereignty in this theocracy was still administered to the last, though in part. However this partial exercise was consentaneous to the system on which this theocracy was dispensed; its administration being ordained to have a gradual decline. The Jews, for their transgressions, being first of all deprived of that natural effect of theocratic rule, the *extraordinary providence*: and then for their incorrigible manners, further punished by an infringement of their civil sovereignty: but still the theocracy, as to that more

REV. NOV. 1758. F f essential,

essential, the religious part, remained unhurt till the coming of Christ: and let it be observed, says our Author, that it was *this* part in particular which was to be assigned over to him from the Father. Thus, we are told, this is not so properly a *prediction* of human events, as a *revelation* concerning the course of God's dispensation.

It has likewise been objected, that according to this sense put upon the sceptre, it should have been said, The sceptre shall *not* depart from Jehovah, instead of Judah. But such objectors do not advert, the Dean says, that the theocracy was administered by vicegerents: and this likewise will account, we are told, for the expression of a *lawgiver between his feet*.

Lastly, it may be said, that by this interpretation of the *sceptre of Judah*, the prophecy is deprived of one principal part of the information it was supposed to give, namely, the time of Christ's advent, which the common interpretation is supposed to fix exactly. To this our Author answers, that religion loses nothing by this change, since there are so many other prophecies which point out the *time* with infinitely more precision. On the other hand, religion gains much by it, in evading a number of objections which had stigmatized the supposed prediction with apparent marks of falsehood.—This being one of the most considerable *additions* in the volume now before us, we thought it incumbent upon us to give our Readers a clear and distinct account of it.

In the fourth section of the fifth book we find, that our Author has left out of the present edition, what he had formerly advanced, to shew that Josephus was a zealous follower of the law, and a sincere believer of its *miraculous* establishment.

In the second section of the sixth book we find a long note, entirely new, wherein our Author considers what has been objected by some modern Writers, in regard to the *grand question* said to be handled in the book of Job.

The Dean likewise, in this section, endeavours briefly to account for a strange contrariety in the manners of antient and modern times. In the simplicity of the early ages, he says, while men were at their ease, that general opinion, so congenial to the human mind, of a *God and his moral government*, was so strong as never to be brought in question. It was when they found themselves in distress and miserable, whether in public or in private life, that they began to complain; to question the justice, or to deny the existence of Providence. While, just on the contrary, in these modern ages, disastrous times are the seasons of reflection, repentance, and reliance on the Deity.

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It is affluence and abundance which give birth to a wanton sufficiency, never thoroughly gratified till it has thrown off all the restraints of religion.

The Dean thus endeavours to account for this contrariety.— In the antient world, the belief of a moral Providence was amongst their most incontestable principles. But concerning the nature and extent of this Providence, they had, indeed, very inadequate conceptions; being misled by the extraordinary manner in which the first exertions of it were manifested, to expect more instant and immediate protection than the nature of the dispensation afforded. So that these men being, in their own opinion, the most worthy object of the concern of Providence, whenever they became pressed by civil or domestic distresses, supposed all to be lost, and the world without a governor.

But in these modern ages of vice and refinement, when every blessing is abused, and, amongst the first, that greatest of all, LIBERTY, each improvement of the mind, as well as each accommodation of the body, is perverted into a species of luxury; exercised and employed for amusement, to gratify the fancy or the appetites, as each, in their turn, happens to influence the will. Hence even the FIRST PHILOSOPHY, the science of nature itself, bows to this general abuse; it is made to act against its own ordinances, and to support those impieties it was authorized to suppress.— But now, when calamity, distress, and all the evils of those abused blessings, have, by their severe but wholesome discipline, restored recollection and vigor to the relaxed and dissipated mind, the dictates of nature are again attended to; the impious principles of false science, and the false conclusions of the true, are shaken off as a hideous dream, and the mind flies for refuge to that asylum of humanity, RELIGION.

In the sixth section of the sixth book we find an addition of five or six pages, in regard to prophecies with a double sense: but for this investigation, we refer to the work itself.

We have now given an account of the most material additions and alterations in this new edition of the second volume of the Divine Legation, which we have carefully compared with the former editions, and have extended the article to an unusual length, principally, though not altogether, with a view of gratifying such of our Readers as had purchased any of the former editions. There are a great many new notes, in answer to the objections of Rutherford, Sykes, Stebbing, Gray, &c. which we have passed over, and shall now close this article with

the following passage, with which the Dean likewise concludes his second volume.

‘ In these two volumes,’ says he, ‘ the *premises* have been proved with all the detail which their importance required, and with all the evidence which a moral subject will admit. And consequently the conclusion, namely, that *the mission of Moses was divine*, is established with all the conviction which logic is able to enforce. Yet so capital a truth can never be too strongly fortified. I have therefore deemed it for the interest of religion to compose another volume, solely consecrated to these purposes,—to remove all conceivable objections against the CONCLUSION, and to throw in every collateral light upon the PREMISES. So that the last volume does not consist, as has been absurdly supposed, in the continuation and conclusion of an unfinished argument, but in the support and illustration of one already completed.

• It is contained in three books, like each of the preceding volumes. In the *first* is carried on the religious history of the Jews, from the ceasing of *prophecy* to the time that a *future state* was become a popular doctrine among them. In the *second* is considered the personal character of Moses, and the genius of the *law* given by his ministry, so far as it concerns, or has a relation to, that character. And in the *third*, the nature and genius of the *Christian dispensation* is explained at large: which, besides the immediate end of such an explanation, the supporting and illustrating the argument here concluded and completed, will serve another purpose I had in view in the general disposition of the whole work; which was, to explain and discriminate the distinct and various natures of the *Pagan*, the *Jewish*, and the *Christian* religions: the *Pagan* having been considered in the first volume, and the *Jewish* in the second; the *Christian* is reserved for the third and last.

*Impartial Remarks upon the Preface of the Rev. Dr. Warburton, wherein that Author has taken some uncommon liberties with the character of the Rev. Dr. Taylor, Chancellor of Lincoln. Together with a fair Review of the Question, and some Observations occasioned by the additional part of the Divine Legation.* 8vo. 1s. Cooper.

THESE Remarks are introduced with the following anecdote.—‘ It is said some officious person whispered to Dr. Warburton, that the Chancellor of Lincoln said, he was no  
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‘ scholar ; that Dr. Warburton, with a freedom peculiar to himself, asked that gentleman whether it were true ; and that Dr. Taylor answered, he did not remember he had ever said Dr. Warburton was no scholar—but that he always THOUGHT so? —The Remarker does not know, whether there be any truth in this ; if there is, it accounts for the insolent and contemptuous manner wherewith the Dean has treated the Doctor.

As to the Remarks, they are written with more spirit than judgment, or learning. The Author does not endeavour to support what Dr. Taylor has advanced in regard to the primitive Christians, but contents himself with some general observations on what the Dean has said, and his manner of saying it, especially on his pertness of expression, and disrespectful way of mentioning sacred things.

As persecution, says Dr. Warburton, was not, according to Dr. Taylor's principles, the occasion of the nocturnal assemblies of the early Christians, those meetings must have been by choice, and they must have had one of these four causes : 1. Either because Christianity had mysterious rites, proper to be celebrated in the night time, like the Pagan mysteries. 2. Or that the first propagators of the faith affected to imitate the dark and enigmatic genius of Paganism. 3. Or that their followers were a set of gloomy fanatics, who delighted in the horrors of a midnight season. 4. Or lastly, that, like the Bacchanals, they had some very debauched and licentious practices to conceal, whose celebration was only adapted to the obscenities of night and darkness. Now the Author of these remarks offers a fifth reason, namely, *convenience*. The early Christians, he says, allotted certain hours to the solemnization of the holy offices of their religion, to prayer and praise of the Almighty ; and to a pious conversation with one another upon the subjects of their religion ; to comfort each other under affliction, and strengthen themselves in their new faith. It was proper to employ certain hours to these purposes, but what hours they should be, was in itself indifferent. They chose the midnight for its awful silence, and for the opportunity of performing their worship without interruption : and it was reasonable they should believe this would pass without censure, in countries where the solemnities of other religions were often celebrated at the same hour.

As the time when the meetings were held, was in itself indifferent, it was natural that it should be appointed by *convenience*. And if Dr. Warburton will condescend to enquire who, and what, the early Christians were in their private capacities, he will find this argument greatly strengthened by those circumstances. The primitive Christians were a plain and humble set

of men, the far greater part of whom were to live by labour; the employments of their lives, and often their dependence upon others, who were not Christians, rendered it impossible for them to command their time during the period of labour and attendance. The hours of rest were the private property of all, and what they chose to abridge from that refreshment, they had a right to bestow on religion. They could bestow these hours upon it undisturbed; and there was merit in the sacrifice they made of natural rest, to the purposes of devotion.

‘ This was the plain occasion,’ continues our Author, ‘ this the honourable origin of the midnight worship of the early Christians: this is so evident to reason, that it cannot be disputed when proposed; and it is so natural, that it is impossible the Author of the Preface could have overlooked it through any cause but one.—This is an occasion of midnight meetings that does honour to the zeal and piety of the early Christians; and might have done honour also to Dr. Warburton, if rejecting his own vain opinions, he had proposed it. It is natural, and would therefore have done credit to his judgment; and it is pious. Would it not better have become a Christian Divine to have given this, even though it contradicted his particular system, than to have proposed four causes, all of them scandalous, and to have affirmed in so many words, that it must have been for one of those they met, if it was not as he established the matter?’

‘ The first Christians, very unlike those of later times, were humble and devout; their practice, in this respect, was conformable to, and perfectly consistent with, their character; and there was no reason to suppose it would be made, even by Heathens, a cause of persecution, because those very Heathens had also nightly meetings for the purposes of what they called religion; as also because it was in the course of their practice to indulge all.—And now, what says the Author of the preface to all this? It is not evidence, for the distant time admits of none. He must all w it to be reason: and in a case like this, there is little less authority in the one than in the other. Will he not allow, that the first Christians might meet by night, from plain and honest reasons, even though the fear of persecution was not one? That this might be one of the reasons afterwards, all must allow; but it is evident they might have these meetings without that cause, and yet not stand fairly accused of fanaticism, or pagan superstition, of indecencies, or mysterious rites, like those of the Heathen worship. He will own he has treated the reverend names of the first Christians with an unworthy harshness; and he will see now, though he should not

‘ not own it, that there might be a fifth reason which he should have added to the four ; or which, being true, and the most honourable, it would have become him to have placed in the stead of all.’

The Author goes on to make some further observations in regard to the character of the first Christians, for which we refer our Readers to his pamphlet.

*An Account of Russia, as it was in the year 1710. By Charles Lord Whitworth. Small octavo, 3s. 6d. bound. Printed at Strawberry-hill, and sold by J. Graham, in the Strand.*

**L**ORD Whitworth\*, as we find by the Editor's prefatory advertisement, was, in the year 1710, sent Ambassador Extraordinary from the court of London to that of Peterburgh. He was sent, indeed, on an extraordinary occasion, which we shall relate in the ingenious Editor's own words.

‘ M. de Matueof, the Czar's minister at London, had been arrested in the public street by two bailiffs, at the suit of some tradesmen to whom he was in debt. This affront had like to have been attended with very serious consequences. The Czar, who had been absolute enough to civilize savages, had no idea, could conceive none, of the privileges of a nation civilized in the only rational manner, by laws and liberties. He demanded immediate and severe punishment of the offenders : he demanded it of a princess, whom he thought interested to assert the sacredness of the persons of monarchs, even in their representatives ; and he demanded it with threats of wreaking his vengeance on all English merchants and subjects established in his dominions. In this light the menace was formidable—otherwise, happily the rights of a whole people were more sacred here than the persons of foreign ministers. The Czar's memorials urged the Queen with the satisfaction which she had extorted herself, when only the boat and servants of the Earl of Manchester had been insulted at Venice. That state had broken through their fundamental laws, to content the Queen of Great Britain. How noble a picture of government, when a monarch that can force another nation to infringe its constitution, dare not violate his own ! One may imagine with what difficulties our secretaries of state must have laboured through all the ambages of phrase in English, French, German, and Russ, to explain to Muscovite ears, and Muscovite understandings, the mean-

\* Our Author was son to Richard Whitworth, Esq; of Blower-pipe, in Staffordshire : who, about the time of the Revolution settled at Adbaston.

ing of indictments, pleadings, precedents, juries, and verdicts; and how impatiently Peter must have listened to promises of a hearing next term! With what astonishment must he have beheld a great Queen, engaging to endeavour to prevail on her Parliament to pass an act to prevent any such outrage for the future! What honour does it reflect on the memory of that princess, to see her not blush to own to an arbitrary emperor, that even to appease him she dared not put the meanest of her subjects to death uncondemned by law! "There are," says she, in one of her dispatches to him, "insuperable difficulties with respect to the antient and fundamental laws of the government of our people, which we fear do not permit so severe and rigorous a sentence to be given, as your Imperial Majesty at first seemed to expect in this case: and we persuade ourself, that your Imperial Majesty, who are a prince famous for clemency and for exact justice, will not require us, *who are the guardian and protectress of the laws*, to inflict a punishment upon our subjects which the law does not empower us to do." Words so venerable and heroic, that this broil ought to become history, and be exempted from the oblivion due to the silly squabbles of Embassadors and their privileges. If Anne deserved praise for her conduct on this occasion, it reflects still greater glory on Peter, that this ferocious man had patience to listen to these details, and had moderation and justice enough to be persuaded by the reason of them.

Mr. Whitworth had the honour of terminating this quarrel. In 1714, he was appointed Plenipotentiary to the diet of Aufsbough and Ratibon; in 1716, Envoy Extraordinary and Plenipotentiary to the King of Prussia. In 1717, Envoy Extraordinary to the Hague. In 1719, he returned in his former character to Berlin; and in 1721, the late King rewarded his long services and fatigues, by creating him Baron Whitworth of Galway in the kingdom of Ireland.—

The next year his Lordship was entrusted with the affairs of Great Britain at the Congress of Cambray, in the character of Embassador Extraordinary and Plenipotentiary. He returned home in 1724, and died the next year at his house in Gerrard-street, London. His body was interred in Westminster-Abbey.

Lord Whitworth's manuscript, our Editor informs us, was communicated to him by Richard Owen Cambridge, Esq; having been purchased by him in a very curious set of books, collected by Mons. Zolman, secretary to the late Stephen Poyntz, Esq. He adds, 'This little library relates solely to Russian history'

‘ history and affairs, and contains in many languages every thing that perhaps has been written on that country. Mr. Cambridge’s known benevolence, and his disposition to encourage every useful undertaking, has made him willing to throw open this magazine of curiosity to whoever is inclined to compile a History or elucidate the Transactions of an Empire, almost unknown even to it’s cotemporaries.’

As a specimen of this performance, we shall select his lordship’s account of the Russian peasantry—or common-people—with an observation, or two, on the religion, government, and laws of the Russians.

‘ The peasants,’ says the noble writer, ‘ who are perfect slaves, subject to the arbitrary power of their lords, and transferred with goods and chattles; they can call nothing their own, which makes them very lazy, and when their masters task is done, and a little bread and firing provided for the year, the great business of their life is over, the rest of their time being idled or slept away; and yet they live content, a couple of earthen pots, a wooden platter, wooden spoon, and knife, are all their household goods; their drink is water; their food oatmeal, bread, salt, mushrooms and roots, on great days a little fish, or milk, if it is not a fast; but flesh very rarely; thus mere custom in them shames the pretended austerities of philosophy and false devotion, and fits them admirably for the fatigues of war, which if once familiar by use and discipline, will certainly advance far in a people, who go as unconcerned to death, or torments, and have as much passive valour as any nation in the world.

‘ Their religion is the Eastern or Greek Church, still more corrupted by ignorance and superstition; they think to satisfy the second commandment by allowing no carved images, but their churches are filled with miserable paintings, without shade or perspective, and yet some of those dawblings, as well as the finer strokes of the Italian pencils, are said to be the work of angels; particularly a celebrated piece of the Virgin Mary with three hands, which is preserved in the monastery of Jerusalem, about thirty miles from Mosco: The respect paid to these pictures is the grossest kind of idolatry, and makes up a principal part of their devotion; to these they bow and cross themselves; every child has its own patron saint allotted him at baptism, and every room it’s guardian picture in a corner, the Russian place of honour, to which strangers pay their reverence coming in, before they begin their business, or take any notice of the company: These representations are all called by the general name of Bog, or God. The rest of their  
‘ worship

worship is, in observing the fasts, which are four in the year, besides Wednesdays and Fridays, and very severe; in frequenting the church, if nigh at hand, once a day, in lighting up wax candles to their saints, and often repeating the GOSPODI POHMELI, or, *Lord have mercy upon me*, without any farther attention: Since the war, and frequent voyages of their young gentry, they begin to be less strict in their fasts; the Czar himself eats flesh on all of them in private houses, but refrains from giving any scandal in publick. Their churches are very numerous, some of stone, the rest of wood, all built in the form of a cross, with five little cupolas; every nobleman's seat has one; to build a church being thought a meritorious act, and laying a sort of obligation on heaven, though they are left at liberty to frequent them. Their parish priests and chaplains, are of the meanest people, *husbands of one wife*, in a literal explication of the scripture; and when the died, the priest was formerly excluded from the service, and obliged to turn monk, or take up some sorry trade for a livelihood; but this Czar allows them to continue in the under offices of the church; from this parentage and condition, it is no wonder they are very ignorant, their utmost education being to repeat the service with a musical accent, and to read a chapter in the bible, which being in the Slavonian language, is understood but by very few of them; they never read the Old Testament in the church, and much less allow it to be placed on the altar. Their monks and dignified clergy though almost equally ignorant, except some few educated at Chioff, are in much greater esteem, their habits, fasts, for they never eat any flesh, gravity, and continual devotion, draw to them the eyes and veneration of the people, and their large possessions formerly strengthened their temporal interest so far, that the Patriarch Nichon durst struggle with the Czar's father for independency, and was not kept under without great disturbance. This power has been so dangerous, that the present Czar, on the death of the late Patriarch, sequestered the office, committing the spiritual administration to the archbishop of Rezan, and the management of the temporal affairs to a lay commission, who have likewise the disposal of the abbey lands and revenues, which he took away some years ago on a pleasant pretence; for the abbots on his enquiry, affecting to appear very poor, alledging, that they were scarce able to maintain their monks, though they confined themselves to the poor pittance of *fifteen rubles a year per head*; the Czar in a seeming compassion told them, he would take care of their revenues, and double that allowance; as he has done in effect, which besides the annual advantage of one hundred and fifty thousand pounds sterling to his treasury, has quite broke their interest

\* interest in the country, where they have no more freehold left  
 \* and their peasants or subjects, now immediately depend upon  
 \* the Czar's officers.

\* The government is absolute in the last degree, not bound  
 \* up by any law or custom, but depending on the breath of the  
 \* Prince, by which the lives and fortunes of all the subjects are  
 \* decided; the common compliment of the greatest nobility  
 \* being, I AM THY SLAVE, TAKE MY HEAD: however, such  
 \* as are employed in the state have their share of arbitrary power,  
 \* their proceedings being without appeal, all in the Czar's name,  
 \* which they often abuse to satisfy their avarice, revenge, or  
 \* other guilty passions. For right between private men, they  
 \* have written laws and precedents, which they generally fol-  
 \* low, though without any obligation, and their methods are  
 \* easy and short enough, could their justice be proof against the  
 \* temptation of a bribe, which is seldom found in this nation.\*

To conclude, Lord Whitworth's performance, though but a brief sketch, is written in a manner that does honour to his memory. It shews him to have been an acute observer, and a just thinker, though not a correct writer. In particular, he appears to have possessed an uncommon extent of commercial as well as political knowledge; which circumstance reflects honour likewise upon those who employed him to manage the affairs of a commercial nation, at foreign courts.

For these reasons we should be very glad to see an edition of those volumes of state-letters and papers, which, the Editor of this tract informs us, are left in the possession of his lordship's relations. But if ever these materials appear in print, it is to be hoped, that no bookseller will be allowed to tax the public for them at so extravagant a rate as they pay for this little piece; which might have been well afforded for one third of the price set upon it; unless, indeed, printing be dearer at Strawberry-hill than elsewhere;—and to do justice to our honourable artist, his work is really performed in an elegant manner, and generally correct: yet *escapes* will happen, even where the utmost possible care is taken. In the present work, for instance, to the *single* error, p. 90. noticed at the end of the book, and pluralised under the word *errata* \*, the following may be added, *viz.* in the same page, l. 10. for *blew* read *blue*. In the prefatory advertisement, also, p. viii. l. 11. for *wrecking*, r. *wreaking*.

\* We should not have descended to this lowest species of criticism, had it not been for the peculiar circumstance of the book's being printed (as a pattern of elegance and correctness, we suppose) by a person of distinction; for his amusement;—for, being master of his time, he remains without the reasonable excuse of vulgar Printers, who are generally obliged to hurry their work through the press.

*A natural*

*A natural history of Fossils. By Emanuel Mendes da Costa, Fellow of the Royal and Antiquarian Societies of London, and Member of the imperial Academy Naturæ Curiosorum of Germany. 4to. 12s. 6d. sewed. Davis and Reymers.*

**I**N whatever light this ingenious performance may be considered, whether as a work of curiosity, use, or entertainment, it certainly merited a much earlier notice in the Review. The true and only reason of the omission is, that it was referred several months ago to a gentleman, whose ill state of health, and indispensable avocations rendered him incapable of going through it.—This acknowledgment was due, and we hope will be accepted as a full apology, both by the public and the judicious Author, for a seeming but undesigned neglect.

Mr. da Costa's system is indeed, as himself expresses it, 'simple, natural, and easy to be understood; the agreement between fossils in their structure, texture, or appearance, is first noticed; afterwards their disagreements are considered, as they come to be examined by simple experiments, with fire, steel, and acids.'

Our Author has not contented himself with barely giving definitions, and describing characters, (though in these he is remarkably accurate) but he has also endeavoured to point out the known or probable medical and mechanical uses of the respective materials that came under his examination. Added to these are several pertinent observations, which serve to enliven a subject, otherwise dry, except to adepts in the study; and which may likewise contribute to make the whole agreeable to a variety of Readers, besides professed naturalists.

Mr. da Costa confesses 'that he has availed himself of the labours and discoveries of preceding writers.' His acknowledgments in this respect are free and ingenuous; and wherever he has thought fit to dissent from them, his motives for such disagreement are offered with candour and decency.

This volume may be considered as but a specimen of his abilities, for pursuing his researches into this part of nature. Only earths and stones here employ his particular attention: and his own summary account of his observations upon the former, will, we apprehend, serve to convey a competent idea of our Author's fitness for the pursuit in which he is engaged; and in which we wish him all due encouragement.

*Observations on Series I.*

- \* The first series, which is of fossils that are not inflammable,
- \* but are divisible and diffusible, though not soluble in water,
- \* contains only one class, which is the earths.

E A R T H S,

- \* Are bodies of no regular structure, or determinate figure,
- \* opaque, insipid, friable or composed of particles not strongly
- \* cohering together, not inflammable, divisible and diffusible,
- \* but not soluble in water, and ductile while moist.

- \* The class of earths is to be ranged into three heads or chapters, which contain seven genera.

- \* Chap. I. Earths naturally moist, of a firm texture, and which have a smoothness like that of unctuous bodies; this chapter contains three genera, viz. 1. the boles, 2. the clays, and 3. the marles.

- \* Chap. II. Earths naturally dry or harsh, rough to the touch, and of a looser texture. This chapter contains two genera, viz. 1. the chalks, and 2. the ochres.

- \* Chap. III. Earths naturally and essentially compound, and never found in the state of pure earths. This chapter contains two genera, viz. 1. the loams, and 2. the moulds.

- \* The ancient authors contented themselves, with only dividing the earths according to their uses, viz. into medical earths, and earths used in pottery, in painting, and for other mechanical purposes.

- \* This division of earths being found very confused and incorrect, though generally followed, Dr. Woodward (1) made a more natural division of them into 1. smooth or unctuous earths, which he again subdivides into those that adhere to the tongue; and those that do not, and 2. those that are dry, harsh, and rough to the touch.

- \* Dr. Woodward's method, tho' more perfect than the former, yet remains very incorrect.

- \* Later authors, as Stahl, Hebenstreit (2), Pot (3), Bail-

(1) Woodward's Method of fossils, p. 1. et seq.

(2) Hebenstreit de terris Lips. 1745.

(3) Pot. Lithogegnosia.

(4), low

• You (4), Linnæus (5), Wallerius (6), Woltersdorff (7), and  
 • Hill, (8), have since formed other methodical dispositions of  
 • these fossils; and which, as they have their imperfections and  
 • beauties, I shall here subjoin.

• Stahl divides the earths into the *Calcareæ*, or those which  
 • burn into lime, and are alkaline, and into those which are vi-  
 • trifiable: a division too general for such a numerous class of  
 • bodies, and also very erroneous.

• Hebenstreit runs into a confused method of metallic earths,  
 • inflammable earths, medicinal earths, mechanical earths, &c.

• Pott and Baillou divide them into, 1. alkaline or calcareous  
 • earths, 2. vitrifiable earths, and 3. argillaceous earths, and  
 • suppose that the various kinds are only to be regarded as com-  
 • binations from these three divisions. This method is very er-  
 • roneous, as we are sensible there are several kinds of earths  
 • highly alkaline, and yet also vitrifiable, *e. g.* the yellow Ar-  
 • menian, the Tockay and Blois boles, &c.

• Linnæus erroneously makes the sands his fifth division, on  
 • account that he supposes it a primitive earth, from which, and  
 • the elements, says that author, all the *Regnum lapideum* is  
 • produced. The sands are, however, a class of fossils, quite  
 • distinct from earths, and which do not less differ from them  
 • than from metals and minerals.

• Wallerius has divided the earths into three orders, *viz.* 1,  
 • those that are harsh and dry, as the moulds and chalks; 2.  
 • those that are smooth, as the clays and marles; and 3. those  
 • that are mineral, metallic or the ochres, sulphureous or saline

• Woltersdorff only divides them into two orders, of *argil-*  
 • *losæ* and *alkalinæ*; the erroneousfness of which method has been  
 • already noted.

• Hill's method is good, except that he makes a genus of  
 • *Tripolis* instead of chalks, and that his genus of marles, of  
 • which further notice will be taken, is an inextricable scene of  
 • confusion.

(4) Cav. Giov. de Baillou Compendio del Metodo analitico di cui  
 si è servito per la sua grand' Opera, la qual contiene il trattato uni-  
 versale delle pietre preziose, metalli, minerali, e altri fossili, &c.  
 P. 214.

(5) Linnæus's *Systema Naturæ*.

(6) Wallerius's *Minerology*.

(7) Woltersdorff *Systema Minerale*.

(8) Hill's *Hist. Fossils*.

• The

‘ The smooth earths, as the Lemnian, &c. says Dr. Grew (9), are commonly called *pingues* or *fat*, absurdly for *laeves* or *subtiles*. Their seeming pinguitude proceeding only from the exquisite fineness of the particles of which they consist.

‘ I take the principal difference, says the same author (10), between earths, as applied to medical use, to be this; that some are not affected with acids; others are: those, *pauperes* or *fatuae*, coming nearer to simple or mere earths; these saline, or impregnated with a mineral *alkali*, and therefore of greater energy.

‘ Henckell (11), judiciously observes, what great care and judgment should be had in the application of crude or native earths, for internal use in medicine; they ought, says that author, to be duly prepared and examined, not only by the physician, but also by the mineralist; all those earths which are found near the surface of the earth, or constitute strata, or else are found lodged in stone, or marble quarries, &c. in short all those kinds which are not dug from mineral and metallic veins, or in their neighbourhood, are greatly to be preferred; but all those earths which are found in veins of mineral or metallic matter, are to be used with the greatest caution; as by fortuitous causes, they may often be impregnated with the noxious qualities of the mineral and metallic bodies.

‘ The ochres, umbres, and other earths, which are found in strata, says Woodward (12), are commonly mixed, foul, coarse, and gross: but those found in fissures of other strata, consist of matter extremely small, subtile, and even impalpable. Indeed being found in the perpendicular fissures of the strata, it could not be otherwise; for all the matter that composes them, must have passed the pores of those strata before it could arrive at those intervals; which it could never have done, had it not been very subtile and fine. This constitution of these earths render them, far above all others, fit for colours for the use of the painters.

‘ There is very little earth that does not contain some salts in it, says the same author (13). 'Tis very providential, indeed, that those salts are so dispersed in it; they serving to mellow the earth, as the husbandmen speak, to open, loosen,

(9) Grew's Mus. Reg. Soc. p. 347.

(10) Grew Ibid. p. 348.

(11) Ephem. Nat. Curios. Vol. ii. p. 364. Obs. 156. and is an account of an Arsenical earth by Joh. Frid. Henckel.

(12) Woodward's Cat. A. a. 65.

(13) Woodward's Cat. A. a. 104.

and disentangle the matter that serves for the increment, and formation of vegetables.

Earth's may be considered as the basis or *prima materia* of stones, to the formation of which, nothing further is required, than a proper substance to unite them and harden them into solid bodies.

The *Statite*, *Murchus*, *Galactites*, &c. I have ranked among the earths, as being only indurated clays; I am well apprized, that they are ranked by some authors among the talcy fossils, on account of their constitution, which certainly is somewhat talcy; but as their basis is a true earthy substance, I rather conclude they should be ranged in this series, as I have done.

Tho' I have also ranked the common turf or fuel of the Dutch among the moulds, I have only done it in respect to its earthy matter; which seems to me to be a mould of a distinct species; but the peat, or bituminous turf, on account of its principles, is justly to be ranged in the series of bituminous fossils.

The brown earth used by painters, and known by the name, of *Cologne earth*, as being chiefly found near that city of Germany, I have excluded from among the native fossils, as I am convinced it is only wood thus changed in the bowels of the earth. Wallerius (14) makes it a variety of the *umbræ*, which he ranks among the *humæ* or moulds; and Libavius (15) judges it a bituminous substance, as he also does the *umbræ*; Bauschius (16) even calls it *ambria ampelitis*; Hill (17) ranks it among the ochres, and calls it, *pseudo-ochra*, but at the same time he also judiciously observes, it is rather fossil wood than a native fossil.

Besides the many true species of earths, combinations or compounds of various sorts of earths, all blended together, are frequently found in digging; these mixt masses, which owe their origin to their being blended together, at the time of the subsidence of the strata, cannot be referred to or reckoned of any determinate species; combinations may be produced beyond thought; Kircher (18), from twelve simple qualities of earth, has reckoned the combinations of them to

(14) Mineralogy, species 3.

(15) Singul. Part. iii. l. viii. c. 7. p. 1030.

(16) Sched. de Cæruleo et Chrysocolia, p. 55.

(17) Hist. Foss. p. 63. No. 2.

(18) Mundus Subterraneus, l. vii. c. 3. p. 356. et De arte combinatoria. See also Evelyn's treatise on earth.

\* amount to no fewer than four hundred seventy nine millions  
 \* one thousand six hundred farts.

\* As to the earths celebrated by the ancients, and of which  
 \* they have transmitted to us some description or characteristics  
 \* to know them by, such are the *Lemnian*, *Eretrian*, *Samian*,  
 \* *Chian*, and *Milian* earths; the *Paretonium*, the *Melittites*,  
 \* the *Morochtus*, the *Galaclites*, the *Cimoliae*, the *Rubrica Sino-*  
 \* *pica*, the *Creta*, and the *Chrysocolia*, I have ventured to affirm  
 \* them in my descriptions, to be the same substances known to  
 \* the ancients. To others, the accounts of which are at best  
 \* but obscure, as the *Sil Achaicum*, the *Creta Selinusia*, and the  
 \* *Alana Gleba*, &c. I have contented myself with giving the  
 \* opinions of authors, or hints of my own opinion; but to the  
 \* others, which are but named, as the *Glischromargos*, the *Cap-*  
 \* *numargos*, the *Marga Columbina*, the *Tasconium*, the *Sil Atti-*  
 \* *cum*, the *Sil Marmorosum*, the *Creta Sarda*, *Creta Umbrica*,  
 \* and *Creta Thessalica*, &c. as the definitions of these bodies can-  
 \* not be justly made, and that conjectures are very fallacious, I  
 \* have entirely omitted taking any notice of them in my his-  
 \* tory.

\* Altho' in my definition of the marles (19), I have expressed  
 \* myself in these words; *not in the least ductile while moist*; and  
 \* I also have not either to the genera of chalks, ochres, and  
 \* loams, mentioned any thing of their ductility; yet those defi-  
 \* nitions are given, and are only to be understood, in a compa-  
 \* rative manner, in regard to the whole series of earths; for in  
 \* reality, as that great naturalist Mons. de Reaumur observes  
 \* (20), the most remarkable characteristic of earths, is a kind  
 \* of ductility they have, which neither any other mineral or  
 \* metal have in that manner. Its ductility I mean is like that of  
 \* paste, when kneading. Earth is capable of being kneaded  
 \* when moistened or soaked in water, it softens, extends, and  
 \* takes all forms in the workman's hands, and afterwards re-  
 \* tains the said forms. All earths have not an equal kind of  
 \* ductility; but more or less of the former, are all the fat earths  
 \* so called, of the latter what are simply called lean earths.

\* Several authors do not make a distinct genus of the boles,  
 \* but rank them among the clays; indeed very essential charac-  
 \* teristics are wanting to make them different genera, for only  
 \* the extreme fineness of the particles of the boles is the cause of

(19). p. 63.

(20). Hist et Memoires de l'Acad. Roy des Sciences anno 1730.  
 Memoire de la Nature de la Terre en general, et du caractere des  
 differentes especes des terres, par Monsieur de Reaumur.

‘ their being not so ductile or viscid as the clays, inasmuch that  
 ‘ speaking with propriety, they are only to be accounted very  
 ‘ fine clays; I have, however, made them separate genera, as  
 ‘ custom hath authorised it.

‘ Authors generally run into extremes. Wallerius has not  
 ‘ only denied a separate genus to the boles, but has even ranked  
 ‘ all those earths under one single species, by the name of *Ag-*  
 ‘ *gilla pinguis*, *Bolus*, *Terra sigillata*; and (21); makes all the  
 ‘ white boles only one variety of the species, and all the grey,  
 ‘ yellow, red, green, and black boles, as many other varieties  
 ‘ of the same species. That author has gone further in the ob-  
 ‘ servation he adds to that species: he says, “ The writers on  
 ‘ fossils are full of loathsome descriptions of several species of  
 ‘ boles; but none of those authors have ever given themselves  
 ‘ the trouble, to make due observations on that matter. A  
 ‘ bole, if made up into a small round cake, and impressed with  
 ‘ the seal of any country, jealous that its bole will be counter-  
 ‘ feited, it is immediately called *Terra sigillata*.” ‘ These are  
 ‘ that learned author’s words, which must be partly retorted on  
 ‘ himself; for had he made the due experiments he requires of  
 ‘ others, he would have been convinced there were many very  
 ‘ different species of the *Terra sigillata*, or boles, even species  
 ‘ as essentially different as any bodies of the same genus can  
 ‘ be.

‘ The various and contradictory definitions, which have been  
 ‘ given by late authors to the genus of marles, are worthy ob-  
 ‘ servation; one author sometimes has defined them to be ar-  
 ‘ gillaceous, at other times alkaline earths (22), a second (23),  
 ‘ calls them alkaline, calcareous, harsh, and friable; while a  
 ‘ third (24), makes them quite, on the contrary, indurated  
 ‘ earths, and not to be easily softened with water; and a fourth  
 ‘ (25), again defines them to be earths but slightly coherent,  
 ‘ stiff or viscid while moist, most easily diffusible in and dis-  
 ‘ solved by water. This latter author is very remarkable in the  
 ‘ contradictions he gives himself; for he has placed under this  
 ‘ his genus of marles, some indurated earths, as the *Rubrica*,  
 ‘ *Fabrilis*, &c. others quite loose or powdery, and which have  
 ‘ no viscosity while moist, as the *Agaricus mineralis*; others  
 ‘ quite harsh and rough to the touch, as common chalk; and  
 ‘ others, on the contrary, smooth or somewhat unctuous; as

(21) Mineralogy, species 23.

(22). Henckell.

(23). Woltersdorff Syst. Min. p. 46. Obs. 7.

(24). Linnæus Syst. Nat.

(25). Hill's Hist. of Foss.

the fullers earth, &c. substances widely different from each other, and is what by judicious naturalists must be thought a strange and unaccountable confusion.

The chalks are generally defined to be calcareous and highly alkaline; even some authors have gone so far, as to fix a characteristic of colour on them, and to allow them to be only white; tho' the chief species, and from which the whole genus is denominated, possesses all those three properties, yet I have judged it very unnecessary to fix them as characteristics on the whole genus; I have taken the more obvious properties as my standard, and while an earth of a looser texture is hard and dry, harsh and rough to the touch, and readily diffusible in water, I shall not hesitate to rank it in the genus of chalks, altho' it makes no effervescence with acids, nor is of a calcareous nature.

Ochres are only the *residua* of the solutions of metals and minerals. Those metals only, says Wallerius (26), which carry their own dissolvents, produce ochres; that is to say, they are only those which can be decomposed by water or by a slight sulphureous vapour, which produce their ochres; the others produce none; to the same cause we owe the production of the different vitriols. In reality, ochres are metallic earths, which separate from the vitriols when they are dissolved by the waters; from which we may conclude and establish, as a certain principle, that as long as we cannot find a vitriol of gold, of silver, of lead, of tin, of bismuth, &c. we can deny the existence of any ochres of those metals.

The *Lapis Armenus*, the *Cæruleum nativum*, and the *Chrysocola*, which are in reality rich copper ores, I have placed among the ochres for the above reason, as they are only the *residua* of the solutions of that metal.

The ochre called *Giallolina s. Terra flavescens* by Woodward (27), and by Hill (28), *Ochra ponderosa friabilis aureo-crocea, quæ Giallolina authorum*, is a factitious substance of preparation of lead; and is, on that account, excluded from this history.

The moulds which are bodies compounded of earthy matter, mixed with the putrified remains of animals and vegetables, have, strictly speaking, no right to a place in a history of fossils.

(26): Mineralogy, order or division iii. § 22.

(27). Meth. of Foss. p. 4. No. 17. et Cat. I. a. 28.

(28). Hist. of Foss. p. 56. No. 11.

We shall conclude this article with one more extract.—It will not perhaps be disagreeable to any gentleman or lady, while they are admiring the various delineations of the mocho or agate in the ring, bracelet, or snuff-box, to be informed in what manner nature produces and executes such beautiful paintings.

‘ The dendritæ owe their origin to mineral exhalations, which insinuating themselves between the plates of laminated stones, as also the flaws or cracks of fossils of a solid structure, whereof the parts yet cohere, and that the surfaces of the said cracks, flaws, &c. are even or smooth, branch out or expand into delineations resembling the ramifications of trees, shrubs, or plants, of greater or less delicacy and beauty, according to the greater or less fluidity of the exhalations, or the grossness of their particles.

‘ That this is the origin of these delineations, may be illustrated by a very easy experiment of pouring a liquid, especially oil, between two fine polished plates of marble, slate, or any other stone of a compact texture, compressed close together; upon parting them again, the oil will be found to have run or expanded itself into beautiful and delicate ramified tracts, exactly resembling these arbuscular delineations found on fossils of various kinds, and the oily ramifications always begin and are the perfectest on that side where the marble, slate, &c. is begun to be separated.

‘ Experience further illustrates this assertion, by observing that the most delicate and beautiful dendritæ, are always found on the stones which are of a compact texture, and of a laminated structure; on those which are not of a laminated structure, tho’ of a compact solid texture, few are found, but where the said stones (as has been observed before) are full of cracks or flaws, the parts of which yet cohere together, and have their surfaces smooth and even; but in stones of a porous or rough texture, very few dendritæ are found, and those are generally very rude and imperfect. This observation not only extends to mineral and metallic ores, to earths, sand-stones, and other fossils of a rough unequal texture, but even to the flags or laminated sand-stones, tho’ of a laminated structure.

‘ The slates therefore being the fossils on which the dendritæ most frequently occur, and are the most beautiful, the most curious dendritæ exhibited by authors are on that genus of stones, and the chiefest varieties mentioned by them are this Florentine kind; the Eichstadt, Pappenheim, and Osnabrug kind, already described, — those of Salsfeld, Jena and Sanger-

‘ Sangerhausen, in Thuringia; of Sula, and Ilmenau, in the  
 ‘ county of Henneberg; of Glatz, in Bohemia; of Saxony,  
 ‘ and of several other parts of Germany.

‘ In England few very curious dendritæ occur; the *Lapides*  
 ‘ *scriptarii*, hitherto called *Ludi helmontii*, are frequently adorned  
 ‘ with slight arbuscular delineations, and the like delineations  
 ‘ also occur pretty frequently on cracked pebbles and flints, and  
 ‘ sometimes rude delineations are found on the common slates.

‘ On marble, sand-stones, ores, &c. few dendritæ are  
 ‘ found; on the indurated soap earths they sometimes occur,  
 ‘ but on the fossil shells which are found in the strata of chalky  
 ‘ substances, and are like calcined shells, and on the fossil bones  
 ‘ of animals, especially the *ebur fossile*, or elephants teeth, ele-  
 ‘ gant and delicate dendritical delineations are frequent between  
 ‘ the lamellæ or plates, to the formation of which, no doubt,  
 ‘ the lamellar structure of these bodies greatly contribute.

‘ The arbuscular delineations and the grass, moss, &c. like  
 ‘ appearances frequent on the Mocho stones, agate, and other  
 ‘ stones of that genus, and from which they have obtained the  
 ‘ name of *Dendrachata*, when these delineations proceed not  
 ‘ from real grass, moss, &c. of which the instances are extremely  
 ‘ rare, owe their origin to the same cause as the other dendri-  
 ‘ tæ; but the substances which form them, being generally of  
 ‘ a coarse terrestrial nature, and not so fine as the mineral exha-  
 ‘ lations which form the others, it thence proceeds, that the  
 ‘ delineations on the Mocho stones are generally small, and  
 ‘ not often adorned with any great number of delicate ramifica-  
 ‘ tions, and those on the agats are always coarse and carry a vi-  
 ‘ sible body with them.

‘ The plumose appearances which sometimes occur in the  
 ‘ *Selenitæ*, may likewise be ranked as a kind of dendrites, the  
 ‘ origin of them being analogous to the origin of those bodies,  
 ‘ the substance which forms them, and which is generally a  
 ‘ clayey or other earthy substance, of the same kind as the strata  
 ‘ in which they are found imbedded, being carried by the waters  
 ‘ into the interstices between the plates of that fossil, where the  
 ‘ particles being too gross to be held up in the water, and after-  
 ‘ wards to be precipitated into fine ramifications, and the struc-  
 ‘ ture of the plates of the *Selenitæ*, being composed of streight  
 ‘ filaments, the earthy parts are of consequence more readily  
 ‘ deposited in streight lines, and not in ramifications; and are  
 ‘ accordingly found from a main stem only, running into oblique  
 ‘ lines like the feathers on a quill, and remain thus fixed in  
 ‘ that figure by the evaporation of the fluid.

‘ The colours of the dendritæ are chiefly black or blackish, also red, yellow, and brown, but very rarely greenish; according to the nature of the mineral exhalations which form them, these colours are sometimes all blended together on one delineation, at other times the larger stems or branches are black, the smaller ramifications yellow or brown, and *vice versa*; and it is not very uncommon to find a plate on which the dendritæ of the opposite surfaces are of different colours, and even sometimes one surface of the plate is adorned with extremely elegant and delicate ramifications, which on the other surface degenerate or form only spots or rude stellar figures, all which differences or varieties may be easily accounted for from the principle of their formation.

‘ The delineations in some dendritæ are not taken away by fire, others immediately disappear, some are superficial, others penetrate the stones, all which varieties very frequently occur in dendritical stones even of the same kind.

‘ Experience demonstrates to us, that the mineral exhalations which form these delineations, are not of one, but of several kinds, *viz.* from vitriolic, bituminous, ferrugineous, and cupreous particles; the experiments which have been made on these delineations, prove the existence of all the said mineral principles; sometimes the stones on those places where the dendritæ are most plentiful, are greatly corroded, which seems to imply the presence of a saline or vitriolic substance, joined to the metallic exhalation, that a bituminous substance is often their origin, is strongly elucidated by the experiment Schroeckius made: The said author took a dendrites fresh dug, and having with great care scraped all the black or dendritical substance from it, on applying it to the fire it immediately flamed, and emitted a strong bituminous smell; numbers of experiments prove the existence of the irony or ferruginous exhalations, and in regard to those of a cupreous nature, which are very rare, and always greenish, Bruckman informs us, that all the dendritæ which are found in the neighbourhood of the Rammelsberg Mountain, and near Goslar, which abounds with veins of copper, are only of that colour.’

This work is published by subscription; and we hope the Author will be enabled to complete his laborious undertaking. The first volume (which was published in 1757) has been much approved by the learned in this branch of natural philosophy; and we doubt not but the remainder will meet with a welcome reception, as Mr. Da Costa is certainly one of the greatest masters of the subject that this country hath yet produced.

*The ancient dialogue concerning the Exchequer, published from two manuscript volumes, called the black book and red book, remaining of record in his majesty's Exchequer; which contain an authentic account of the greatest officers of the realm, by whom the various branches of the royal revenue are managed; their duties, salaries, privileges and exemptions. Also, a circumstantial detail of the sheriff's accounts; the manner and method of passing them at the Exchequer; the privileges and exemptions allowed them, by reason of their business and attendance there; the origin and derivation of their name and office, with many other instructive and curious particulars. Likewise a dissertation concerning the Author of this Dialogue, and a discourse concerning the most ancient Great Roll of the Exchequer, commonly styled The Roll of Quinto Regis Stephani. Published originally in Latin, by Tho. Madox, Esq; Historiographer \*. Now carefully translated into English, by a Gentleman of the Inner Temple. 4to. 8s. bound. Worrall.*

**S**UCH as are desirous of attaining a scientifick knowledge of the nature of legislative policy, cannot be too attentive to the study of antiquity, which will be found no less pleasing than profitable. To judge of prevailing laws and customs, we ought to trace them, if possible, to the time of their first establishment; from whence we may learn the reasons of their institution, and be able to determine how far they are adapted to the reigning habits and dispositions of those who live under them.

It often happens, that particular laws and customs remain in force, when, from an alteration of circumstances, the reasons on which they were grounded no longer subsist. This absurdity is observable in most countries, but seems to be chiefly conspicuous in England, where we obstinately adhere to single points of policy, though time has long since subverted the general doctrine on which they were originally established.

To this ill-judged pertinacity, may probably be attributed that ridicule, with which inconsiderate men often treat the laws of their country. When they find particular doctrinal points to be totally inconsistent with the present state and nature of things, they laugh at the incongruity, and hold our antient legislators in contempt; whereas in fact there may have been great wisdom in making the law, though there may be folly in continuing it. If we look back, we shall find that our ancestors generally pursued the right paths to the point in view; but though we may fix our eyes on the same ultimate, yet, as time has closed many of the avenues through which they passed, we should not think of treading in their footsteps.

\* At the end of his history of the Exchequer.

By the lovers of antiquity, particularly those who have not perused Madox's history, the treatise before us will, no doubt, be esteemed both curious and entertaining: though, perhaps, many of our Readers will look upon it as forbidding matter. Nevertheless it contains a very accurate account of the original state of the Exchequer, and the notes preserve the remembrance of many remarkable particulars.

It opens with an epistolary dissertation, the subject of which is an enquiry concerning the Author of the *antient dialogue*, whom the Enquirer apprehends to have been Richard bishop of London, in the time of Richard I. The Writer supports his opinion by the authority of Alexander archdeacon of Salisbury, in the time of Henry III. The words of this Alexander, which are preserved in a note, may serve as a specimen of the stile of those times.

‘ In the year of our Lord 1230, that is so say, in the fifteenth  
 ‘ year of the reign of King Henry, son of King John, who was  
 ‘ King Richard the invincible's brother, who was King Henry's  
 ‘ son, whose mother was Maud the Empreß, whose mother Maud  
 ‘ was Queen of England, whose mother Margaret was Queen  
 ‘ of Scotland, whose father was Edward, whose father was Ed-  
 ‘ mond Ironside, whose father was Ethelred, whose father was  
 ‘ Edgar the pacific, whose father was Edmund, whose father  
 ‘ was Edward the elder, whose father was Alfred the great,  
 ‘ who was the son of King Eadulf, who was the son of Eg-  
 ‘ bricht, whose father was Alcmund, whose father was Eßa,  
 ‘ whose father was Eppa, whose father was Ingels, whose bro-  
 ‘ ther was the most famous King Ina by name, whose father  
 ‘ was Cenred, who was Ceodwald's son, who was Cuth, who  
 ‘ was Cuthwin, who was Chelulin, who was Chenric, who  
 ‘ was Creod, who was Cerdic, who was Elefa, who was Ela,  
 ‘ who was Geivis: he was the head of his nation, from whom  
 ‘ all that nation took its name. His father was Wig, whose  
 ‘ father was Freawine, whose father was Freodegar, whose fa-  
 ‘ ther was Brand, whose father was Bealdaes, whose father was  
 ‘ Woden, who was Frithwald, who was Frealaf, who was  
 ‘ Freothwulf, who was Fritholwulf, who was Geta, who was  
 ‘ Geatwa, who was Ben, who was Sceldwa, who was Here-  
 ‘ mond, who was Itermod, who was Bathka, who was Wala,  
 ‘ who was Beadwin, who was Sem, whose father was Noah,  
 ‘ who was Lamech, who was Methusala, who was Enoch,  
 ‘ who was Jareth, who was Malaleel, who was Cain, who  
 ‘ was Enos, who was Seth, who was Adam of the son of the  
 ‘ living God: I Alexander archdeacon of Salisbury, resident of  
 ‘ the King's exchequer at Westminster, under Hubert de Burgh  
 ‘ earl of Kent, justice of England, Walter Kaerleon, treasurer  
 ‘ of the exchequer, Ralph bishop of Chichester, the aforesaid  
 ‘ King's

King's chancellor, examining the annual rolls of the ancient Kings of England, I was particularly careful in this respect, to make the strictest search I was able, of the military services due to the King, throughout the kingdom of England; as neither Nigell, formerly bishop of Ely, King Henry the first's treasurer, a man fully instructed in the knowledge of the exchequer, nor Richard bishop of London, his successor to the same office, though he has treated much of the business of the exchequer in the above tract of his little book, nor William of Ely, a man very skilful therein, under whose government, in the time of King John, I served a long time, have settled any thing certain concerning them. Looking upon that common expression in every body's mouth, at that time, as foolish and surprizing, that King William, Duke of the Normans, infeoffed thirty-two thousand knights services in conquering the kingdoms, because he did not leave rolls of this matter to his posterity, Kings of England, nor had his annual rolls been seen by any in my time, except the roll of Winchester, or Domesday, or the book of hides; by which indeed he briefly included, (having taken an exact survey of them) the hides of all England, and the tenants of them, in the twenty-fourth year of his reign, throughout the counties of his whole kingdom; it may not without reason be doubted, upon argument, whether the same King's successors could be ignorant of these military services; because when King Henry, son of the Empress, gave his daughter Maud in marriage to the duke of Saxony, he demanded of every knight of his kingdom, one mark in aid of the marriage, commanding by a public edict, that every prelate and baron should signify, how many knights held of him in capite by their public instruments; which instruments separately throughout each county, under the aforesaid William of Ely, I have collected into one volume. You will find lower, the names of those who sent their deeds, the number also of feuds, and lower, the money paid that was before assessed in the fourteenth roll of the reign of the same King, under the title, "Aid, for marrying the King's eldest daughter." Red book 47, marked folio a.

The Dialogue opens with tracing the origin of the Exchequer, and then proceeds to give an account of the several officers, with the distinct duties belonging to each, and likewise to explain the method of passing the sheriffs accounts; with other particulars too tedious for our enumeration.

In the discussion of these points, we meet with much curious matter of antiquity. Nevertheless some propositions are

are advanced, which we may venture to impugn upon good authority.

Thus, speaking of William the Norman, it is observed that — ‘ After the conquest of the kingdom, and the just overthrow of the rebels, when the King himself, together with his nobles, had taken a view of their new acquisitions, a diligent inquiry was made to find out those who had fought against the King in the war and had escaped by flight. All those, and their heirs also, who were engaged in the war, lost all hopes of their lands, estates, and incomes, which they before were in possession of: for they thought it a great thing to enjoy even their lives under their enemies. But those who were called to the war, and did not go, being engaged in domestic or some other necessary concerns, and therefore were not present at the transactions, if in process of time obtaining their lord’s favour by submissive obedience, they were put into possession again; yet it was only during their lord’s pleasure, without any hopes of their children’s succeeding them. But when in after-times they became odious to their lords, and were every where turned out of their possessions, nor would any one restore back what was taken away, the general complaints of the inhabitants reached the prince’s ears; that thus despised by all, and robbed of every thing, they should be obliged to go to foreign parts. This being communicated to the council held upon this occasion, it was resolved that whatever they could obtain according to their merit, by a lawful agreement entered into between them, from their lords, should be allowed them by an inviolable right: but that they should claim nothing by way of succession from the time of the nation’s being subdued. How discreetly the provision was made is evident, especially when they so much consulted their own interest in every respect, as to oblige them likewise to endeavour to buy their lord’s favour by submissive obedience. Thus therefore every one of the subdued nation possesses his estates or such-like; not as if they were his right by means of succession, but as acquired merely by his own merit, or some intervening agreement.’

Here we might shew, that William could not properly be said to have made a conquest of the kingdom; but that would draw us into too long a train of argument: we shall therefore content ourselves with observing, with regard to the concluding sentence, that such as did not oppose the King, possessed their estates by right of succession as formerly.

Lord Chief Justice Hale, who rests upon the authority of Spelman and others, says, ‘ It is plain, that those who were not engaged

engaged visibly in the assistance of Harold, were not, according to the rules of those times, disabled to enjoy their possessions, or make title of succession to their ancestors, or transmit to their posterity as formerly, though possibly some oppressions might be used to particular persons here and there to the contrary.' Of this opinion is Wright and others, who might be cited on this occasion.

We likewise differ from the Author of the Dialogue, with respect to the following passage, where he tells us--' When that famous conqueror King William had subjected the farther borders of the island to his command, and had got the better of the designs of the dreadful rebels by examples; to prevent their being missed for the future, he ordered the subdued people to be subject to him by a written right and laws. The English laws therefore being proposed according to their tripartite division, that is, Merchenelage, or the law of the Mercians, Danelage, or the law of the Danes; and West-Saxenelage, or the law of the West-Saxons; some he disapproved of, but approving of others, *added the foreign laws of Normandy to them*, which seemed most efficacious towards preserving the peace of the kingdom. At last, that nothing might be wanting, having taken advice upon every thing that could be fore-thought of, he appointed the most discreet men about him to go the circuits all over the kingdom, to make a careful description of the whole land, as well of the woods as of the pastures and meadows; as likewise of the agriculture: and being taken down in common words, it was reduced into a book; in order, that every one content with his own right might not usurp another's without punishment. The description was made by the counties, wapentakes and hides: the King's name being prefixed at the top, and then the names of other noblemen were placed in order, according to the dignity of their posts; namely, those who held of the King in capite; that was those who were his immediate tenants; and the numbers were placed to each in this method according to order; by which, farther in the run of the book, they might be able more easily to find what belonged to them. This book was called by the inhabitants Domesday, that is, metaphorically, the day of judgment; for as the sentence of that strict and dreadful last examination, cannot be eluded by any art of equivocation; so in like manner, when any dispute should arise in the kingdom concerning the things there set down, upon recourse had to the book, the sentence of it could not be rejected or avoided, without punishment. We have therefore called it the book of Judgment; not that there is an opinion given in it of any doubtful points;

'points; but because you cannot disagree to it, any more than you can to the aforesaid judgment.'

Here we must observe, that the Chief Justice last quoted is of opinion, that the Norman laws were not imposed by the authority of the King, but of Parliament: and likewise, that the laws of Normandy were, the greater part of them, borrowed from ours, rather than ours from them.

Cambden, says the Chief Justice, and some others, have thought that there ever was some congruity between the antient customs of this island and those of France, both in religious and civil matters: and he tells us, that the antient *Druids* were the common instructors of both countries. But, what is more convincing, it is evident from history, that the *confessor*, before his accession to the crown, made a long stay in Normandy, and was there often, which, of consequence, must draw many of the English thither, and of the Normans hither; all which might be a means of their mutually understanding the customs and laws of each others country, and give opportunity of incorporating and ingrafting divers of them into each other, as they were found useful or convenient: and therefore the Author of the prologue to the *grand customier* thinks it more probable, that the laws of Normandy were derived from England, than that ours were derived from thence.

Add to this, that the kings of England continued *Dukes of Normandy* till king John's time, and he kept some footing there, notwithstanding the confiscation of it by the king of France. During all this time, England, which was an absolute monarchy, had the preference before Normandy, which was but a feudal duchy, and a small territory with respect to England; and by this means Normandy became, as it were, an appendage to England, and successively received its laws and government from England, which had a greater influence over Normandy, than that could have over England. Nay, this influence was so great, that precepts often used to pass into Normandy to summon persons *there*, to answer in civil causes *here*.

We agree with the Author, however, that *Domesday Book* was compiled by the order of William the Norman. We subscribe likewise to the reason he has assigned of its being called the book of judgment; and we may add, that its authority was so great, that even king William himself submitted some cases, wherein he was concerned, to be determined by it.

The ingenious Annotator upon this Dialogue has likewise, in some places, taken occasion to differ from the learned Author. The Writer of the Dialogue, speaking of the antient *earls*, says,

'An

‘ An Earl is one who receives a third part of the fines in each county. For that sum of money which is demanded of the Sheriff by way of ferme, does not entirely arise out of the rents of the estates, but is in a great measure the produce of fines; and the Earl receives a third part of them; who is said to be so called, because he is an attendant on the treasury, and a partaker of the perquisites. Moreover, the Sheriff is so called, because he supplies the stead of the Earl in those pleas, in which the Earl has a share by reason of his dignity.’

Upon this passage, the Annotator makes the following ingenious remarks.

‘ He’ (that is, the sheriff) says he, ‘ was called sheriff, because he acted in the earl’s stead. But in what sense, or in what respect, he acted, is, indeed, doubtful. The learned Author of the dialogue here says, that the sheriff supplied the stead of the earl in those pleas, of which the earl, by reason of his dignity, partook [with the King]; and he hints, that he took his name of sheriff from hence. Many of the later authors have followed his opinion. But we may consider the matter again. It is certainly true, that the sheriff did hold the pleas of the county of which he was sheriff. But did he hold those pleas in the stead or place of the earl? He indisputably held them in the stead of the king; as having the care and custody of the county entrusted to him by the king himself. For in England the sheriff was the king’s servant, not the earl’s. It is also true, that the third penny of the pleas of the county, was usually granted to the earl by the king, upon his being created an earl; which third penny was called creation-money. But whether the earl partakes of it with the king, by reason of his dignity in the pleas of the county, as the famous Author here supposes, I know not. But one instance, as I remember, is to be met with in the antient membranes, where the earl’s third penny is called part of his county. That instance is in the earl of St. Patrick; and is thus: Wiltshire; The earl of St. Patrick accounts for thirty-eight pounds and nine shillings and three-pence, blank of old ferme: twenty-two pounds and sixteen shillings and seven pence to the earl of St. Patrick, for his part of the county by tale; and eighteen pounds blank by Warin, son of Gerold, by the King, out of respect this year. And he has twenty-three shillings and seven pence blank surpluseage. And the same sheriff accompts for the new ferme: in the treasury, &c. And twenty two pounds and sixteen shillings and seven pence by the King’s writ to the earl of St. Patrick for the third penny of the county. Great roll, 3 H. 2. Roll. 3. a. What follows from hence? The earl, indeed, is so far

\* far said to partake with the King, as he has one part of the  
 \* fines of the county; namely, a third, and the King another;  
 \* namely, two thirds: he partakes, I say; but not in all likeli-  
 \* hood by reason of his dignity. For it is clear, that the royal  
 \* bounty bestowed the third penny on the earl; and therefore is  
 \* sometimes called an annual fee of the county; as if it was a  
 \* gift from the King's munificence. Concerning this, see  
 \* Mad. hist. exch. chap. 23. sect. 2. 13 Ed. 1. and the petition  
 \* of Hugh de Courteney to Isabel his sister; and *ibid.* 26 Ed. 1.  
 \* And, indeed, as the third penny was paid to the earl by the hand  
 \* of the sheriff, there is no reason to believe he was his substitute.  
 \* It ought likewise to be remembered, that sometimes the same  
 \* person was, if the King was pleased to have it so, both earl  
 \* and sheriff of the county.'

Of this union, the Annotator produces a number of proofs,  
 and closes the catalogue with the instance of Edward, King  
 Henry the third's eldest son (a few years afterwards King of  
 England) who was sheriff of the counties of Buckingham and  
 Bedford in the 52d and 53d years of his father's reign.

But I do not apprehend, says he, we are to suppose, that  
 Lord Edward, the heir apparent, as we call him, of the crown  
 of England, was the substitute of any earl. Thither also may  
 the sheriffs in fee, or hereditary ones, be referred: from these  
 and the like instances it seems probable, that the sheriff was the  
 King's, not the Earl's deputy.

The Annotator's reflections here seem to be very just and  
 pertinent. There cannot, in our opinion, be any doubt but  
 that the sheriff was the King's servant, and not the Earl's.  
 We find that the sheriff's courts were always called the King's  
 courts, and, as such, were superior to the Lords courts. Ac-  
 cording to the old feudal system among the Saxons, says Dal-  
 rymple, the Lords of charter-land were invested with a power of  
 judging their own people in their own courts, which, from the  
 great hall of the manor in which they were held, were called  
 Hall-motes. In the same manner, the people on the King's  
 land were subject to the King's judge, and the allodial people,  
 or freemen, being attached to no Lord in a signorial capacity,  
 were subject likewise to the King's judge. The name of this  
 judge in each county was the Reve, or sheriff, who had several  
 judges under him, according to the several divisions of the  
 county; and the name of his court was the Revemote, when  
 he sat as judge of the county, and the burghmote, when he  
 sat as judge of a borough.

What the Annotator observes further, seems likewise to be, in  
 general, strictly just. 'I will not consider,' says he, 'what ex-  
 plan-

planations the glossarists put on the word *vicecomes*, (sheriff). The Reader may consult them, if he pleases, at his leisure. I am desirous of adding a conjecture in regard to this matter, which no one of my countrymen has hitherto attempted as I know of; but it must be left to the Reader's judgment. He is therefore called *vicecomes*, (sheriff) because *vice fungitur comitis*; he officiates in the stead of the Earl, that is, the Prince. First, we must observe, that formerly the chief governors of certain provinces were Earls, as the antient and present Kings of England. For the Princes of Normandy, and of many other provinces, were distinguished by the title of Earls, and then of Dukes; as may be seen in the antient history of those provinces. They were officers of antient institution, invested with great power by these Earls, to defend and govern particular districts of their country; who, because they represented their Earl, that is, their prince, each in his district, and acted in his stead, were called sheriffs from these Earls. The Writers of the annals of Flanders maintain this explanation in eloquent terms. They affirm, that the antient Princes of Flanders instituted some hereditary offices and annexed them to fees; that is, some for the performance of the services here undermentioned; and some for the administering of justice to their subjects; of which sort were the sheriffs; who were so called, because the Earls (or Princes) granted them their places to govern the burghs and cities, and also other privileges and powers, such as the addition of constables of castles, &c. I refer the Reader to Adrian Barland and others, who wrote concerning the remarkable occurrences of Belgia. The Greeks call it burgh, or *πύργον*, a furnished tower. Indeed, the Princes of Flanders (before they took the name of Burgundy and Austria) formerly instituted offices annexed to fees, that they might descend to the heirs: some were appointed to restore every one to his right. Here amongst others were comprehended the sheriffs: that is, those to whom the Earls granted their places in the government of burghs and citadels, with the addition of privileges and advantages. Whence also they were called governors of castles. —Others for the domestic accompts and revenues of the Prince.—Others for military employment. This was the constable's duty. Hamyrallus and Marfalcus are to the same purpose.

Adrian Barland and others, concerning the remarkable affairs of Belgia, p. 77. It was so, not only in Flanders, but also in other countries, as in Normandy, &c. in almost the same manner: because the Sheriff acted in the stead of the Earl or Prince. Add, that the description of the Sheriff, which I have

' have partly above referred you to, and partly quoted from  
 ' Barland, exactly agrees with the antient office of the Sheriff,  
 ' as it was after the Norman conquest: for not only the cus-  
 ' tody of the county, but also the trouble of pronouncing  
 ' justice, and defending the King's castles, was entrusted to the  
 ' Anglo-Saxon Sheriff by the King, by antient custom, as is  
 ' shewn in many instances in *Mad. Hist. Exch.* The custom  
 ' was the same in Normandy. There were certain judges who  
 ' were called Sheriffs, as Dueren affirms:—whom (that is to  
 ' say, the judge) he calls Earl; because it was the name of his  
 ' office: hence the name of Sheriff; and some judges are to  
 ' this day called Sheriffs in Normandy. Dueren on the Cust.  
 ' of Feuds, c. 20, sect. 3. As to the English, I am apt to  
 ' think the office of Sheriff (as it stood after the conquest) was  
 ' brought into England by the Normans: the name of Sheriff;  
 ' together with his office, was easily changed from the domi-  
 ' nions of Earls to those of Kings. That division of the coun-  
 ' try in the time of the Anglo-Saxons, was called among the  
 ' English, *shire*, which was afterwards called county by the  
 ' Anglo-Normans. And the officer among the Anglo-Saxons  
 ' was called the governor of the shire, or the royal governor;  
 ' whom the King entrusted with the custody, or superintenden-  
 ' cy of the shire. The Sheriff succeeded some time after the  
 ' conquest; but very different, if I am not mistaken, *in power*;  
 ' as well as in the nature of the office; as may appear from a  
 ' comparison of each office. But though the office was chang-  
 ' ed, the antient name of Shrieve remained, and the Norman  
 ' name Sheriff took place at the same time.

' It will be of use to speak a little in this place of the manner  
 ' of appointing a Sheriff; and the rather, because some authors  
 ' have not wrote a true account of the matter. The Sheriffs  
 ' of counties, after the Norman conquest, were appointed at  
 ' the King's pleasure: some for a quarter of a year, some for  
 ' half a year; others (which was most usual) for a year: others  
 ' from year to year, for many years together. And some others  
 ' (if the King pleased) by an hereditary right. The counties  
 ' were committed to some as fermers, to others as wardens, or  
 ' (as they were called) approvers. But each of them was im-  
 ' mediately subject and answerable to the King. Neither is it  
 ' to be wondered at; for each in his county was almost usually  
 ' the chief collector of the royal revenue; the King's itinerant  
 ' justice for determining of pleas, assessing of tallages, &c. and  
 ' at the same time keeper of the King's castles, and conserva-  
 ' tor of his manors. Therefore what the learned Henry Spel-  
 ' man says (in his Glossary, p. 555. col. 1.) at the word vice-  
 ' comes (Sheriff) seems to me to be false. He says, the Sheriffs

‘ formerly were usually chosen by freemen in the county court  
 ‘ just as the members of Parliament are at this day. For it is  
 ‘ clear, it was very differently ordained after the Norman conquest.  
 ‘ From which time we grant, that all Sheriffs of counties  
 ‘ were appointed solely by the King; unless he was pleased  
 ‘ to allow some the privilege of choosing their own Sheriffs, as  
 ‘ in London. The Sheriffs of counties were usually appointed  
 ‘ in this manner, until it was enacted by some statutes, (as by  
 ‘ the statute of Lincoln of the ninth year of King Edward the  
 ‘ second, and the statutes of the fourteenth year of King Edward  
 ‘ the third, chap. 7. and of the twelfth year of King Richard  
 ‘ the second, ch. 2.) by which it is enacted, that they  
 ‘ shall be named by the King’s council at the Exchequer on the  
 ‘ morrow of All-souls in every year; to be afterwards chosen  
 ‘ and appointed by the King himself; which method remains  
 ‘ to this day.’

We agree with the Annotator, that the power of the sheriff became different after the conquest. Of this opinion is the Author last quoted, who rests upon the authority of Bracton, Glanville, and others. Upon the Norman conquest, says he\*, the allodial were converted into feudal lands, by which means the Earls acquired the same power over the freemen which became their vassals, which had formerly belonged to the King. But to prevent the King’s power from being by this means entirely excluded the provinces, the sheriff’s court was still retained, and not only upheld in its antient powers, but *new powers were added to it.*

But though it is granted the Annotator, that the power of the sheriff was very different after the conquest, yet we do not think with him, that the *nature* of this office varied so greatly. The Norman sheriff (if we may so call him) was an officer in England before the conquest: that is, the nature of the office here and in Normandy, seems, before that time, to have been nearly the same. For instance, it appears from the *customier* of Normandy, that the sheriff of the county was an annual officer, and so he was in England, before the conquest: and it is provided, among the laws of Edward the Confessor,—*Quod Aldermanni in civitatibus eandem habeant dignitatem qualem habent ballivi hundredorum in ballivis suis sub vicecomitem.* That the aldermen may enjoy the same dignity in citi., which bailiffs of hundreds have in their bayliwicks under the sheriff.

\* We think it necessary to observe, that this change of property was not made arbitrarily at the will of the Conqueror, but by consent of Parliament, as the Lord Hale and other learned Judges are of opinion.

What the Annotator has advanced concerning the appointment of the sheriffs, may likewise be liable to objection. It is not certain, that, from the time of the conquest, they were appointed at the King's pleasure. Some conclude, and with good reason, that Edward the Second was the first who took upon him the nomination of sheriffs.

If we believe Dalrymple, the sheriffs were sometimes under the influence of the Lords; which they probably would not have been, had their appointment been entirely at the King's pleasure. He tells us, that William the Conqueror, to keep the provincial jurisdictions of the Sheriffs in awe, established a constant court in the hall of his own palace, called *Aula Regis*, in which the *Justiciarius Capitalis* presided instead of the King.

Nevertheless the territorial jurisdiction of the Lords, and the provincial jurisdiction of the Sheriffs, continuing inconvenient, Henry the Second divided the kingdom into six circuits, and sent Judges itinerant through the land, with a view to humble the power of the great men in their counties. Not contented with this, he divided the business of the *Aula Regis* into two courts, called the King's Bench, and Common Pleas; the one for *criminal*, the other for *civil* matters: and Edward the First, who completed this division, in order to give more state to those courts, sometimes sat himself in the court of King's-Bench.

This is the origin of these courts. We find, however, that their jurisdiction, especially that of the King's Bench, has been greatly extended. But this is an enquiry foreign to our purpose; and perhaps not prudent for us to pursue.

To give the Reader an idea of the general contents of the book before us, we must not omit to take notice, that, at the end of the antient Dialogue, we find an epistolary Discourse concerning the great Roll of the Exchequer, commonly called the Fifth of King Stephen, which the Writer, with good reason, is of opinion, should be rather referred to the time of King Henry the First.

Upon the whole, we recommend this publication to the curious in Antiquity, who will find it well worthy their perusal.

*Thoughts*

*Thoughts on the Plan for a Magdalen-house for Repentant Prostitutes, with the several reasons for such an establishment; the custom of other nations with regard to such Penitents; and the great advantages which will probably arise from this institution, upon political and religious principles. Addressed to the Promoters of this charity.* 4to. 1s. 6d. Waugh.

A Plan to promote virtue and good manners, by suppressing vice and debauchery, without having recourse to forcible and coercive expedients, certainly merits the highest applause which gratitude can bestow, and the utmost assistance which liberality can afford.

It is one of the noblest offices of humanity, to recall the unhappy and deluded from the paths of prostitution, and to provide a secure retreat, where real penitents may atone for their mispent lives, and become useful members of society. No sensation can exceed the heart-felt satisfaction of being the means of restoring purity of manners, and consequently peace of mind, to an unfortunate wretch, who has fallen, perhaps more the victim of folly, than of vice.

But as the end is glorious, so the means of attaining it are extremely difficult. And they who are generous from the principles of *rational benevolence*, rather than of *fashionable ostentation*, will withhold their generosity, till they are assured that the means are properly adapted to accomplish the projected end.

The thoughts on this subject, in the pamphlet before us, rather express a warm and zealous appeal to the Reader's passions, than a desire to convince his judgment. The Writer has taken great pains to demonstrate the expedience and utility of the design, of which few can entertain a doubt; but he has made no attempt towards explaining the method proposed for carrying it into execution, which is the material consideration.

Indeed, it must be confessed, that he has recommended the usefulness of the institution, by abundance of pathetic arguments, and a profusion of scriptural illustrations. He has not, however, thought fit to trust his cause to his own power of persuasion, as a Writer: he has called in the *Engraver* to his assistance. In the frontispiece to this work is a curious print, which represents a fair penitent, kneeling at a table, with her eyes and hands directed towards heaven. On the table is placed the bible, and the book of common prayer; but the countenance of the woman is rather expressive of despair, than of penitence. Behind her is a spinning-wheel, and on the wall hangs the table of dier. This is all the furniture of her gloomy apartment. Such a rueful

ful scene may, perhaps, be well calculated to move the Devout to become subscribers, but it does not seem wisely adapted to engage the women of the town, to become inhabitants of such mournful mansions. To those who know not the characters of the worthy gentlemen concerned in this design, all this pathetic eloquence of the pen and the graver might look like the design of fanatical artifice, to work upon credulous zeal: to influence those by *reason*, who know the world, the Writer should chiefly have endeavoured to convince them, that the regulations of this charity, were *prudently* calculated to promote the desired end of *reformation*.

We would not, however, have our objections to this pamphlet considered as a proof of our dislike to the plan, which the well-meaning and worthy Writer so zealously recommends. Though an establishment of this kind be a difficult undertaking, we nevertheless apprehend it is both an expedient and a feasible one. It is, at least, highly advisable to make the experiment; for the number of courtezans which throng the streets of this metropolis, have long since been a disgrace to our police; nay, more, a scandal to human nature: and there is no doubt, but that, by proper incitements, the bulk of them may be induced to forsake those vicious habits, which draw destruction upon themselves, and entail misery upon others.

But it is time to hear our Author's sentiments; and it would be unjust not to premise, that his reflections in general are judicious and animated. He expresses himself like one who *feels* the rectitude of what he advances; and we cannot but applaud the apparent sincerity of his zeal, though it sometimes leads him into a degree of extravagance. Perhaps, however, a strong portion of enthusiasm is necessary, to actuate the projectors of reformation: but it must be reserved for men of cooler judgment, to accomplish the work.

We doubt not but every sensible Reader will subscribe to the propriety of the following observations.

'In justice to the female world,' says our Author, 'may it not be fairly asked, if virtue has not the same charms to captivate their hearts, and religion the same power to create a detestation of vice and folly in their minds, as in mens? With regard to women who have wandered from the paths of virtue, let those who have examined only the foul corners of the heart, or pryed only into the darkest scenes of iniquity, argue as cogently as they please, even from real facts, they must in their turn indulge others, who know also from experience, that there is a native ingenuousness in the minds of many of  
' these

these women, that inclines them to wish for the means of repentance.

Use and custom take off some part of the force of misery itself, and the heart, which does not burst with a sense of injuries, may become callous and insensible of them. If this were not the case, many of these prostitutes would see themselves the most abandoned of mankind. They would discover the strange extravagance of revenging upon themselves, the crimes of others; or if they imputed their misfortunes to their own indiscretion, they would find but very little reason to live in infamy, merely because their own passions first betrayed them. Many a poor girl might have shewn her power over him, who is now an idle spectator of her misery: and many a one has been deserted by her friends, because they thought only of the crime, whilst the world judges and condemns with severity. Thus left to struggle with the tyranny of bawds, and the insolence of debauchees; followed by a train of evils, infamy, poverty, and disease, what can be the consequence but a miserable death, unrepenting of their sins, unlamented even by their partners in iniquity! To enumerate instances, on this occasion, is not proper, nor are they in the least necessary, since it is no secret, either to the virtuous or the vicious, that many prostitutes are in a worse condition than even the brute that perishes. Every other animal is obedient to his appetite, but appetite has frequently no share in the promiscuous commerce of these women.—Harlots are, in no country, treated with such gross indignities, as in this, so that one would almost wonder how it happens, that the same pride which led them into the snare, does not induce more of them to forsake their evil course, at all hazards.—Every one who considers the subject must see, from this single circumstance, how much these unhappy women are enslaved by their bad habits.

As there is no nation which carries every thing that is vile, as well as every thing that is virtuous, higher than this, so there is, I believe, no city in the world, where such rank enormities prevail, as in this great metropolis.—There is an elegance in vice as well as in virtue, and though it is the more dangerous, in some respects, on this account, yet still it is a safeguard against those disorders, to which a brutish and profligate life exposes mankind.—There is also a certain delicacy of manners essential to good order; and the distinctions which the sexes show to each other, is one great means of supporting that order. How dreadfully are things transformed with us!—We frequently see these women treated like dogs, and we hear those tongues, which the God of nature designed

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should

‘ should soften the distresses of human life, and give a relish to its joys, uttering the highest indecencies, and the most dreadful imprecations! At the same time we acknowledge, that these young persons are born in a free country, where pure religion is professed; that many of them were educated in the principles of virtue; that all of them are entitled to the protection of men, and most assuredly intended by the wise and beneficent father of mankind, as their partners in the social joys of life: can we then turn the glass, and behold them the abject slaves of an abandoned procurers; sold, both body and soul, for half a crown, without being fired with a generous indignation for the cause of humanity!’

The following sentence comprehends a just censure on those who are ready to condemn all innovations, as extravagant attempts.

‘ It is no pleasing consideration,’ says he, ‘ but it seems necessary to take notice on this occasion, that every effort out of the common track, to support the cause of reason and religion, appears to *some people* as an extravagant attempt; tho’ in reality, the extravagance consists in their passive desertion of the interest of reason and religion. A close adherence to some political principles, however well grounded in observation, not only depreciates human nature, but betrays us into an opinion, that our efforts to obey the laws of God in certain instances, are romantic and ridiculous. It is thus men lose their reverence for human nature; they first steel their hearts to a sense of human misery; and the transition then becomes easy, to leave reason and religion to take care of themselves. But these politicians should remember, that was there nothing more in view than political prudence, with regard to the increase of the species, and the good order of the state, there is the utmost reason to check the progress of this species of iniquity. For, as matrimony is the most certain means of augmenting the number of people; and the truest cement of civil society, though we cannot suppress whoredom, it is surely no small object to discourage it.’

It is certain, that many profitable schemes are rejected as impracticable, upon mere speculation only, which might be carried into execution with good success. If we consider the nature of the human heart, and attend to the changes which have happened in the world, both reason and experience will convince us, that, by prudence and perseverance, mankind may be persuaded to adopt any habits, and conform to any regulations.

Our Author observes, ‘ that ‘ Every nation has something peculiar to itself: their genius,’ says he, ‘ their laws, and particularly

cularly their religion, generally create a great difference in their manners and customs. Hence it is obvious, that an establishment, which is very consistent in one country, may be absurd in another. Yet as human nature is still the same, and the propensity to sensual gratifications differs very little, it is no wonder that there should be some points in which all men agree.' He then proceeds to enumerate the institutions for the reception of penitent prostitutes in other countries.

'Let us consider, says he, what the practice of other christians is, in regard to public charities, for the relief of such prostitutes as are inclined to repent of their sins.—The genius of this nation leads us to be pleased with novelty, but it does not follow that when old things are erroneous, or defective, new ones should not be countenanced. We think ourselves much wiser than most other nations, yet, in regard to the subject before us, we are many years behind several of them. Motives of policy, as well as a sense of moral and religious obligation, have erected many institutions of this kind, which have been supported by some of the greatest, and noblest minded persons of both sexes, in Italy, France, Spain, and several other countries. In Holland they have such an establishment, differing from the others, for it is not of the monastic kind, but there are some circumstances relating to the conduct of it, which, in my judgment, do not recommend it as an exact model to us.

'In Amsterdam there are many houses of labour: The Dutch know well how to employ the profligate as well as the poor. One of these houses is called the Spinhuis. "Here the women work, and by that means more than support themselves, In a year or two, their faces, by the natural change of inhabitants in that country, are forgotten as prostitutes; and when they have a mind to come out, the character they have obtained in that house of sobriety and industry, is allowed to be a sufficient recommendation to any family. But there are other circumstances which attend their situation: once or twice a year they walk in a kind of gallery, and appear, as servants do at a statute fair, in the different counties of England. Sailors just landed, and who have neither time nor inclination for long courtship, often marry them; the states give their consent, and sometimes a small fortune; and many persons, from prostitutes, have been made joyful mothers of children.—In a year or two, if they chuse to stay, all ill-natured stories die: and there are many instances of men, who have gloried in thus saving the unfortunate." "The author goes on and asks, "How many parents, in an hour of kind relenting, might,

“ by these means, find out their daughters again, which it would  
 “ tire one out to do in this metropolis. Changing names, and  
 “ places of abode, renders this impossible, and many a poor  
 “ girl dies in a hospital, or a prison, at the very instant her friends  
 “ are in search of her, and willing to bring her home.”

“ The institution above mentioned has existed ever since 1596,  
 “ when the house was built by the regency. Many who were  
 “ beggars, or lived in stews, were put in here, and maintained  
 “ at the expence of the city. The sense of the inscription over  
 “ the door is, *Do not fear, I revenge myself not of the evil, but I*  
 “ *compel to do good. My hand is severe, but my heart is friendly.*  
 “ —In this building are shut up different kinds of people, in dif-  
 “ ferent apartments; some to be punished corporally for their  
 “ offences; some only simply set to work for their debaucheries,  
 “ as observed above. Here the Bible is read to them whilst they  
 “ are at work; they also sing psalms and spiritual songs, and  
 “ other means are used to estrange them from vice, and encou-  
 “ rage them in virtue; but people are permitted to see them, for  
 “ money, which I apprehend, in some measure, destroys the in-  
 “ tention of the institution.—Here are other private apartments,  
 “ where young women, who are viciously inclined, are occa-  
 “ sionally shut up at the request of their parents, till such time  
 “ as they shew tokens of repentance. I mention these particu-  
 “ lars, not so much as a means proper for us to chastise the tur-  
 “ bulent and vicious, as a practice adopted by a people, once  
 “ famed for good discipline, as well as renowned in arms.

“ There is an order of penitents at Mersailles, established a-  
 “ bout the year 1272, with a view to engage women, who had  
 “ prostituted their honour, to return to virtue. In 1452 there  
 “ was a foundation of the same kind at Metz. At Naples there  
 “ was an order established in 1314 (or as some writers men-  
 “ tion, in 1324) for harlots, under the name of Magdalens.—  
 “ About the fifteenth century, there was another establishment  
 “ of the same kind, commenced at Paris, for those unhappy wo-  
 “ men who groaned under the crime of prostitution, and desired  
 “ to devote themselves to heaven, and atone for their misdeeds.  
 “ Among others I find this remarkable circumstance, that none  
 “ were to be received after thirty-five years of age. This order  
 “ was branched out, and we see, soon after, there were Magda-  
 “ lens, and Magdelanettes, at Rouen and Bourdeaux, being  
 “ convents to receive these kind of sinners, and four nuns of one  
 “ of the first orders at Paris, were employed to regulate the con-  
 “ duct of these penitents. This proved so laborious a task, these  
 “ nuns were relieved from time to time. In these places, it was  
 “ prohibited, under pain of excommunication, to receive any  
 “ but real harlots. Another order was founded at Seville, in

“ 1550, for such women as had followed a licentious life, and, being touched with remorse, were become penitents.

“ In Rome, a convent of this sort was established so long since as 626, dedicated to Mary Magdalen, who is considered as the patroness of penitents. Pope Leo X. afterwards confirmed the same. Clement VIII. ordered, that all the effects of public or private harlots, who died intestate, should devolve to this monastery; or, if they made a will, it should be null, unless they bequeathed a fifth part of their goods to this institution.— There are charities of this kind in almost every city in Italy, and many others in France, which need not be enumerated at present. It may, however, illustrate the subject, to take notice, that in some of these retreats there are of three distinctions; one of St. Magdalen, who make vows; one of St. Martha, who are not admitted to make vows; and one of St. Lazarus, who are detained by force.\*

His account of the police of Rome, in this respect, is too remarkable to be omitted. “ When a woman,” says he, “ is detected, or known to live in this state of licentiousness, she is summoned before a magistrate, who declares the reason of it in these terms:”

“ You are impeached of being guilty of prostitution, and of making a trade of it. If you are inclined to repent, you may be received into the house of penitents, where you will be properly employed, and taken good care of. If you will not accept of this offer; and are detected again, you must enter your name at the public register, as a prostitute, and be subject to the following regulations, for the breach of which you will be severely chastised.

“ 1st. You shall not appear on any account, except in a certain district.

“ 2dly. You shall not refuse any man who may ask you, except on sundays or holidays; it must not be before such an hour, nor after such an hour.

“ 3dly. If you live on the ground floor, you are to take but one shilling; on the first floor one shilling and sixpence; and on the second you may take two shillings\*.

“ 4thly. You are to receive but one man at a time to your apartment, under severe penalties, which will be ~~enforced~~ of you, upon information.

“ 5thly. You are not entitled to receive any benefit, from any hospital or parish.

\* About this value. The Italian houses differ much from ours, as to the estimation of the different stories.

“ 6thly.

" 6thly. You have no right to appeal to justice for any insult, or debt, acts of cruelty excepted.

" 7thly. Your oath shall not be valid, except in case of robbery or murder.

" 8thly. You are not entitled to any asylum hereafter, except to be received to hard labour.

" 9thly. You are to be subject to such future laws and regulations, as may be hereafter made for the incorrigible: and,

" Lastly. You are not entitled to christian burial."

The Writer, nevertheless, has, in our opinion, advanced some propositions in favour of this institution, which might easily be controverted: but as we are equally convinced, with himself, of its good intention and practicability, we forbear any further strictures on his treatise. However he may be mistaken in particulars, he has said enough to establish the *Quare*, but the *Quomodo* remains still to be discussed, and he has left the essential part of his subject untouched.

In our judgment, as an institution of this kind is a public concern, in which the whole community is interested, its establishment should receive the sanction of public authority. We do not propose, however, that the legislature should exert a coercive power, and compel unhappy objects to enter into a house of penitence. This method would be of little service; for, as the Writer justly observes, to think of forcing mankind to repentance, is a palpable absurdity. Nevertheless, it does not seem expedient, that such an institution should be left to the arbitrary management and direction of private projectors. We apprehend, it ought to be regulated by an act of parliament, which, among others, should contain a clause, to make the governors or directors responsible for the *just* application of the money subscribed, and to restrain them, in the execution of their trust, to the due observance of certain stated regulations; so that their power may not be wholly, though perhaps it must in part be discretionary. No man of candour will attempt to impeach the probity and good intentions of the present promoters of this humane and laudable undertaking; but however they may be happily influenced by the motives of piety and charity, they cannot answer for the like good dispositions in their successors: and certainly it is not adviseable, that an institution of such importance, should be left at the mercy of private discretion, lest the design should hereafter be ruined by wilful or ignorant misconduct. Past experience is sufficient to convince us, that, under the mask of charity, many frauds and impositions have been practised, to the prejudice of the credulous and unwary: witnesses,

ness, among other bubbles, the *charitable corporation*, in the late reign.

Upon consideration of these circumstances, it seems expedient, that this establishment should be subject to *parliamentary* regulation. We would not propose however, that the government should have a right of appointing the officers, lest, in such case, the charity should become a *ministerial* concern; but, wherever the appointment of them is lodged, great care should be taken to make choice of proper persons, that the purity of the foundation may never be perverted, nor the smallest ground of scandal ever appear, on the nicest scrutiny.

It would be foreign to our province, and indeed our limits would not permit us, to recommend such a plan as we think expedient for the purposes proposed. The foregoing cursory objections and observations are offered merely to engage those who have this useful undertaking at heart, to reflect fully on the subject, and to improve upon such hints as may be offered to their consideration.

*The history of health, and the art of preserving it; or an account of all that has been recommended by physicians and philosophers, towards the preservation of health, from the most remote antiquity to this time. To which is subjoined, a succinct view of the principal rules relating to this subject, together with the reasons on which these rules are founded. By James Mackenzie, M.D. Physician lately at Worcester, and Fellow of the Royal College of Physicians in Edinburgh. 8vo. 5s. Printed at Edinburgh, sold in London, by Rivington, Longman, &c.*

THE introduction to this well intended, and not ill-digested performance, addressed to the bishop of Worcester, discovers, that his lordship concurred not a little to its production, by reminding the Author, when he found it expedient to retire from business, 'That we are all obliged to do good in every station and period of life; and that a physician of long experience may contrive some method of being useful even in retirement' This disposed Dr. Mackenzie, 'who found himself,' as he says, 'too aged for the fatigue of riding long journies to remove distempers, to endeavour, in some measure, to prevent them, by acquainting those that will restrain their appetites, and hearken to reason, with the most effectual rules to preserve health.' It were to be wished, for the honour and benefit of our species, that such a designation had included a greater

a greater proportion of men than it is probable it will : yet we are not without hopes, that it may extend to a considerable majority of those, for whom the work seems to have been more particularly calculated. The most rational and ingenious, those whose life and health are of the most extensive utility, are the likeliest to regulate themselves by the dictates of reason and temperance : and our Author concludes his introductory address, by saying, ' Since health is apt to be impair'd by the labours of the mind, it is principally for such as your lordship I write ; for those who think themselves in duty obliged to preserve their health for the good of the public, and recommend to others a due regard to that invaluable blessing '—We should not omit, that this introduction also contains a kind of plan of the work. It briefly mentions, in a chronological order, the most antient physicians and philosophers who have wrote occasionally or professedly on the subject. In the first respect Hippocrates, in the second Galen, are considered as the principal and most original writers : and in the long interval of near six hundred years between these two physicians, of whom the former was cotemporary with the Persian Xerxes, and the latter with M. Aurelius Antoninus, our Author mentions Celsus and Plutarch as the next valuable Writers on this subject.

The work itself is divided into two parts. As the first, which contains eighteen chapters, is professed compilation, though accurately compiled, connected with judgment, and detailed with conciseness and perspicuity, we shall be the more summary in our account of it ; since most of the books, from which it is taken, may be supposed known to physicians of proper erudition ; and many of them, in some degree, to readers in general.

The first chapter, in discharge of the engagements made in the title-page, and generously regardless of any sneers from wittlings, or minute philosophers, looks back to Paradise itself, and the most antient of historians, Moses. As our Author supposes, with that historian, the paradisiacal food to have been entirely vegetable, and thinks the drudgery of providing culinary utensils, and of cookery, but little consistent with the state in Paradise, (though he observes, at the same time, the most delicious fruits to be cold and little nutritive — seeds, without dressing, to be hard of digestion and flatulent — and herbs still more harsh and crude) he ingeniously, and not unphysically imagines the Tree of Life, that was not interdicted to Adam and Eve, which it seems therefore rather absurd to think they never used, and which was pregnant with immortality itself, intended to prevent, or remove, by proper repetition, every inconvenience resulting from the insalubrity of their common diet. For, that Man was created mortal our Author thinks, with Boerhaave, from the nature

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ture and mechanism of the body; which opinion, he observes, has been embraced by some great divines, among whom he particularly refers to Dr. Clark, vol. VIII. serm. 4. where he says, 'Adam was not (as some have, without any ground from scripture, imagined) created *actually immortal*; but by the use of the *Tree of Life* (whatever is implied under that expression) he was to have been preserved from dying.' This tree Dr. Mackenzie chuses to understand in a material physical sense, to the possibility of which we conceive a capacious physician may easily subscribe:—and the original efficacy of this divine and sole Panacæa, our learned Author thinks alluded to by St. John, in the Apocalypse, xxii. 2. 'On either side of the river was the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations.' Were it allowable to indulge any imagination of our own here, may we not suppose, that the eager and ineffectual pursuits of some after an universal Panacæa to repel diseases, and even old age (that approach to death) is a natural thirst of recovering a remedy that had once existed in sublunary nature, though now lost? As lord Bacon thinks the delight the soul receives from the contemplation of accomplished characters in heroic poetry, to be a strong suggestion, if not a proof, of her own immortality, by her nearly beatifying acquiescence in the very idea of such perfection, as must exist hereafter, since she is adequate to the conception of it, where, in verity, it is not.

Be these suppositions however as they may, our Author judges that bread, milk, and the fruits of the earth simply dressed, with water to drink, were the aliment of Adam's family: as wholesome, perhaps, he adds, and as proper to prolong life, as any we have at this day. He takes in however the strength of their stamina, and the temperature of the seasons, as concurring to their longevity. Whatever indeed the efficient causes of this might be, it seems obvious, that the great increase of mankind, and their speedy diffusion over the earth, were the end and purpose of it.

The second chapter considers the aliment of the earliest inhabitants of Greece, from Diodorus Siculus and Ælian, who affirm them to have lived on wild fruits, while our Author supposes Adam and his immediate family enjoyed the benefits of agriculture, which were lost to those who wandered out of Asia into Europe. Hence he judges the golden age in Greece could not be term'd such, from the greater plenty or more numerous conveniences of their primitive life, as these could not exist there, before the cultivation of the earth; but from the greater simplicity of human manners, and the absence of contention and avarice,

rice, before lands became peculiar and appropriated. But, doubtless, in the first migrations of the earliest inhabitants of the world, there is great obscurity, and much of conjecture, after the utmost investigations that antiquity admits of.

The third chapter treats of the first permission to eat flesh, reciting the arguments of those who contended, it was allow'd to be eaten before, as well as after the flood; and of others, who deny its having been permitted to, or eaten by, the antediluvians. Our Author appears to embrace the latter opinion, saying very appositely, 'Why should a direct explicit permission to eat animal food after the deluge, as he had done *the green herb before it*, be given to Noah, if the same permission had been given to Adam?' At the same time he nowhere suggests, that either this use of animal food, or of wine, which was soon after discovered by Noah, did, in any respect, contribute to that abridgment of man's life which ensued upon the deluge, Noah living 350 years after it, being 930 at his death, Shem dying at the age of 600, and Abraham, the tenth from Shem inclusive, was reckoned to dye in a good old age, at 175. Indeed, Dr. Mackenzie is so far from considering flesh and wine as an efficient or concurrent cause of this contraction of life after the flood, notwithstanding his former approbation of vegetable food, and bread and milk, with water for drink, that he evidently concurs with Plutarch and Aretæus, whom he cites, in their extraordinary commendation of wine, in the use of which, however, moderation is implied. Doubtless this abridgment of postdiluvian life was owing to the immediate will of the Creator, by whatever secondary causes he effected it. There were now four pair, instead of one at the beginning, to multiply and replenish the earth; besides which, we find the descendants of Noah began to propagate their species much sooner than himself or his ancestors. Soon after the discovery of wine he imagines that of beer, or the *οἶνον ὀψιθον*, to have been made, which is certainly very antient: he supposes it, not improbably, that strong drink mentioned with wine in the Old Testament; and concludes this chapter with his bill of fare, from the creation to Moses, in the following order: Fruits, seeds, herbs, bread, milk, fish, flesh, wine and ale; to which he adds butter, honey, oil olive, eggs, and cheese; which, indeed, with sugar, are the chief essence of our present food, however compounded, disguised, or diversify'd. Our Author might suppose, perhaps, that his readers of course would add water to this list as one drink, which is continued by some nations, and many individuals, to this day.

The fourth chapter treats of the Writers on Aliment; and here, after observing, that the judicious directions of Moses, in this respect, obtain pretty generally to this day, he gives a chronological catalogue (with a few strictures) of these writers; but concludes, that Galen, and two or three other authors, have exhausted all that is valuable upon it; recommending the meer English reader to Moffat on food, as enlarged by the famous Dr. Bennet; and to the ingenious Dr. Arbuthnot's Essay on the nature and choice of aliment, which particular, he observes, was the only one of the non-naturals known to the earliest ages of the world.

In the fifth chapter, Dr. Mackenzie passes from aliment to medicine, which, he supposes, with Hippocrates, to have sprung from necessity, and traces the first rudiments of it among the Babylonians, Egyptians, and other nations. He observes, Pythagoras the Samian was the first who recommended universal moderation as conducive to health; to which Iccus, a physician of Tarentum, and temperate to a proverb, added exercise: this, however, he supposes Herodicus, one of the preceptors of Hippocrates, to have directed long before, and to have disposed into gymnastic rules; but takes leave to differ from Dr. Le Clerc, who judged the three books on diet, commonly ascribed to Hippocrates, to have been composed by Herodicus.

The sixth chapter is a judicious and well-arranged collection of all the general and particular precepts relating to the preservation of health, with regard to the non-naturals, which are scattered through the various writings of Hippocrates; from which he has also extracted three general rules of health. These our Author judiciously illustrates from his own reflections and experience, after seasonably premising here, that this great father of physick has done more towards the advancement of it than any other man ever did.

The seventh chapter briefly mentions the principal things which Polybius, Diocles, Carystius, Celsus, and Plutarch have delivered on the preservation of health; to which are added the sentiments of Agathinus, a physician at Rome, cotemporary with Plutarch, on the benefits of cold bathing.

The eighth chapter is confined almost entirely to the writings of Galen, and contains material extracts from his six books, concerning the preservation of health, and other tracts concerning the qualities and nature of aliments, and the difference of temperaments. But our Author, after Galen's own manner, distributes these into four articles, for the regulation of infancy; of old age; of different temperaments, complexions, and constitutions; and of those whose time is not in their own power; all

all which, he observes, this famous antient has considered more attentively than any that went before him.

The ninth chapter is conversant on Porphyry the philosopher, and those who condemn the use of animal food, among whom he considers Dr. Cheyne, who thinks flesh was only permitted as a curse after the flood. But as our Author justly views this gentleman, both in the light of an experienced physician, and of a mystic or enthusiastic philosopher, he shews us the preponderancy of his former character, by his finally recommending, to the healthy, from a pound to half a pound of animal food, and from a pint to half a pint of fermented liquor daily, to secure the golden mediocrity between bodily strength and spiritual vigour. Doubtless, the divine permission of animal food after the flood implied its general fitness for mankind, as they were then constituted: but such excessive indulgence in eating, as rumour, whether true or false, has ascribed to Dr. Cheyne in his youth, could be wholesome for no man, and was far from being a rational enjoyment.

The tenth chapter briefly mentions Oribasius, *Ætius*, and *Ægineta*, as transcribing their writings on health chiefly from Galen: though Oribasius, he observes, is the first physician who directly recommended riding as a preservative or recovery of health. It treats next of those who contended for the prolongation of life by antidotes and panacæas, transcribing here a strange electary from *Actuarius*, in which euphorbium makes one ingredient. That of friar Bacon's, though considerably more temperate, is a strange jumble too from the animal, vegetable, and mineral kingdoms. Lord Bacon's opium and nitre, of which last he took three grains daily, for the last thirty years of his life, (which ended at last at the age of sixty-six) does not promise a great deal. The ingenious friar died at seventy-eight. Paracelsus, with his elixir, &c. died, we think, much younger than either.

The eleventh chapter, following medicine from the Greeks to the Arabians and Persians, gives us the rules of Rhazes and Avicenna for the preservation of health; on which subject the former is much preferable. One odd direction of Avicenna's, after much fatigue, is, for some milch-animal to be milk'd on the head of the patient, who is to sleep afterwards. Dr. Mackenzie thinks the loss of the *Tacuin*, or table of health, mentioned here, and published under the name of *Eluchasem Elimithar*, a very moderate loss, as it appears indeed by the specimen of it in a note.

The twelfth chapter treats of the writers on health in verse, viz. John of Milan, Author of the *Schola Salernitana*, *Castor Durantè*,

Durante, and Dr. Armstrong. The first poem our Author justly considers as a Gothic composition. He thinks Durante more elegant and judicious, which appears from a short specimen or two; and makes Dr. Armstrong a just and handsome compliment for his elegant and harmonious versification of such rules of health, as others had previously directed. He judges the subject, however, rather improper for verse, as the Muse may sometimes make the Poet forget the Physician.

The 13th chapter mentions the writings of Marsilius Ficinus, and others, who joined Astrology with Physic, for the preservation of Health. Herein are a few rules, which will make a sensible Reader both smile and wonder. One is a prescription of gold, frankincense, and myrrh internally to old people, in imitation of the Wise Men, who offered these three things to the Creator of the stars, in order to obtain from him the benign influence of the three Lords of the planets, Sol, Jupiter, and Saturn. Another rule is, to chuse such habitations as their stars should direct;—so that they must know first which are their stars, after which discovery, we conceive, they must go to those stars, to consult them more certainly. Platina Cremonensis, though no physician, is mentioned here as the first who advised tender people to chew their food well, in order to a good digestion, which appears a very useful caution. Our Author's good sense has made this one of his shortest chapters.

The 14th chiefly consists of extracts from the celebrated Macrobian, or long liver, the noble Cornaro. The rules of Lessius, a learned Jesuit of Louvain, in his Hygiasticon, are added to them, which he always closes with a proof of the advantages of temperance, from the long lives of some hermits, and of Cornaro.

The 15th chapter very summarily mentions the writings of several Physicians on health, in the sixteenth century, before Sanctorius; to the amount of sixteen, all foreigners, and a majority of them Italians.

The 16th treats of Sanctorius's discovery of insensible perspiration, and his observations on it; as well as of the statical writings of such other foreigners as have adapted his method to different climates. Several select observations and precepts, with regard to a salutary administration of the non-naturals, are given herein promiscuously from Sanctorius, Keil, &c. These may be supposed familiarly known to most Physicians, and to many curious valetudinarians. The inhalation from the circumambient air, which is often very considerable, is also observed from Keil, Jones, and Lining.

The 17th chapter considers the works of nine foreign Writers on Health, posterior to Sanctorius, of whom Ramazini makes the last, in order of time. Eight rules are here annexed from his tract on Preserving the Health of Princes: he just mentions here too, by the way, a treatise of Lotichius against the use of cheese, *de casei nequitia*, which he thinks to be rather ludicrous than serious or valuable.—Perhaps this Lotichius was one of the many who have an antipathy to this strong food; which has been known to act like a poison, in some degree, on some constitutions: neither do we recollect any tolerable solution of this odd occurrence in physics. The causes of antipathies, in many instances, are certainly very latent and untraceable; but possibly some peculiar crasis and temperature of the gastric juice, or menstruum, in particular constitutions, may at least conduce to this.

The 18th and last chapter of this first part, considers sixteen British Writers on Health; of whom many are very justly commended, particularly Mr. Fuller, Author of the *Medicina Gymnastica*, Drs. Welshe, Arbuthnot, and Mead. Indeed our truly candid Author is no ways niggardly of his approbation to as many as have executed their purposes on this interesting subject, with tolerable decency, or have added but never so little new or striking. The aphorisms of the two last named Physicians are excellent; but for these we refer to the originals, or to Dr. M.'s citations from them. Mention is made, p 308, of Godsgood as an ingredient in ale, in Dr. Boorde's Dietary of Health, published 1643. It seems to us to mean *hops*, though we do not recollect any such synonymous word for that useful plant.

Thus have we endeavoured to give our Readers an idea of the first part of this ingenious and salutary performance, by exhibiting, with few digressions, little more than the heads of the different chapters, in the order Dr. Mackenzie has deduced them; which exhibition and arrangement of an Author's materials, in nearly his own expression, is often sufficient to make a sensible Reader form a proper judgment of his qualification for his subject. It is manifest he has omitted no pains to inform himself amply on this valuable topic, for the general benefit. He has read most, if not all the Authors, of any considerable character, which he could obtain on the subject: whence this first part of his work may be received as a concise synopsis of most former Writers on Health. And as the subject is universally interesting, he has accommodated his style, though no ways reptile or coarse, to the apprehension of nearly all who can be  
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supposed Readers: avoiding as much as possible all terms of art, and explaining a few that were unavoidable.

The second part, which may be supposed the deliberate result of the Author's reflections on all he had read, relating to his subject, is much shorter. The first chapter gives a succinct but very clear view, *veluti in tabula*, of concoction in all its stages, as well as of the circulation of the blood; which may be sufficient to afford sensible Readers, though before but little conversant on the subject, a tolerable idea of the animal œconomy: and herein, (after having defined health to consist in a moderate, equable, and free circulation of the blood, and other vital fluids of the body, through their correspondent canals, which must suppose a proper degree of strength and elasticity in the stamina of these pipes and cavities, to propel the fluids, whose consistence and quantity must reciprocally fit them to distend and to yield to the impulse of the solids) he applies this idea of health, in the following manner, to the six instruments of life; a term he judiciously adopts from Rodericus a Fonseca, for that absurd one of \*Non-naturals, though formed by Galen himself. They consist of six rules, with their physical reasons annexed, and are not the least important part of this work.

1. The principal rule, in reference to the air, is, that we should chuse such as is pure, and free from all pernicious damps and redundant mixtures, and known by experience to be salutious. The reasonableness of this rule will appear, when we consider that the air is indispensibly necessary to expand the lungs, and that it mingles not only with our aliment, but also with our blood and juices; and consequently, that it ought to be pure and elastic, because any pernicious qualities in it would soon taint the blood, and disturb the circulation, or, which is the same thing, would afflict, or destroy the life of, the animal.

2. An important rule with respect to aliment is, that it should be used just in such a quantity as we find by experience to agree with us, and sufficient to invigorate, but not to load the body. The expediency of this rule will be evident, when we reflect that aliment was appointed to supply what is thrown off by the continual attrition of the solids, and dis-

Dr. Mackenzie observes, in a judicious note, p. 4. that this very absurd term has obliged Physicians who have used it, to the necessity of a commentary for the explanation of it; by which they seem to make an apology for its impropriety, as in the instance he produces from Hoffman.—*A veteribus hæc res Nonnaturalis appellatur, quoniam contra corporis essentiam consistit.*

‘ sipation of the fluids ; and that consequently, too rigid abstinence will render the solids languid and unfit for action ; and too great excess will increase the fluids so, as to choak up or burst the tubes through which they pass ; and it is plain, that either of these errors would in a short time stop the circulation.

‘ 3. We are advised to use moderate exercise, adjusted as exactly as we can to the quantity of our aliment, that so an equipoise may be maintained between what is thrown off and what is taken into the body. Now, since moderate exercise is known to give strength to the solids, it is obvious to the slightest consideration, that too much would overheat the fluids, and render the solids stiff ; and too little would relax the solids, and make the fluids stagnate ; both which extremes are inconsistent with a free circulation.

‘ 4. As sleep was intended by nature to cherish the body, after the action or fatigue of the day, by a new and refreshing apposition of parts, which work requires an adequate proportion of time, that differs in different constitutions ; it follows, that too little sleep must waste and dry the animal, and too much would render it dull and heavy.

‘ 5. In reference to repletion and evacuation ; since the quantity and quality of the fluids should bear an exact proportion to the strength and elasticity of the solids, it is certain that all superfluous recrements, and hurtful humours must be discharged out of the body, lest they should disturb or destroy the necessary equipoise between the solids and fluids ; and that all useful humours must be retained, in order to preserve this balance.

‘ 6. Lastly, As the passions and affections of the mind, by creating disorders in the blood, have so great an influence on Health, it is evident, that a habit of virtue, which can govern these passions, and make them subservient to reason, is the first and principal rule in which mankind ought to be trained up, to secure a good state of health in all the periods of life.’

The six remaining chapters are all pertinent and useful. The second is employed in extending our regulations with regard to each of the Non-naturals ; to which are annexed three important rules or axioms in regard to Health. The third considers the different temperaments of different bodies, and thence justly concludes, that none but he who had skill to create the human body, can contrive a specific for all distempers. The fourth delivers the precepts of Health, appropriate and peculiar to  
‘ infancy,

infancy, youth, manhood, and old age. The 5th is applied to the different conditions and circumstances of men. The sixth treats of the prevention of approaching distempers. The seventh and last of longevity. But for the many useful, and even entertaining passages that occur here, we must refer to the treatise itself.

Not a few moral reflections may naturally present themselves after this survey of a performance, that gives us to recollect the many Writers who have laboured for the expulsion or prevention of diseases, the protracting the ordinary approach of old age, and extending the duration of human life. While the expiration of multitudes at the same instant, though at very different ages, and the equally incessant succession of others, as regular and stated perhaps, if we could take perfect cognizance of it, as the flux and reflux of the ocean, must convince the contemplative, of that endless vicissitude and renovation in which Time is exercised; and dispose all the essentially wise to be more solicitous concerning the rectitude and tenor of their conduct, than their duration and parade on this planet: which cannot be considered as a place of residence, but as a mere passage or thorough-fare to the regions of endless existence.—But we are very agreeably prevented from indulging our own contemplations of this kind, by the truly physical, philosophical, and pious conclusion of our learned and ingenious Author, in the following terms.

‘ But after all, I am of opinion, that the greatest efforts of  
 ‘ the human mind to extend a vigorous longevity much beyond  
 ‘ fourscore, will generally prove ineffectual; and that neither  
 ‘ the total alteration and discharge of old distempered humours,  
 ‘ by a course of resolvent medicines, nor the substitution of fresh  
 ‘ vital juices in their room, prescribed by the great Lord Verulam and Boerhaave; nor the transfusion of young blood  
 ‘ into old veins, though performed with the utmost precaution  
 ‘ and dexterity, will ever avail to bestow strength and vigor  
 ‘ on the bulk of mankind, for any great number of years beyond the limits marked out by the Psalmist, and much less to  
 ‘ produce rejuvenescency. Though I am persuaded at the same  
 ‘ time, that these methods prosecuted to accuracy, and reduced,  
 ‘ if possible, to a general and easy practice, would make the  
 ‘ life of man hold out free from the usual complaints of decrepitude, longer than it does at present, since we see every  
 ‘ day, that an extraordinary strength of constitution, managed  
 ‘ with common prudence, often exceeds an hundred years.

‘ Let us in the mean time make the best use of those advantages which we can easily compass. Let us, by a virtuous  
 ‘ course

'course of life, and by the practice of such rules as the experience of ages has established, endeavour to preserve health of body, and soundness of mind, until we arrive at the boundaries which Providence (unless we are our own enemies) seems to have nearly marked out for our respective constitutions. And then let us cheerfully submit to have the curtain drawn for a little while between our friends and us; and be ready and willing to enter into that happy state for which we were originally intended, and where we shall be secure from the approach of age and infirmities.'

*A Discourse on the Study of the Law; being an introductory Lecture, read in the public schools, October 25, 1758. By William Blackstone, Esq; D. C. L. Barrister at Law, and Vinerian Professor of the Laws of England in the University of Oxford. Published by direction of the Vice Chancellor, Heads of Houses, and Professors. 4to. 1s. Oxford, printed and sold by Rivington in London.*

THE rude and indigested state, in which the materials of legal knowledge have been long suffered to lie, has rendered the study of the law so tedious and intricate, that many students, of more than ordinary talents, have been disgusted at their first setting out,

A youth of lively genius and liberal learning, cannot fail to meet with discouragement, from the confusion and perplexity which every where obstructs his first entrance upon this science; and unless he has the advantage of some peculiar assistance, to facilitate his progress, the difficulties he is obliged to encounter, frequently determine him to desert his hopeless pursuit.

It has been observable, on the contrary, that many laborious drones, of slender imagination, and confined erudition, have succeeded in this study, to admiration; and have attained by patience, what they could not acquire by genius. Their incapacity, however, in point of polite literature, and their deficiency in every branch of science out of their own circle, has given birth to those reproaches, with which Bolingbroke and others, have stigmatized the profession of the Law.

To remove such disgraceful imputations, to render the study of the Law pleasant and accessible, and to make jurisprudence and literature go hand in hand, the worthy Mr. Viner (of whom it is sufficient to say, that he was the Author of the *Abridgment*)

*Abridgements*) made a liberal devise to the Chancellor, Master, and Scholars of the University of Oxford, whom he appointed his executors, for the establishing a Professorship of Common Law in the said University, for the benefit of young students; and has directed solemn lectures to be read for that purpose by the Professor, as often as the convocation should think proper.

In execution of this will, the Convocation have appointed the Author of this Discourse, to the Professorship: an appointment which does honour to their discernment, since this treatise, and his excellent Analysis of the Law\*, (which is an amplification and improvement of Lord Hale's) are of themselves, sufficient to determine him to be well qualified for so important a charge.

In the discourse before us, the learned and ingenious Author first makes a genteel acknowledgement of the honour conferred upon him, and expresses a modest diffidence of his own abilities to execute the arduous task. After this short introduction, he takes occasion to censure the shameful neglect, with which the gentlemen of England have treated the laws and constitution of their own country.

He then proceeds to demonstrate the utility of some general acquaintance with the municipal Law of the land, by pointing out its particular uses in all considerable situations of life. In the next place, he offers some conjectures with regard to the causes of neglecting this useful study; and concludes with subjoining a few reflections on the peculiar propriety of reviving it in our own Universities.

In handling these points, our Author gives abundant proofs of his knowledge and understanding; and though it is not usual for us to take extracts from pieces of this small extent, yet we cannot resist the pleasure of transcribing the following pertinent observations.

Having set forth the utility of jurisprudence to gentlemen of fortune, with respect to their private concerns, he next examines the use of it with respect to public considerations. Such, he observes, are liable, in consequence of their property, to serve upon juries; in which capacity some legal skill is requisite. Of such likewise the commission of the peace is filled; in which office, as he justly remarks, the power of administering legal and effectual justice, must include the knowledge.

' Yet further;' says he, ' most gentlemen of considerable property, at some period or other in their lives, are ambitious of representing their country in parliament: and those who are ambitious of receiving so high a trust, would also do well

' to consider its nature and importance. They are not thus  
 ' honourably distinguished from the rest of their fellow-subjects,  
 ' merely that they may privilege their persons, their estates, or  
 ' their domestics; that they may lift under party banners;  
 ' may grant or withhold supplies; may vote with or vote  
 ' against a popular or unpopular administration; but upon con-  
 ' siderations far more interesting and important. They are the  
 ' guardians of the English constitution; the makers, repealers,  
 ' and interpreters of the English laws; delegated to watch, to  
 ' check, and to avert every dangerous innovation; to propose,  
 ' to adopt, and to cherish any solid and well weighed improve-  
 ' ment; bound by every tie of nature, of honour, and of re-  
 ' ligion, to transmit that constitution, and those laws, to their  
 ' posterity, amended if possible, at least without any derogation.  
 ' And how unbecoming must it appear in a member of the Le-  
 ' gislature, to vote for a new law, who is utterly ignorant of  
 ' the old! what kind of interpretation can he be enabled to give,  
 ' who is a stranger to the text upon which he comments!

' Indeed it is really amazing, that there should be no other  
 ' state of life, no other occupation, art, or science, in which  
 ' some method of instruction is not looked upon as requisite,  
 ' except only the science of legislation, the noblest and most  
 ' difficult of any. Apprenticeships are held necessary to almost  
 ' every art, commercial or mechanical: a long course of read-  
 ' ing and study must form the Divine, the Physician, and the  
 ' practical Professor of the Laws: but every man of superior  
 ' fortune thinks himself *born* a Legislator. Yet Tully was of  
 ' a different opinion: "It is necessary," says he, "for a Se-  
 ' nator to be thoroughly acquainted with the constitution; and  
 ' this he declares is a knowledge of the most extensive nature;  
 ' a matter of science, of diligence, of reflection; without  
 ' which no Senator can possibly be fit for his office."

From proving the expedience of legal knowledge in the Com-  
 moners of this kingdom, he proceeds to shew how much more  
 essential it is in the Peerage.

' What is said of our gentlemen in general, and the pro-  
 ' priety of their application to the study of the laws of their  
 ' country, will hold equally strong, or still stronger, with re-  
 ' gard to the nobility of this realm, except only in the article of  
 ' serving upon juries. But, instead of this, they have several  
 ' peculiar provinces of far greater consequence and concern;  
 ' being not only by birth hereditary counsellors of the crown,  
 ' and judges upon their honour of the lives of their brother-  
 ' peers, but also arbiters of the property of all their fellow-  
 ' subjects, and that in the last resort. In this their judicial ca-  
 ' pacity,

‘pacity, they are bound to decide the nicest and most critical points of law; to examine and correct such errors as have escaped the most experienced sages of the profession, the Lord-keeper and the judges of the courts at Westminster. Their sentence is final, decisive, irrevocable: no appeal, no correction, not even a review can be had: and to their determination, whatever it be, the inferior courts of justice must conform; otherwise, the rule of property would no longer be uniform and steady.

‘Should a Judge, in the most subordinate jurisdiction, be deficient in the knowledge of the law, it would reflect infinite contempt upon himself, and disgrace upon those who employ him. And yet the consequence of his ignorance, is comparatively very trifling and small: his judgment may be examined, and his errors rectified by other courts. But how much more serious and affecting is the case of a superior Judge, if, without any skill in the laws, he will boldly venture to decide a question, upon which the welfare and subsistence of whole families may depend! where the chance of his judging right or wrong is barely equal; and where, if he chances to judge wrong, he does an injury of the most alarming nature, an injury without possibility of redress!

‘Yet, vast as this truth is, it can no where be so properly reposed, as in the noble hands where our excellent constitution has placed it: and therefore placed it, because, from the independence of their fortune, and the dignity of their station, they are presumed to employ that leisure which is the consequence of both, in attaining a more extensive knowledge of the laws, than persons of inferior rank: and because the founders of our polity relied upon that delicacy of sentiment, so peculiar to noble birth; which, as on the one hand, it will prevent either interest or affection from interfering in questions of right, so, on the other, it will bind a Peer in honour, an obligation which the law esteems equal to another’s oath, to be master of those points upon which it is his birthright to decide.’

It is needless for us to add any comment on these reflections. The spirit and propriety of them will be felt and acknowledged by every intelligent Reader. Indeed the whole discourse abounds with solid knowledge, and judicious observations: and we hope, that the learned Author’s future academical lectures will, from time to time, be made public, for the benefit of such as have no opportunity of giving personal attendance.

N. B. Those who purchase the *third* edition of the *Analysis of the Laws*, published this month, will find this discourse prefixed, by way of introduction, to that excellent book.

*Seasonable*

*Seasonable thoughts offered to the consideration of the judges of his majesty's courts at Westminster, and all those who are, or intend to be, professors of the Law. By a Gentleman of the Middle Temple.* 8vo. 1s. Wilkie.

NOTHING can be more repugnant to the nature of a free constitution, than the vague and uncertain state of legal determinations. A great oracle of the law has justly observed *Misera servitus est, ubi jus est VAGUM aut INCOGNITUM*. Every attempt therefore to establish a greater uniformity of decision, has an unquestionable title to publick approbation and encouragement.

The Author of the pamphlet before us observes, that ‘ great care hath been taken in all nations to preserve and publish, from time to time, the most remarkable judgments and resolutions of the higher judges, to serve not only as a directory in the like cases themselves, according to the rule *Ubi eadem ratio, ibi idem jus*; and to lawyers who have occasion to plead before them, but also as a pattern to judges who act in a lower sphere, under the controul and direction of superior courts, to copy after in their proceedings, and lead them in the paths of judgment.’

As instances of the care which has been taken in this respect, the Writer gives a short account of the most material collections which have been made in foreign countries, particularly in the civil law: he likewise enumerates the several reports of adjudged cases in England, both in common law and chancery, according to the order of their publication.

Having expatiated on the great utility and advantage attending an accurate report of adjudications, he suggests the following method of attaining this desirable end.

‘ The great use,’ says he, ‘ therefore, of reporting and making publick the determinations of the judges, in matters of moment, being evident from the practice of other nations, from the authority of two great oracles of our own law, and from common sense and reason; it were to be wished that applications were made to the judges of his majesty's courts at Westminster, on the necessity of having their judgments and resolutions accurately taken and published for the publick benefit; and that a person properly qualified should attend each court for that purpose; at least that such an application were made to the court of king's bench; the subject being more immediately interested and concerned in the proceedings of that court than in those of any other; since it is the supreme court

‘ court of the common law, wherein the king of England sometimes sat in person, and is still presumed in law to sit there, and is invested with several singular powers, viz. that of regulating all other courts of law in the kingdom ; so that they do not exceed their jurisdiction ; of reverting erroneous judgments given in inferior courts, and punishing the magistrates and officers for corruption ; of issuing mandamus’s for restoring officers of a corporation and freemen disfranchised ; and providing for the poor, and directing the civil policy and government of all England.’

He then proceeds to specify the particulars of a reporter’s duty, and concludes with a panegyrick on lord M——d, which carries in it more justice than delicacy.

The Writer however appears to be a man of extensive reading, and to have a competent knowledge in the subject he treats of. Nevertheless, we are not thoroughly satisfied of the expedience of the scheme he recommends. We apprehend that notes taken by judges, or barristers, for their own use and improvement, are more likely to be accurate, than such as may be taken by a reporter especially appointed for that purpose, whose salary may be his only inducement to that employment ; and who may at length become established more through favour and interest, than from his own industry and merit.

After all, perhaps, an uniformity of decision is rather to be wished for, than expected. Few cases can be found exactly similar ; and, in those which are, we often meet with very different determinations. Nay, it is not uncommon for judges to differ from themselves, and to give various opinions on the same subject at different periods of time. If they disagree from themselves, others have an unquestionable right to dissent from them : and without doubt we have, in all cases, the same privilege of judging for ourselves, which our forefathers had.

But though our legal determinations are not so uniform as might be desired, yet we have the happiness to preserve greater uniformity, than perhaps any other nation can boast of. This blessing we owe to the freedom of our constitution : for, in the most essential points of liberty and property, our laws are generally too *positive*, to admit of a latitude of construction.

*Account of FOREIGN BOOKS.*

*Memoires de la vie de François de Scepeaux, sire de Vieilleville, & comte de Durestal, maréchal de France.* That is,

Memoirs of the life of Francis de Scepeaux, lord of Vieilleville, and count de Durestal, marshal of France; containing many anecdotes of the reigns of Francis I. Henry II. Francis II. and Charles IX. composed by Vincent Carloix, the Marshal's secretary. Paris, 12mo. 5 tomes. H. L. Guerin, and L. F. Delatour. 1757.

**T**HESE Memoirs, though relating to such distant times, and written in an old fashioned stile, are equally curious, instructive, and entertaining. The castle of Durestal having come into the possession of the house of Rochefoucault, the papers of Vincent Carloix, which had lain quietly among dust and cobwebs for a century, accidentally happened to be examined, and were judged worthy to see the light.

The French look upon Philip de Comines to be the author of this kind of writing; which certainly is of great utility, as it makes us acquainted with the temper and character of famous men, and thereby throws a strong light on the history of the age in which they lived, but more particularly on those events, in which they had a share, and those exploits in war, or intrigues of state, in which they were principally concerned; especially when, as in the present case, they are penned by a contemporary writer, and one who, from the nature of his employment, had an opportunity of being exactly informed, and well acquainted, with every thing he writes upon.

The marshal de Vieilleville lived in very active and stirring times, and was from his infancy bred in courts. He was page to Madame Louisa of Savoy, mother to Francis the first, and the adventure by which he was first distinguished, fell out while he was a mere boy. The master of the household to the princess beforementioned gave him a cuff on the ear, one day as her dinner was served up; for which, as soon as it was over, the youth took him out, and, according to the romantic spirit which then prevailed, ran him through the body. This misfortune obliging him to withdraw, he went into Italy, to serve under his cousin monsieur de Lautrec, and, by a series of gallant actions, he gained great honour. His vivacity and eagerness to see every thing, induced him to make a trip to sea, where he obtained the command of a galley, and by some singular strokes of address, added to the lustre of his reputation. On his return to France, he came into great esteem with Francis the first, who

who employed him in many difficult enterprizes, and recommended him particularly to his second son the duke of Orleans, afterwards Henry the second, with whom he was in constant favour.

He was created marshal of France, under Charles the ninth, in 1562, not only without any intrigue, but after having refused it with much constancy, and not till both the king and the queen mother, Katherine de Medicis, made him a visit, and pressed him to it. He was a great statesman, as well as an able officer; he was twice ambassador in England, in the reign of queen Elizabeth, and had the merit of defeating the intrigues of the cardinal de Chastillon, in favour of the malecontents. He went likewise, with the same character, to the court of the emperor Ferdinand the first, who had so high an esteem for him, that he frequently honoured him with a place at his table. He was also ambassador in Switzerland, and we learn from the supplement to these memoirs, which was wrote by Francis Dupas, that at his return from this embassy, he had the honour of entertaining the king and the queen mother at his castle of Duresfal, an honour which proved fatal to him, for he was poisoned during that visit.

The marshal de Vieilleville was truly a great man, for he piqued himself no less on his probity than his honour. He adhered steadily to the crown upon all occasions, and in an age of faction, disdained to be of any party. It is chiefly upon this account, that less notice is taken of him, than his signal merit deserved, in the histories of those times; the authors of which were generally biased to one side or the other; for which reason, these memoirs are deservedly esteemed, since they inform us of many circumstances which are no where else to be found, and clear up many passages in reigns, the accounts of which have been hitherto as perplexed as any in the French history. They are likewise of no small utility, in regard to other nations, who were either engaged in negotiations, or in wars with the French, during the period to which they relate. Besides, they are full of anecdotes, characters, and strokes of personal story, that are equally instructive and pleasing.

The Editor has prudently published them, with scrupulous exactness, from the original manuscript, without altering or retouching the language, which is far from being inelegant, considering when they were penned. It is certain, that, in those times, the writers of memoirs had a strength and poignancy in their stile, and expressed themselves with more energy, and much less reserve than they do at present; and therefore it is better to let these old authors appear in their own garb, which has something

thing in it not only venerable but graceful, rather than attempt to put them into the habit of the present times, which instead of becoming, would only render them ridiculous. But to shew that he did not mean to spare his pains, there are occasional notes and observations by the Editor, in which he has rectified various errors in chronology, explained certain places that were obscure, and hinted the corrections in respect to other historians, with which we are furnished by these memoirs.

*Oeuvres diverses de M. l'Abbe Oliva, bibliothecaire de M. le prince de Soubise.* That is,

The miscellaneous works of the Abbe Oliva, librarian to the prince de Soubise. Paris, 1758. 8vo. Martin.

The Author of this little miscellany, the late learned and indefatigable Abbe Oliva, was born at Rovigo, in the dominions of the state of Venice; he entered very early into orders, and became professor in the college of Azolo. He distinguished himself there, not only by his learning, but by a peculiar sweetness of temper, which rendered him agreeable to all who conversed with him. His reputation, in a few years, drew him out of that obscurity in which he passed the earlier part of his life, and was the cause of his being sent for to Rome, where he was in a fair way of making his fortune by the favour of pope Clement the eleventh, when that pontiff died. The cardinal de Rohan coming to Rome, in the year 1722, became acquainted with, and entertained so honourable an idea of the Abbe Oliva, that he engaged him to go with him into France, where he became his librarian, and spent near thirty-six years in procuring, disposing, and regulating one of the finest collection of books, that was perhaps ever possessed by a prelate of the christian church, as appeared from the catalogue, which this very learned and laborious person composed and completed, in twenty-five volumes in folio. This library was the occupation of his whole life; he was the friend of every learned man who desired to consult it, gave him every assistance in his power, and was never so well pleased, as when he had an opportunity of rendering service to a man of merit. He had a generous patron, who had many rich benefices to bestow; he solicited none, refused many, and was content with a very moderate income; part of which he employed in collecting a cabinet for himself, and the rest he bestowed in charity.

These miscellanies consist of three discourses; the first, on the advantages arising from the science of medals, and their utility in respect to history, in which the Author not only shews a perfect acquaintance with the best authors of antiquity, but a  
thorough

thorough knowledge of his subject, which he discusses methodically, and illustrates every position that he advances, by proper testimonies from matters of fact, so as to set every proposition he undertook to prove, in the clearest and strongest point of light, and to render the whole equally pleasing and instructive.

The second dissertation is of large extent. It regards the discipline of the Roman schools, and is divided into fourteen chapters. He shews the distinction that ought to be made, and in those days was made, between a schoolmaster and a grammarian. The former only taught children to read, whereas the latter instructed them in the art of speaking and writing correctly, enabled them to understand thoroughly the sense, and to taste all the beauties of the historians and poets. He enters sagaciously and deeply into the functions of these grammarians, their method and exercises, the recompences they received, and the consideration in which they were held. He shews also by what false steps, and errors in their own conduct, they lost their credit; yet blames that undistinguishing severity, which confounds the good and the bad, and knows not how to separate true learning from pedantry.

The third was occasioned by the taking up an ancient marble, being a large square stone, graven on all the four sides, when they were digging the foundation for a wing, that was added to the library of the Minerva. This marble was dedicated to Isis, as appeared plainly from the name of that goddess, which was engraved upon it. The question then amongst the learned was, whether it had been formerly a Cippus, an Altar, or the Basis of a column. The Abbe Oliva thought it was none of these, but a votive table, the proof of which he has undertaken in this treatise; which is divided into twelve chapters, in which he has shewn equal diligence and erudition, as well as a profound knowledge of the Egyptian antiquities.

Such are the testimonies this learned and ingenious person has left the public of the nature and application of his studies, which receive their bias from the country in which he was born and educated, the modern Italians being superstitiously disposed to adore the ancient Romans, rather than from a principle of manly emulation, inclined to imitate them. They were collected, fitted for the press, and published, after his decease, by a friend; who is at great pains to render justice to his character, and to pay that respect to his memory, which, while living, it was his principal delight, to testify for every other man's merit.

*Mémoire instructif, sur la maniere de rassembler, de préparer, de conserver & d'envoyer les diverses curiosités d'histoire naturelle, auquel on a joint un memoire intitulé, &c.* That is,

A memorial, containing instructions as to the proper method of collecting, preparing, preserving, and removing the several curiosities that relate to natural history; to which is added, advice as to the best way of sending by sea, trees, plants, seeds, &c. Paris, for Guillyn and Damoneville. 1758. 8vo.

The design of this useful treatise, is to promote natural philosophy, by facilitating the means of procuring, in the greatest practicable perfection, what are the principal objects of its enquiry. It appears, that the Author is already possessed of a large collection, and has from thence obtained a very extensive and practical notion of the subject on which he writes; and as the observations he has communicated will be of extraordinary utility to the learned collectors in every nation, we shall probably see many translations, with additions and improvements, for the common benefit of all lovers of science.

In respect to the memoir that is added, it had been printed before, and is the work of the very ingenious Mr. du Hamel, whose great capacity in every thing of this nature, his excellent treatises upon agriculture, have long ago made known; and as his knowledge is alike the fruit of experience and of study, every thing of this kind, with which he obliges the public, is naturally received with that deference, as well as confidence, which it deserves.

The elegance of this memoir deserves to be mentioned as well as its utility; for as it is extremely difficult, if not absolutely impossible, to express directions in words, so clearly and circumstantially, as to make them perfectly comprehended; the work is adorned with prints, which are equally neat and exact; and, by comparing the figure with the direction, it is hardly possible, that the Author's sense should not be fully understood, or his meaning, even in the minutest article, be mistaken.

It is no material objection to a memoir of this sort, that perhaps a few instructions of the like import may be found elsewhere, or are already introduced in some places into practice. If this should happen to be the case, they must, in that state, have been of little use, because no body knew where to look for them. Here they are drawn together, placed in their proper order, expressed with the greatest precision, confirmed by reason and experience, and illustrated by copper plates. These will probably invite many to study this science, and to form  
collections,

collections, by shewing how easy, as well as how possible, it is, for a man of learning, to possess in his cabinet, specimens of those curiosities, which nature has bountifully dispersed over the whole globe. It will inform such as have already a disposition to this kind of knowledge, from whence, and in what manner, they may obtain the particular things, most conducive to their views. Lastly, it opens a new field to such as are settled abroad, and would be glad to gratify their friends, or make court to their patrons at home, by presents of this nature, which they were deterred from sending before, by the many accidents to which they were liable, and against which, by attending to these precautions, they will be now secured.

*Etat de Paris, &c. &c. i. c.*

The present state of Paris, containing its distribution into quarters: its civil, military, and ecclesiastic governments; institutions for promoting the sciences and liberal arts; the finances, commerce, manufactures, &c. of that great city. 8vo. Paris, 1758. Herissant.

The usefulness of this work will be obvious to every reader, provided it has been done with a proper degree of accuracy, in respect to which, the Author tells us, that he desired and received great assistance, from persons of all ranks, during the time he was employed in composing this performance. It must be very convenient to strangers, who go to visit Paris, either upon business, or for the sake of pleasure. It may afford so much better satisfaction, to an intelligent reader here, as to all that is to be seen in that great city, than he can derive from the reports of any of our hasty travellers; that it may probably satisfy his curiosity, and prevent his making a tour thither at a great expence. It will also give an opportunity of comparing this celebrated city, with many of our own, and enable us thereby to judge of the excellencies and defects in either.

# MONTHLY CATALOGUE,

For NOVEMBER, 1758.

## MISCELLANEOUS.

Art. I. *The history of the marchioness de Pompadour.* 12mo. 2 small volumes. 3s 6d. Hooper.

THERE wants nothing but the name of the Author, or a satisfactory account of the authenticity of his facts, to render this little history worthy the attention of the public: but anonymous secret

Rev. Nov. 1758.

Kk

history

history ought ever to be suspected ; as a man who keeps himself concealed, may, with impunity, recite what stories he pleases, defying detection if his account is questioned, or laughing at the credulity of the public, if he is implicitly believed, upon the mere credit of his tale's being told in print.—For the rest, the history of la Pompadour is at least entertaining, if it be not in every respect absolutely true : and yet it may be all very true—for aught we know to the contrary.—The style of the narrative is extremely unequal ; in some places verbose, perplexed, and affectedly pretty ; in others, it is well polished, and truly elegant. The Writer's reflexions too, are often judicious, and shew a just knowledge of mankind in general, and a competent one of the present times in particular.

Art. 2. *The theatre of love. A collection of novels, none of which were ever printed before.* 12mo. 3s. Reeve.

More stupid, or more insignificant tales were never told by any narrative old nurse ; and *in print* we never met with poorer stuff ; not even in these novel-scrawling times, when footmen and servant-maids are the authors, as well as, occasionally, the heroes and heroines of their own most elegant memoirs.—Whether this collection be a kitchen or a parlour production, we know not ; but it smells most of the former.

Art. 3. *A Grammar of the Latin tongue. After a new and easy method, adapted to the capacities of children.* By Hugh Christie, M. A. Rector of the grammar-school of Montrose. 12mo. 1s. Rivington and Fletcher.

This grammar, to use the Author's own words, is designed to reduce what is commonly called the rudiments and grammar of the Latin tongue into one regular and uniform system, in which superfluities are retrenched, and brevity is all along studied.—In regard to the merit of it, we shall only say, that it is the plainest and most distinct performance, of the kind, we remember to have seen, within so narrow a compass.

Art. 4. *The Rudiments of the Latin tongue \** ; in which, the difficulties of all the parts of our Latin grammars are made plain to the capacities of children. By James Barclay, A. M. Rector of the grammar-school of Dalkeith. 8vo. 2s. Millar, Wilson, &c.

Mr. Barclay's work might, with equal propriety, have been called the *Latin Grammar*, as the *Rudiments of the Latin tongue*, for it equally comprehends both. The Author appears to be well acquainted with his subject, and has treated it in a style properly adapted to the capacities of youth. The several parts of grammar are explained in a clear and easy manner, in English, by way of question and answer.

\* See also the *Greek Rudiments*, by this Author ; Review, vol. XI. p. 392.

t. 5. *An accurate and authentic account of the taking of Cape-Breton, in the year 1745. Together with a computation of the French fishery in that part of the world; both sent over by general Pepperell, who commanded in that expedition, in a letter to his friend captain Henry Stafford, at Exmouth, Devon. From whence will appear the importance of that island, and the danger we shall be in of losing our superiority at sea, should it now again be restored to France.* 8vo. 1s. Staples.

This account of the siege of Cape-Breton in the last war, and of the importance of that acquisition, being drawn up so long ago, we are not quite sure but they may have appeared before; especially as the age seldom suffers any topic to sleep, which in any measure professes to engage the public attention: events being oftner anticipated, than overlooked. Little need be said of this pamphlet more than the title expresses; that it shews Cape Breton to be a valuable settlement to its possessors.

t. 6. *An authentic account of the reduction of Louisbourg, in June and July 1758. By a Spectator.* 8vo. 1s. Owen.

These appear to be the minutes of some person who was present at the siege of Louisbourg, though he tells us, in his address to the reader, that he neither was himself an actor in any thing he relates, nor under any influence from dependence or connection with those who were. But he assures us, that, 'the authenticity of the whole may be as far relied on, as it is possible to credit the accounts of several gentlemen who were present at its different parts, and related them regularly as they were transacted.' In short, it is a very circumstantial journal; and, we doubt not, but that the particulars may be depended on, as the principal ones entirely agree with those published by authority.

t. 7. *A Journal of the campaign on the coast of France. 1758.* 8vo. 2s. Townsend.

A well-connected account of the three descents made by our troops on the coasts of Brittany and Normandy, in the memorable summer of 1758, when the British arms, invigorated by British counsels, began to recover their antient reputation and credit, which had been almost totally lost, through the imbecility, or depravity, of former ministrations.—The Journalist seems to be a man of capacity. Probably he was an officer in the service, and personally engaged in the transactions he recites. His account is written nervously and clearly, punctuated with copies of the several military orders and instructions, and illustrated with a small plan of the English intrenchments at Cancale. There is also a copper-plate sketch of the affair at St. Ives bay, where so many of our brave soldiers were sacrificed, by the concerted retreat, which so unfortunately terminated the third attempt.—May the next be more happily conducted!

Art. 8. *A Journal, containing every transaction of consequence the Guards, as well as of the rest of his majesty's troops in the late Expeditions on the coast of France, &c.* 8vo. 1s. Denning, Stationer in Chancery-Lane.

This is a more minute detail of particulars than is contained in other accounts. It is dedicated to colonel Brudenell, and the dedication is signed *Walter Thomas*—who, at the end of his pamphlet writes himself *a soldier*. This is all that needs be said of the present article.

Art. 9. *The Theatre of the present war in North-America.* A. Y\*\*\*\*, Esq; 8vo. 1s. 6d. Coote.

'Squire A. Y. has been at the pains of turning over our best books of geography, and descriptions, in order to cull out some account of those places which are the scenes, or objects, of our present contests with France, in that part of the world. The squire seems to know nothing of the matter, further than he is informed by Ham and Salmon, and such like authorities. He has subjoined some common-place reflections on the importance of the war: but his chief dependence for the sale of his pamphlet, appears to arise from the consideration of its cheapness,—' which, he hopes, will work powerfully ' in his favour with many readers.'

Art. 10. *A letter from the honourable L——t G——l B——t to the right honourable W——m P——t, Esq; Secretary of State together with his M——y's instructions for the late expedition on the coast of France.* 8vo. 1s. Payne.

General Bligh having publicly disowned and disapproved the above it merits no further notice.

Art. 11. *An Appeal to common sense; or striking remarks on the conduct of L——t G——l B——t, and C——re Lord Howe, in the late expedition on the coast of France; wherein that unhappy affair is set in a more obvious light than it has hitherto been.* By an old experienced officer. 8vo. 1s. Coote.

Accuses the conductors of the enterprize as the authors of its mis carriage, thro' their want of judgment and foresight: but we perceive nothing very striking in the Author's remarks, which consist of little more than common-place coffee-house talk.

Art. 12. *The Gentleman and Lady of Pleasure's Amusement: in eighty-eight questions, with their answers, on love and gallantry. To which is added, the adventures of Sophia; with the history of Frederick and Caroline.* 12mo. 3s. Thrush.

Purloin'd, as the purloiner indeed honestly confesses, from two old dull books called the *Athenian Oracle* and the *British Apollo*: excepted

no idle stories above mentioned, which the *maker* of them, in his advertisement, would impose upon his readers for *true histories*. We fancy these may be numbered among the many forgeries of the greatest booksmith of the age.

**Art. 13.** *The Art of Farriery, both in theory and practice. Containing the causes, symptoms, and cure of all diseases incident to Horses. With anatomical descriptions illustrated with cuts, for the better explaining the structure, and accounting for the various disorders of these useful animals. As also many rules relating to the choice and management of horses of all kinds, and useful directions how to prevent being imposed on by jockies. Wherein some egregious errors of former writers are occasionally pointed out. By John Reeves, farrier, at Ringwood Hants. The whole revised, corrected, and enlarged by a Physician.—To which is added, a new method of curing a strain in the back sinews, and the anatomy of a horse's leg, with some observations on shoeing, by an eminent surgeon. 8vo. 6s. Newbery.*

With respect to this performance, let it suffice to observe, that our Author seems to have considerably availed himself of the labours of preceding writers on the same subject; and though all his proposed improvements on these are not of equal importance, there are several that appear to deserve attention.—The addition concerning a sprain, with the anatomy of a horse's leg, for which the publick are obliged to Mr. Dale Ingram, surgeon, are, by no means, the least useful part of this compilation.

**Art. 14.** *A collection of letters, and state papers, from the original manuscripts of several princes and great personages in the two last centuries; with some curious and scarce tracts, and pieces of antiquity, modern letters, &c. on several important subjects, in two volumes. To which are added memoirs of the unfortunate prince Anthony the first of Portugal, and the economy of high-life. Compiled by L. Howard, D. D. Rector of St. George's, Southwark, and chaplain to her royal highness the Princess Dowager of Wales. 4to. 2 vols. One Guinea. Printed for the Author, and sold by Withers in Fleet-street.*

These volumes, (which were printed in the year 1756, but did not fall into our hands till very lately) contain a number of letters, papers, and some few poems, written upon affairs not only of public concern, but comprehending also others of a private nature, and some pieces of familiar correspondence, very few of which merit preserving. As the *subjects* of these papers are various, so likewise are the times in which they were wrote; (from those of Richard III. to the present) and they are promiscuously placed, with little regard to either the one or the other.

From the indigested manner in which they are presented to the world, they appear to no small disadvantage: Dr. Howard, however, in his preface, apologizes for this irregularity; by informing his readers, that, while he was preparing the work for the press, a sudden accident of fire consumed the greatest part of the collected manuscripts. The check which the publication thus met with, caused, it seems, many censures to be passed upon our collector; and induced him to advertise his readiness to return the subscription-money to those who were not willing to wait a longer time for the promised collection: which we are told only *one* accepted. His desire to produce the work as soon as possible, and clear a reputation very freely dealt with, made him send a letter to the press as soon as he received it, which was often followed by another of a prior date. Hence that confusion in the arrangement of the pieces, which he says he has endeavoured, in some measure, to rectify by the index; but no such index appears in the set we perused; in which there is only a common table of contents.

The tract at the end, intitled, 'The Economy of High Life,' is of the Doctor's own writing.

#### P O E T I C A L.

Art. 15. *A Bone for the Chroniclers to pick; or a take-off scum from behind the curtain. A Poem. By a candid Observer of men and things.* 8vo. 6d. Scott.

A smart satire on the principal manager of Drury-lane theatre. It seems to come from a writer, who has been disappointed in his view of bringing a play upon the said theatre; and who, in his preface, intimates his having also been personally ill-used by the great *Take-off* of the age: whom he here endeavours to repay in his own coin. The oddness of the title of his poem, *A Bone, &c.* will be readily accounted for by those who read the news-papers entitled *Chroniclers*; in which certain accounts of the plays acted nightly at either house are commented upon, with continual eulogiums on the productions, and performers, of Drury-lane.

Art. 16. *Woman. A Fragment.* 4to. 1 s. Withy.

This poetical scrap anticipates all criticism: for our modest Bard thus invokes his flatteringly muse:

Come then a tale, nor let that tale pretend,  
To numbers, order, elegance, or end.

It must be confessed, that he has succeeded to his wish, if he is ambitious of being ranked among the mob of Authors who write with ease; and with whom negligence and incoherence are the standards of perfection. Nevertheless there is something of spirit and smartness in this rambling piece, which proves the Writer not to be totally void of genius. The Reader, probably, will not dislike the following description of a Modern fine Lady.

Th'

Th' alluring Lucia in that riper age,  
When eyes and tongue all tongues and eyes engage,  
Crept from the rude advance of eastern light,  
Sips in her sleep the flatt'ry of the night.  
On morning slumbers past achievements steal,  
And vanity on vision makes a meal.  
Fast through her soul a vast succession flies  
Of routs, of earthquakes, op'ras, lace, and lies.

Oh did such spectres still appear in sleep,  
Beauties and Beaux in bed would ever keep!  
Too soon the lov'd delusion scapes away,  
And Lucia spies at twelve the break of day.  
Then, at the toilette, as th' exploring eye  
Runs here and there on stucco wet and dry,  
Recruiting Cupids for th' approach of night,  
Her nimble finger taps the patch aright;  
Adds, moistens, smooths, or magnifies a grace,  
And kindles up the fuel of the face;  
Culls, from the fresh supply of ev'ry morn,  
What best will darken, and what best adorn,  
What France or India, water, earth, or air,  
Pall mall, or Covent-garden has to spare;  
Whatever heads of milliners devise,  
To bend what nature meant a bone to rise,  
Or, where ungracious freckles vex the fair,  
To bring a troop of loves t'inhabit there;  
Deck'd with whatever is in windows ey'd,  
With rings and ribbons, patches, pearls, and pride.  
Already reck'ning captives yet unled,  
She swells in majesty of white and red.

Ev'ning arriv'd, soft season of the day,  
When stars are apt in spite to lead astray,  
Hidden with hues, the gift of hungry art,  
Exactly varied in each varying part;  
Sweet as ambrosial gales of spicy lands,  
In form of essence dropp'd on British hands;  
By chance she calls to kill at ev'ning prayer,  
Perhaps a patriot, and perhaps a play'r.  
Or if the drum should beat to love's alarms,  
And four contending kings advance in arms,  
Amour and av'rice seize the soul by turns,  
And now for Mammon, now for Man she burns,  
As shifts the veering fortune of the fight,  
The vict'ress or the victim of the night.

Art. 17. *The Wedding-Night; or, the Perplex'd Lovers. A Tale.* 8vo. 1 s. Thrusb.

Miserable trash; probably the work of some wretched ballad-maker.

Art. 18. *Characters of the Age. A panegyrico-satirical Poem.* (wrote in the year 1757.) *With notes variorum. To which*

*is prefixed, an Address to the Shade of the late Lord Belingbroke:*  
4to. 1 s. No Publisher's name.

An imitation of the famous poems published some years ago, entitled, the *Causidicade*, the *Episcopade*, &c. and, like them, abounding with more sarcasm than poetry. It must, however, be observed, in justice to this anonymous Bard, that he seems not to have exerted the utmost of his poetical abilities in this production; and that he appears to have designedly kept pretty close to his rough-cast model, the Author of the *Causidicade*, of whose verses he does not express any high admiration; for he thus invokes the muse which inspired that rumbling Writer.

—O thou Muse that sage Morgan inspir'd  
With *doggerel call'd verse*, that was so much admired;  
Whate'er be thy name, and where'er be thy station,  
Assist me to celebrate this happy nation.

It must also be allowed, that some parts of this poem, particularly the panegyrical sketches, are by no means unharmonious: such, for instance, as the verses in praise of Lord Lyttleton; for which we refer to the pamphlet, p. 21—23.

The characters here satirized, are those of the D— of C—b—d; the late D— of M—lb—h; the Gentlemen of Exeter College, Oxon; G—l C—e; C—l D—nb—r; Sir J—n M—t, Mr. F—x, L—d H—dw—k, the D—e of N—e, Mr. N—t, Sir J—s L—r, L—d A—y; and another, who being as underneath characterized, needs not be named, viz.

Horse racer, cock-fighter, goose-driver \* and p—r,  
(Or what other title thou pleasest to bear)  
To leave thee unfung, would be reckon'd a shame,  
While each groom, in each stable, thy feats does proclaim.  
Your betting and riding N—wm—t can tell,  
And A—r affirms that you throw a die well.  
In arts blest as these, to improve for the future,  
All our young *British worthies*, may you be their tutor!

The above are our Satirist's *land worthies*; the following are celebrated for their achievements by *sea*, viz. a M—n, a P—t, a H—e, a K—s, and an A—n. Those who have the honour of his applause are the K—g of P—a, Mr. P—t, Mr. L—, L—d I—n, L—d Ch—rf—d, L—d Gr—e, Messrs. Braddock, Howe, Lockhart, Gilchrist, Watson, Pocock, and Clive; together with some of our prelates, living and dead; and the truly venerable Dr. H—e, brings up the rear.

The publication, however, is very ill timed. The title-page tells us. it was wrote for the year 1757; since when many happy changes of circumstance have happened. The English, whom the Author

\* 'Posterity,' says the Author, in his note on this passage, 'will scarce believe, that the Nobility and Gentry of this century, not contented with the usual diversions, laid considerable wagers whether geese or turkeys could run fastest. However what I have related is fact.'

charges with behaving ill, and doing nothing, either by sea or land, have greatly retrieved their reputation on both elements; and in particular, the behaviour of the late D. of M. in 1758, must have justly rendered his memory respectable, both in his own and even in the enemy's country, where he was equally feared and honoured, as an active and generous foe. Not to mention the *mal-a-propos* publication of the satire, just at the time of the Duke's death; for which, indeed, the Writer is not answerable, as we can witness for him that it was published a day or two before his Grace's death was known in England. Of this circumstance we could not but take notice, because of the ill timed appearance of such a production. As to the Author, we know not who he is, nor are able so much as to guess at him: neither do we approve of either his poem in general, or his principles. He has abused some worthy characters, for which his performance is highly blameable; and we suspect him to bear no great good-will to the present Royal Family: or, at least, to some who are its most undoubted friends. For this, (if our suspicion is just) he is himself, perhaps, rather to be pitied than condemned; as it must be more the misfortune than the crime of an individual, to be blind and insensible to the happiness which the whole nation, in general, and possibly himself in particular, enjoys, under the present happy establishment,—beyond whatever it experienced in any former reign.

*O blind to truth, and God's whole scheme below,*

*To sunny Bliss to Chains, to FREEDOM Woe!*

Who sees and follows that GREAT SCHEME the best,

Best knows the blessing, and will most be blest.

MEDICAL.

**Art. 19.** *The Construction of the Nerves, and Causes of Nervous Disorders practically explained. With a distinction of these diseases into two kinds, hitherto not sufficiently observed, tho' essential to their cure. With plain directions for nervous patients, in regard to management and medicines; and a few useful receipts.* By Christian Uvedale, M. D. 8vo. 1s. 6d. Baldwin.

This pamphlet, which is now acknowledged by Dr. Hill, with his name prefixed to the last edition, was first published under the name above-mentioned; with an affirmation in the title-page of its 'being a faithful account of his own [Dr. Uvedale's] practice, published at the request of some patients, who have found its benefit.' This *faithful account* it was possible the public might suppose to be such from Dr. Uvedale, whom they knew not, but not equally possible they would fully digest, with regard to Dr. Hill, whom they know; whence we find it omitted, not imprudently, in the title-page of the edition to which his real name is prefixed. Nevertheless, as the performance itself is the subject of our consideration, by whatever little artifice it may have stolen upon the public, we shall observe in general, that it treats of the Nerves themselves in the lump or aggregate; of their disorders arising from heaviness, or from too much sensibility, together with the causes and treatment of such disorders. These are all comprized in twelve short chapters, which, to render the sale more extensive, are delivered in as plain a style as possible, with scarcely a single term of art. Even the usual names of different nerves dis-

cases are almost entirely omitted ; but this partly arises from Dr. Hill's affecting a new theory of nervous diseases, and partly from his limiting this treatise to tremors, numbnesses, faintness, lowness of spirits, and the like complaints.

Whatever the gentlemen in pharmacy may think of the tendency of this pamphlet, it is certain, that, with regard to physicians the Doctor has made a salvo, saying, page 52, ' If violent symptoms should at any time come on, let him send for a physician : a nervous person is not exempt from other diseases : nor is this treatise written to set aside the service of the faculty, which would be an attempt equally weak and wicked.' Very wicked, to be sure, Sir ! since such a dispensation with physical attendance might, some time in the course of this century, deprive even the nervous Doctor Christian Uvedale John Hill of the emolument of a visit, when the endeavours of his anile pupils, the herb-women, with their valerian and mother of thyme tea, and their mistletoe, had been exhausted and ineffectual. He observes, ' the faculty will be surprized at what they read here of this mother of thyme, which is not used in their practice, though he has seen two desperate cases cured solely by it.'

This may be construed as a *gentle* intimation of his brethren's ignorance, if we consider the Doctor's authority for writing this pamphlet, and the air of important practice which thus introduces it. ' I have been desired by some persons whom I have had the honour to attend in nervous cases, to publish a plain and practical account of those disorders,' &c. Now this, and many other equally well attested instances of the Doctor's extraordinary practice and knowledge, make it surprizing to us, that he has leisure to write ; and yet, when we reflect on the dimensions of his writings, we are not less surprized at his having leisure to attend to any thing else.

Though our Author has embraced the doctrine of a nervous fluid, for which he deigns to refer to Haller and others ; yet he seems to lay great stress on his own distinguishing the opposite disorders, which he supposes to result from the nervous fluids being too tough, thick and heavy, or too thin, acrid and excessive in quantity : and this distinction, which he calls *essential to the cure* in his title-page, he observes his brethren have not sufficiently attended to ; plainly insinuating it as a defect at least in them. Now the very obvious reason for this may have been, that the most judicious physicians find it difficult to conceive toughness, thickness, or heaviness subsisting in any fluid, which can be conveyed through the medullary substance of the brain, whose supposed tubulosity is indiscoverable by the most exquisite application of optics ; the fluid itself admitting of no palpable demonstration, being inferred only from consequences and effects, and perhaps absolutely evading the inanimate body in the same instant with life. For surely the tough and the acrid fluids, with which Dr. Hill imagines, p. 21, ' he has seen the brain loaded or penetrated on dissections,' could never be the animal spirits themselves, which he supposes them, or confounds them with ; but were very probably the lymph, which has sometimes been found extravasated in the ventricles. At the same time such physicians can conceive, that a tough, thick, and heavy blood may not afford a proper and salutary quantity

quantity of this untraceable fluid ; and that a hot and active blood may even furnish too great a quantity of spirits, or spirits of an improper quality, which happens sometimes by inebriation, and in some acute diseases. And thus, without affirming any thing improper or improbable of the animal spirits, they have imagined them of a somewhat diverse crasis and quantity in different bodies, whence various and even opposite effects may result, both in their healthy and morbid state.

But if this part of the treatise, relating to the *tough spirits*, should prove too tough for the comprehension of the multitude, to whom our experienced manufacturer has, upon the whole, not ill adapted his work, they must certainly find him much too transcendent, if not a little out of his own brain and nerves, in his chapter—Of the employment of the mind—wherein he prescribes composing in music and in poetry for certain heavy disorders of the nerves. For though indeed he supposes his patients in such a case to be persons of some genius ; yet, as he says, page 31, ‘ that genius often lurks in men whose gloomy habit will disclose no spark of it ;’ and, p. 34. ‘ that frequently a genius which might excel in poetry, languishes in dull obscurity, for want of knowing its own powers, for want of instigation and applause,’---it may happen that a young practitioner might be led by such principles to prescribe musical or poetical composition to some gloomy patient with thick heavy spirits (suppose any Jew, or Christian, worth a plum or two) who had never manifested any genius, or even disposition for either ; but in whom he might therefore suspect it to lurk, from their gloomy habit. He might also think it judicious to applaud such another patient for poems he never composed, in order to instigate him to a discovery and exercise of his powers ; especially as Dr. Hill, after repeating, p. 32, ‘ that genius often lies unseen in the human breast,’ affirms, ‘ he has very lately seen an instance which may justify his saying, that nervous disorders are sometimes owing to this smothered principle of life and vigour.’ We cannot apprehend the Doctor will ever sicken from such a retention ;—and this instance would induce us to infer, that a total suppression of poetry may be as pernicious as one of urine ; and that many nervous suffocative *asthma*, in which so little is brought up, are occasioned by not bringing forth ; as some sage physicians have supposed the obstinate and unseasonable retention of the *ova*, the cause of deplorable complaints :—which cause is literally, in Dr. Hill’s own terms, *a smothered principle of life and vigour*. Yet as he was well aware, that poets oftner run mad than turn stupid, which in some degree is repugnant to his supposition of genius being liable to heavy nervous complaints, he says, p. 34, ‘ that such genius, i. e. poetical, may exist with the very worst state of this disorder, I could instance in a patient, whom I am not permitted to name ; among whose papers I have seen passages exceeding all that I have read in poetry [whether Homer, Shakespear, Virgil, or Milton] and who has, at this time, outlines of three great works, which himself will not complete, and with which I know no one else worthy to meddle.’ Now though this negative knowledge means very little, we conceive it must be no small humility that makes the Doctor suppress this poetical patient’s name, which he might have masked under a spare one. It is

impossible that so exquisite and universal a connoisseur as the modest Inspector, could be so indulgently mistaken in the poetry of any third person.—But these cited passages, which soar much above physics, must of course transcend the groupe of his Readers, and were thrown out perhaps to take in those of a different order, according to the fisherman's trite proverb, or phrase.

Though we might have justly dismissed this trivial performance sooner, we cannot conclude the article without reflecting a little on the particular situation of a Writer, who, with some faculties and attainments, and an insatiable appetite for employment and applause, has worn out his real name by writing it much too often, and finds himself reduced to peep out on the Public continually under the shifting masquerade of many ideal ones. There is nevertheless some art, however contemptible, in this; since on a moderate approbation being conceded to any of these assumed names, as to a new and very pardonable candidate in the republic of letters, the concealed proprietor reserves a power of popping out of his disguise, and snaps up the morsel with an averment in the next edition---it was I myself, J. Hill. The trick, however, is now become so stale, from its repetition, that there are numbers at present in no wise deceived by it, who exclaim at once, on perusing the first page, and sometimes the mere title-page, of these medical catch-pennies, *Ecce iterum Crispinus!* While others, who are moderately versed in medical Authors, view him in the same ridiculous light with Æsop's jack-daw,

———— *meceat cornicula risum*  
*Furtivis nudata coloribus*————

The ingenious Prior has long since humourously said of Writers, and particularly of such slipshod, easy, voluminous ones as this Author—Each should down with all he thinks—which passage Dr. Hill seems to have extended into a liberty of writing down also all that others have thought; and putting it down as his own too, by forgetting their names, and cloathing it in his own diction, under various appellations. There happens, notwithstanding, such a manner, which, at least is his own, in all the writings of this Prince of Compilers, (who can make a subject of any thing, or next to nothing) that the greatest diversity of his matter rarely conceals him: for whether he writes of God and Nature, or a West-Indian, or a Valet, or of Barrenness, all wear the impression of the same windmill, which grinds away, at an inordinate rate, indeed, and voids new books and pamphlets out of old ones, almost as mechanically, and as quick, as the wooden men at St. Dunstan's deal out the hours to the multitude, who have long since forbore to admire them.

Art. 20. *Oratio Anniversaria Harveiana in Theatre Coll. Reg. Medic. Lond. Habita Die 18 Oct. 1757. Perorante J. Monroë, M. D. et Coll. ejusdem socii. 4to. 1 s. Russel.*

Though we have not been accustomed to make more than a bare mention of these annual performances, we think it necessary to apologize for the long omission of this, by assuring the learned Author, that it was not owing to the least disrespect of him, but merely because the advertisement had escaped us.

## RELIGIOUS and CONTROVERSIAL.

Art. 21. *A serious Address to the Christian World.* 12mo. 2d.  
or 1s. 6d. per dozen. Buckland.

The design of this little piece is, to recommend, to Christians of all denominations, the *mutual exercise of love, and all that is comprehended under that most amiable word, BENEVOLENCE*, as the most likely means to make the christian cause revive, and flourish in all its native glories. Though nothing bids so fair as this, for bringing christianity into credit, and representing it in its most advantageous light, yet there is nothing, the Author observes, that is less attended to, and to the practice of which the generality of christians are less disposed. What is the reason that Orthodoxus will not visit his neighbour Phileleutherus? It is because he does not happen to think with him in some abstruse and knotty point, and can't embrace the very same creed, at least not all the articles of it. This difference occasions a mighty load of scandal; the pulpit is made use of to defame the man of different judgment; the same pulpit must not hold ministers of the same town or neighbourhood; christians are afraid to meet under the same roof, and think it almost a sin to be commonly civil to each other. The Author laments this, and shews how inconsistent it is with the genius and spirit, as well as with the interests of christianity:

Upon reading the few pages which he has written upon this subject, with the spirit and candour of a real christian, we did not imagine that it was possible for him to give offence to any person who calls himself by the christian name. We were mistaken however. A fiery Calvinist steps forth, and publishes *Remarks* \* upon the *serious Address*, under the guise of a christian indeed, but with the temper and disposition of a fury. His remarks breathe such a spirit of malignity, rancour, and uncharitableness, that it is impossible for a candid person to read them with any degree of satisfaction. The *new-scheming gentlemen*, as he calls them, who have made christianity to be little more than a piece of refined heathenism, talk the most, he says, about *charity*, extensive love, and diffusive benevolence, though there is not a set of men among christian protestants, that have a less concern to practise it. These phrases, we are told, are to be regarded as little better than *cant terms* to disguise their errors, and to bring mankind to love them; the evident design of these fine words being only to gild over the poisonous pill of their false doctrine, and thereby make it look as amiable as they can. The gentlemen, says this intemperate Writer, who have embraced a scheme of divinity that is subversive of the infinite dignity of Christ, and the grace of the gospel, will do well to take heed to themselves, that the great and ever blessed God does not bar the gates of heaven against them, because they proudly reject that scheme of salvation, which he has proposed to condemned and polluted creatures of the human race in the everlasting gospel.

This modest gentleman lays no claim to infallibility, but allows that he may be mistaken with respect to the sense of many passages of

\* *Remarks on the serious Address, &c.* 8vo. 3d. Field.

scripture; and yet he cannot but believe, he says, that the doctrines of the Trinity, of Christ's proper divinity, of his perfect obedience, and infinitely invaluable atonement, justification by his righteousness without the works of the law, regeneration by the efficacious influences of the Holy Spirit, the immutability of God's love, the unchangeableness of the covenant of grace, and the certain perseverance of the saints to eternal salvation, are all as plainly revealed in the sacred scriptures, as any duty that is enjoined us.

The belief of the Athanasian doctrine of the Trinity he looks upon as essential to the christian scheme, and believes that those who adhere to it, ought to keep out of their communion all such who deny and oppose it, whether they are ministers or private men: for unless they do, they cannot pay a suitable regard to the honour and dignity of the divine Redeemer, nor keep their churches pure and free from idolatry; for surely, he says, those persons can be looked upon as no better than idolaters, who introduce the Son and Spirit as objects of divine worship; and yet believe them to be mere creatures.

The Author of the *serious Address* condescends to answer † this uncharitable Remarker, and treats him with becoming freedom and spirit. The latter, however, takes the field a second ‡ time, and is more noisy and virulent, if possible, than before; but he is again § encountered by the Author of the *Address*, who signs his name [*Stanton*] to this pamphlet; wherein he gives the Remarker a little more sound correction: which, if it does not entirely cure the fever of his mind, may at least, we hope, cool him a little, and keep him from henceforth disturbing the neighbourhood with his intolerable raving and clamour.

† A *Letter* to the Author of the *Remarks*, &c. 8vo. 6d. Buckland.

‡ An *Answer* to the *Letter*, &c. 8vo. 9d. Field.

§ A second letter to the Author of the *Remarks*, &c. 8vo. 9d. Buckland.

Art. 22. *A letter to Jonas Hanway, Esq; in which some reasons are assigned, why houses for the reception of penitent women, who have been disorderly in their lives, ought not to be called Magdalen-houses.* 8vo. 6d. Noon.

The denomination given to the charity lately set on foot by Mr. Dingley, and several other worthy gentlemen of the city of London, has been often objected to, as improper, in several respects.

Mary Magdalen's name, they observe has been *unjustly* made use of, as it casts a reflexion on her memory, which her life by no means deserved; because she was a woman of an unblemished character, and not an harlot, as some have erroneously supposed.

It hath also been objected, that the use here made of her name, hath a canting and fanatical sound; as seeming to imply, that a reformation of manners is not to be expected, without the supposition of an extraordinary conversion, from the utmost depths of profligacy, to the greatest heights of penitence and piety:—which we are not ordinarily to look for, in these days, when miracles and divine influences

ences are not so common as some modern enthusiasts, and pretenders, would have us believe.

It hath farther been remarked, that we have too long kept up the popish custom of dedicating religious and charitable foundations to saints, and to *names* of saints, some of whom, perhaps, never existed, excepts in the annals of superstition, and the lying legends of Rome:—a practice no way becoming a protestant people, who pretend to have renounced the errors and superstitions of that church, which hath constantly made it her *trade* to draw aside the veneration of the vulgar, by mis-directing it to the *creature*, instead of the CREATOR.—That, nevertheless, we see this *thoughtless* custom, not to give it the harshest epithet, still upheld and propagated on every occasion. Is a new church erected, 'tis dedicated to some saint; as that, for instance, at Bethnal-Green. Is a new hospital founded, 'tis also inscribed to the patronage of a saint; as that in Moorfields, called St. Luke's. And now Mr. Dingley's scheme is in some measure besainted, by a *Dedication* to the *Memory* \* of a person, whose name is, with as much propriety, used on this occasion, as those of St. Ursula, and her eleven thousand virgins, would have been.

These, or the like animadversions, we have frequently met with; and we have been sorry to hear them, because it is possible that such reflexions may have operated on scrupulous and delicate minds, to the prejudice of so well-meant a charity.—But to the pamphlet before us.

The author first shews, by a variety of learned remarks, and quotations both from the scriptures, and from the best commentators, that Mary Magdalen was not the *sinner* spoken of by LUKE, ch. vii. v. 37. *seq.* but on the contrary, that she 'was a woman of distinction, and very easy in her worldly circumstances. For a while she had laboured under some bodily indisposition, which our Lord miraculously healed. For which benefit she was ever after very thankful. So far as we know, her conduct was always regular, and free from censure. And we may reasonably believe, that after her acquaintance with our Saviour, it was edifying and exemplary. I conceive of her, as a woman of a fine understanding, and known virtue and discretion, with a dignity of behaviour, becoming her age, her wisdom, and her high station. By all which she was a credit to him, whom she followed, as her master and benefactor. She shewed our Lord great respect in his life, at his death, and after it. And she was one of those, to whom he first shewed himself after his resurrection.'

He also observes, that the denomination, *A Magdalen-house for penitent prostitutes*, is a great abuse of the name of a truly honourable and excellent woman. 'If Mary's shame,' says he, 'had been manifest, and upon record, she could not have been worse stigmatized: whereas the disadvantageous opinion concerning the former part of her life is founded only in an uncertain and conjectural deduction.

\* See a pamphlet entitled *Thoughts on a Plan, &c.* Vid. p. 555. of this Month's Review.

‘ And if the notion, that she was the woman in Luke vii. be no more than a vulgar error, it ought to be abandoned by wise men, and not propagated, and perpetuated.

‘ Besides, are there no bad consequences, of a moral kind, to be apprehended from this mistaken, or at best very doubtful opinion? Some, perhaps many, will be admitted into these houses, who have lived very dissolute lives, and have been very abandoned creatures. And the proofs of the repentance of some may be very ambiguous. Nevertheless all who get into houses, called *Magdalen-Houses*, will reckon themselves *Magdalens*. If they have been first taught to impute to her their own vices, they will soon learn to ascribe to themselves her virtues, whether with reason, or without. At the lowest, they will be encouraged to magnify themselves beyond what might be wished: where humility, as we may think, should be one requisite qualification. And indeed I imagine, it would be best, that these houses should not have the denomination of any saint at all.

‘ It is not my intention to disparage your institution. I hope, that many of your patients may be recovered to wisdom and virtue: though I cannot see the reason, why they should be called *Magdalens*.

‘ It may not be proper for me to recommend another inscription. But I apprehend, that a variety might be thought of, all of them decent and inoffensive. I shall propose one, which is very plain: *A Charity-House for penitent Women*. Which, I think, sufficiently indicates their fault: and yet is, at the same time, expressive of tenderness, by avoiding a word of offensive sound and meaning, denoting the lowest disgrace that human nature can fall into, and which few modest men and women can think of without pain and uneasiness.’

We cannot conclude this article without testifying our entire approbation of the letter-writer’s delicacy in exploding the word *prostitute*, used on this occasion: as we cannot but think it both indecent and unmanly to insult the unfortunate objects with such language. Though we remember that they have been criminal, let us not forget that they are women; and while we charitably attempt their reformation, let us not depart from the tenderness and respect that is due to the sex, and which has been constantly paid them by every civilized nation, even since the creation of the world.

#### SINGLE SERMONS.

1. **P**REACHED at Berlin, before the Queen of Prussia and the royal family, Sept. 3d, 1758, being the day appointed for a general thanksgiving, for the glorious victory gained by the King over the Russian army. By A. W. F. Sack, his majesty’s first chaplain. Translated from the German. 4to. 6d. Rivington.

2. *The lawfulness of just wars maintained*, with the many and dreadful calamities attending them.—Preached at the Meeting in Canterbury, Aug. 13, 1758. By Paul Fournetier. 8vo. 6d. Buckland.

#### E R R A T U M in our Last.

P. 412. L. 39. for *lachrymhal* read *lachrymal*.

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T H E

# MONTHLY REVIEW,

For D E C E M B E R, 1758.

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*Some Enquiries concerning the First Inhabitants, Language, Religion, Learning, and Letters of Europe. By a Member of the Society of Antiquaries in London. Printed at the Theatre, Oxford, and sold by Rivington and Fletcher, in London. 4to. 6s. sewed.*

EVERY search into remote Antiquity, inspires us with a pleasure somewhat similar to what we feel upon the recollection of the earlier occurrences of our younger days: dark, indeed, and very confused the remembrance; yet still we love to look back upon those scenes, in which innocence and tranquillity bear, or seem to bear, so great a proportion. But how agreeable soever enquiries of this nature may prove in gratifying our curiosity, the advantage would be trifling if they rested only here. They are farther useful in promoting the advancement of other kinds of learning; for, an acquaintance with the causes whence arts and sciences had their rise, will probably direct us to the methods most conducive to their perfection. Nor is the Historian less than the Philosopher indebted to the Antiquarian. It is from that painful collection of opinions, and the seemingly tedious inductions of the last, that the first draws his materials for the ascertainment of truth, gathers order from confusion, and justly marks the features of the age.

It is true, however, that as researches into Antiquity are beyond the abilities of the many, so are they calculated only for the entertainment and instruction of the few. The generality of Readers regard investigations of this nature, as an uninformed Rustic would view one of our India-warehouses; where he sees a thou-

find things, which, being ignorant of their uses, he cannot think convertible to any valuable purpose; and wonders why people travel so far, and run such hazards, to make so useless a collection. Experience would, however, convince him, that from such acquisitions as these, different artists take the materials of their different occupations; and that the mistake lay not in the collectors, but in the observer.

The more polite every country becomes, the sonder it seems of investigating Antiquity; yet it happens somewhat unfortunately for this branch of Science, that it is always cultivated to most advantage, at those times when a people are just beginning to emerge from primæval obscurity. The first Writers have the materials of many preceding ages to chuse from, and all that remains for their successors, is to glean what they have left behind. From hence therefore we may infer, the great indulgence that should be shewn to a Writer, who, in an age so enlightened as ours, continues to cultivate so laborious a part of learning: as his materials, in such a case, are not of his own chusing, he may often seem triflingly minute, many conjectures will be offered upon slight probabilities, and those opinions which he supposes peculiarly his own, may appear to be the repeated observations of former Writers.

As to our Author in particular, his learning is extensive; and his candour, good sense, and modesty, serve to adorn it. He professes himself not bigotted to any opinion, but willing to have his own examined, though not desirous of controversy: such talents cannot fail of rendering a search after truth pleasing, even though the enquiry should prove abortive.

He draws the origin of the inhabitants of Europe from the northern parts of Asia, antiently called Scythia: whose colonies spreading southward, settled near the Euxine Sea, under the general name of Cimmerians,—by whom in all probability, the other parts of Europe were afterwards peopled. The first Europeans, whose History is transmitted to us, are the Greeks, who had their original from Scythia, as appears from what Strabo relates, that the Greeks were antiently called Barbarians; but Scythian and Barbarian were synonymous terms, and consequently, how much soever that polite people might have been ashamed of their rude progenitors, they could be derived from no others. Their very Gods, whom they seemed so fond of making natives of Greece, were probably of Scythian original: and it deserves notice, that some of the greatest nations, in all ages, have valued themselves upon being descended from Scythian conquerors. Thus the modern Moguls boast their descent from Tamerlane; almost  
all

all the royal families of Europe claim kindred with the Goths; and we may see, by our own history, how careful the Saxon Princes were to trace up their several pedigrees to Woden. The Greeks, Phœnicians, and Egyptians did the same, only with this difference, they would have it thought that the Gods were natives of their respective countries; and there is no doubt but each had as good a right to them as the other. However, whether the Titans, or Gods, were originally Scythians, the posterity of Japhet, or whether they were Phœnicians, descendants of Ham; our Author thinks it certain, that they were temporal Sovereigns, that they possessed large territories, and were otherwise greatly interested in the affairs of Europe: that probably, in their times, one common language prevailed over Europe; and that the remains of such a language are still to be found in different places, particularly such as have had no commerce with strangers, but were secured from the inroads of later languages. 'Such,' says he, 'are the mountains of Biscay, the retreat of the old Cantabrian; which is still preserved entire, in spite of all the conquests that kingdom has undergone from Carthaginians, Romans, Goths, and Moors. The old Gallic gave way to the Teutonic, but is still spoken in Armorica, or Basb Bretany. The British sunk under the Roman yoke, and would have been utterly extirpated by the Saxons, had it not taken refuge in Wales and Cornwall; in which last place it is now almost extinct. The Highlands of Scotland, and the numerous isles upon that coast, are so many barriers of this ancient language; and above all, Ireland, where it is thought to be preserved most uncorrupt.' To support his reasoning in this particular, the Author gives us the following anecdote, taken from his friend the Rev. Mr. Reynolds, Fellow of Eton-College, &c. "In my middle age, at a particular friend's house, I found a near relation of his, one Mr. Hutchins, of Frome, just come into England out of Spain, from Bilboa, where he had belonged to the factory the better part of twenty years; who, among other things, told us, that while he was there, some time after the Protestants became entire masters of Ireland, there came over to Bilboa an Irish Roman Catholic priest, that knew neither English nor Spanish. When the person to whom he was recommended, being at a loss what to do, brought him to the English factory, to see if any one there understood Irish; but to no purpose: till some mountain Biscainers, that used Bilboa-market, coming to the house where he lodged, and talking together, were perfectly understood by him, and on his accosting them in Irish, he was as well understood by them, to the great surprize of all that knew it, as well Spaniards as English." This, if

true, seems a confirmation of the affinity between those languages, that are evidently derived from the same source, viz. the Celtic, which may be stiled the universal language of the post-diluvian world, and a sister-dialect of the Hebrew:—but the foregoing anecdote has been strongly contested, by a Writer in one of the Magazines, who denies the fact; asserting, that there is no affinity between the Irish and Biscayan languages: and appealing to all who have any trade or intercourse with Biscay.

Our Enquirer goes on to give an account of the war of the Titans, and of the Cabiric mysteries, which were by that means introduced. He dwells considerably upon this subject, as being the first known æra in the history of Europe, and therefore essential to an enquiry into its language and inhabitants. The result of his reasonings upon this head is, that Uranus, Saturn, and Jupiter were powerful princes, sovereigns over a vast empire, comprehending all Europe, and great part of Asia: that this empire existed long before those petty kingdoms of Greece, that boasted such great antiquity; that the Titans were masters of all the knowledge derived from the sons of Noah; that they had the same religion with the people of the East, *i. e.* either worshipped one God, or, if more, the sun, moon, and stars: and that their descendants in the West were the first who set up the grosser idolatry of paying divine honours to their progenitors.

The Titan language therefore, our Author considers as the vehicle of the first knowledge which dawned in Europe; and supposes, that whatever antiquity and learning the Egyptians might have pretended to, it was, in all probability, derived to them from Scythia. The Egyptians pretended to no science till the time of Thoth, or Hermes Trismegistus, who does not appear to have been a native of Egypt; and if we may believe Sanconiaton's history, came no further off than from Phœnicia; but I rather, says the Enquirer, suspect he was a Scythian. We have no other certainty of the time when Thoth lived, than what is collected from the book fathered upon him, which calls Uranus and Saturn his ancestors, and from them our Author supposes he derived his science. This he thinks antiquity sufficient, and that from this beginning the Egyptians became famous in the following ages, and in their turn were possessed of all the learning then in being.—Agreeable to the natural course of things, the arts had their periods; they flourished for a season in one country, and then sunk, and rose in another. The Greeks, to whom we owe all profane history, seemed to have lost their due reverence for it, and thought themselves beholden to other nations for their learning; but a little reflection might have taught them, that their

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country,

country, from the first ages, was the seat of arts and sciences. Astronomy, for instance, had evidently its origin among the Europeans. The planets are distinguished by Titan names; Uranus, the father of the Titans, is represented as an observer of the stars; Hyperion, one of his sons, is said to have found out the motion of the planets. Atlas, son of Japetus, another Titan, is called the supporter of the heavens; and his brother Prometheus is acknowledged to be the founder of the Chaldean astronomy.

The Author proceeds to prove, that the Barbaric sphere, so much disputed about by critics, was only the northern hemisphere, cultivated by the Scythians; and he thus concludes his reasonings upon this subject. 'Should it be asked how and when the Greeks became ignorant in matters that so much concerned their honour and original; I answer, that their ignorance began to appear at a time when they prided themselves most upon their knowledge; this is often the case with particular persons, and custom and example make it more general. From the first use of reason, men took a pleasure and found their advantage in transmitting to posterity past transactions; at first by the help of memory, and then by some more lasting tokens, such as the setting up of rough stones, which was one of the most ancient methods. But when in time such marks could not be understood without tradition, and where that fail'd were of no further use; something more significative was required, which perhaps gave birth to sculpture and writing. These began upon stones or trees, with rude delineations of the things intended to be recorded; which by degrees were reduced to more contracted signs and characters, sufficiently intelligible to the learned of the several countries where they were used. In this manner all knowledge was conveyed for many ages, witness the ancient learning of Egypt, and the living instance of the practice in China. When the Greeks had gained the more compendious method of expressing their sentiments by words in alphabetical letters, they soon grew weary of writing by characters, as well they might; and by this means perhaps enriched their language, and made it so copious and harmonious as it appears at present. But they seem from that time to have forgot, as useless, what was contained in their former writings, or retain'd it but very imperfectly, and as it were by tradition.'

As the Græcian and Roman languages encreased, the Titan language proportionably decreased: though it kept its ground a considerable time in the western parts of Europe, where it might still have flourished in a greater degree, had it not been continually exposed to irruptions from the North.

*Enquiries concerning the*

the Author next proceeds to consider the Gothic Language; which is very different from the Celtic, which probably had its origin in the more northern parts of Asiatic Scythia, and partakes more of the northern idiom, as the Celtic had more of the southern. The people in Crim Tartary, mentioned by Busbequius as speaking the Gothic or Saxon Language, seem to be the old Saxons, from whom the language of England is partly derived.

Having thus settled the origin of the inhabitants, language, and learning of Europe, he proceeds to give an account of the progress of their letters also. The invention of these, he supposes, transcending human genius, can only be ascribed to God; whom Moses first received them upon Mount Sinai: and Cadmus, who was probably a Jew, conveyed the discovery to Europe. Our Author's reasonings on this head are but slightly supported, nor have they even novelty to recommend them, as Mr. Anselm Bailly\* and others, particularly those of the Platonian cast, have pre-occupied his conjectures.

Our Author has spoiled the Egyptians of their learning, so he will he allow them an alphabet. Their books being written in symbolic and hieroglyphic characters, were unintelligible to those nations who knew the use of an alphabet. The Egyptians, as all authors agree, received their letters from the Greeks, at different times, sent colonies into Italy, where they improved old arts, and gave birth to new ones. The Tyrrhenes, or Etruscans, were the first polite people in Italy; and in the early ages, the Roman youth were instructed in the Etruscan manner of accomplishment. But, adds our Author, when they arrived at a certain pitch of politeness, it often becomes a nation less civilized. This was the case, continues he, of the Etruscans and Romans. As the one increased in power, the other sunk in esteem, as is usual with a conquered people.

The Etruscan language (a species of corrupt Greek) being now extinct, the materials designed to preserve it, were destroyed, or buried in ruins; the too common fate of monuments, wherever ignorance prevails. Here they underwent long night of oblivion, till the revival of true learning, which is always accompanied with a veneration for antiquity. These monuments, as time and chance brought to light, were carefully preserved by persons of curiosity; though they understood them not, yet judged, that they might be intelligible to others, and therefore reserving. It is more than a century since some of the inscriptions have been made public, and in this last age

the next ensuing article. Mr. Bailly's book was published in *Enquiries*.

- ‘ a new scene of literature has been opened by their means.
- ‘ Whole volumes have been filled with Etruscan sculptures and
- ‘ inscriptions, and attempts have been made to illustrate and
- ‘ explain them.’

It does not appear what letters the most antient Celtæ used in writing; the remains of their language now to be found in books being written in the common character of the country, where their descendants lived. The Author thinks it may be taken for granted, that they made use of hieroglyphics only, as we said before of the Scythians in general. But the Goths are an exception; for they had an alphabet peculiar to themselves, consisting formerly of sixteen letters, which is thought to be just the number in the Greek and Phœnician Alphabets. In short, as all languages, says he, were derived from one, so it is but reasonable to think the same of all alphabets: and their affinity with each other, serves to prove that they had all the same source, viz. the Hebrew, or Cadmean.

Thus we see through what regions of conjecture, doubt, and palpable obscurity, our truly inquisitive Author has explored his way. He catches every gleam of light that an extensive acquaintance with the antients can afford him, but he often, however, seems to have a favourite hypothesis in view, by which, we doubt, he is biased somewhat from that truth he professes to investigate. It can no way affect the interests of our religion, though we should not admit the Jewish nation to be that fountain of learning and letters from whence the rest of mankind have been supplied: which would be allowing them greater marks of honour than their best Writers ever arrogated to themselves. This way of thinking appears to have been most warmly embraced by Eusebius, and other Christian Writers, through a laudable, though perhaps mistaken zeal, for a cause of which they were the champions.—But it is more our business to exhibit the opinions of the learned, than to controvert them.

*An Introduction to Languages, literary and philosophical; especially to the English, Latin, Greek, and Hebrew: exhibiting at one view their Grammar, Rationale, Analogy, and Idiom. In three Parts. By Anselm Bailly, L. L. B. 8vo. 5 s. Rivington.*

**S**CALIGER assigns the man he would have completely miserable, no other employment than that of composing  
Ll 4 gram-

grammars, and compiling dictionaries: perhaps with reason, as there is not, in the whole *Encyclopædia*, a more laborious, yet a more unthankful study, than that bestowed on the rudiments of Language. The labour in other parts of Science may be great, but it is also apparent: in this, as in the Mine, it is excessive, yet unseen. This consideration may probably have been the cause, that few good essays upon Language are to be found among us: men whose talents were equal to such an undertaking, chusing to employ them on more amusing studies; and those who were unequal to the task, shewing only by their unsuccessful attempts, how much a well executed performance of this kind was wanting. To eccho back the rules of former Grammarians, to translate Latin grammars into English, or English grammars into Latin, requires but small abilities, and has been the practice of many late Writers in this species of erudition. But to trace language to its original source, to assign reasons for the justness of every rule in grammar, to shew the similitude of Languages, and at the same time every distinguishing Idiom of each, was reserved for the ingenious Writer before us.

In the first and second parts of his work we have the rudiments of the four Languages referred to in the title, explained, with the utmost precision and brevity; those rules which serve for one Language being adapted, with very little variation, to the other three. Here no technical term is used, till it be first made plain by a definition; and reasons are always assigned for the peculiarities of languages, and usages in syntax.

The third part contains four Dissertations; in which, as these are calculated for entertainment as well as instruction, our Author often indulges some peculiarities, ingeniously supported, though very liable to be controverted. The first treats of the possible number of simple sounds in speech, of which he presents us with an alphabet: by these sounds alone he would have children taught to read, being of opinion, that they might learn by this method, in a few months, what they are years in acquiring by the other, now in use among us. The Author is led from his enquiry concerning the origin of simple sound, into an examination, whether language is the natural result of man's own industry, or whether communicated to him by some superior power? 'If,' says he, 'in the ordinary course of things, language is transmitted in a constant series from parents to children, we must go back till we arrive at some point of time wherein the first of the human species, whether one, two, or a thousand, could not receive language in this channel; but it must have been derived to them in as extraordinary a manner as their existence, from the same fountain that gave them

‘ them their being. We cannot help apprehending, but that  
 ‘ the first man’s creator must be his instructor in language as  
 ‘ well as duty, teaching him how to form articulate sounds and  
 ‘ words, giving him knowledge of things, their attributes, ac-  
 ‘ tions, and relations, as well as the power of assigning them  
 ‘ their names.’ To the same origin our Author attributes the  
 use also of alphabetical writings, and is of opinion, as we have  
 hinted in the preceding article, that the alphabet was first given  
 by God, to Moses, on the Mount. His reasoning on this head  
 is curious, if not satisfactory: however, we must decline the  
 particulars for want of room.

The second dissertation treats of the changes of sounds in  
 pronunciation; how far they may be imitated in writing; and  
 the chief causes of the variation in words. As we have seen some  
 modern innovations in our language, with regard to spelling, Mr.  
 Bailey may be an useful monitor, to warn writers against such  
 affectation. ‘ Language,’ says he, ‘ by following pronuncia-  
 ‘ tion in writing, may be so altered from itself, as to become  
 ‘ new, and rendered so vague in its meaning, that books writ  
 ‘ even but an hundred years past, have the appearance of being  
 ‘ barbarous, and to the surviving generation are scarce intelli-  
 ‘ ble.—Pronunciation might be left to take its course, vary ever  
 ‘ so much and ever so often; but writing, as being the only pre-  
 ‘ servative of a language, ought to be kept to some standard.  
 ‘ Orthography should be steady, be made the guide to Orthoepey,  
 ‘ or at least a check upon it, and not orthoepey be the guide to  
 ‘ orthography. Had such a rule as this, founded in reason and  
 ‘ the nature of things, been attended to in all writings, though  
 ‘ it is easy to see that it required a knowledge equal to divine,  
 ‘ to be able to write words truly in the first language; posterity  
 ‘ would not have found so much difficulty as they now do in  
 ‘ understanding them, the etymology and meaning of words  
 ‘ would have been more determinate, and the streams of know-  
 ‘ lege traced with more certainty up to their fountain head.’

The subject of the third dissertation is style, or the art of just  
 writing; that of the fourth, elocution or the art of speaking:  
 both contain rules that may be useful, hints that are new, and  
 ingenious observations. Upon the whole, the Author attempts  
 to give a rational and universal view of language, from its ele-  
 ments, through its several combinations and powers, in writing  
 and speaking. He is possessed of learning to examine his subject  
 minutely, and good sense to avoid incurring the imputation of  
 pedantry; so that his book will be found equally useful to the  
 student, and entertaining to the critic.

Πεταλογία : *five Tragediarum Græcarum Delictus.* 8vo. 7s.  
Fletcher, Oxford. Sold also by Rivington and C<sup>y</sup>. London.

**D**R. Burton, whose former productions in the learned languages are more than sufficient proofs of his abilities for an undertaking of this nature, has here presented the public with an Edition of five Greek tragedies, indisputably the best in that tongue; and we may venture to add, superior to all that were ever composed in any other. Three of these are, the *Oedipus Tyrannus*, the *Oedipus Coloneus*, and the *Antigone* of SOPHOCLES; the first peculiarly excellent for its fine complication of terror and distress, especially towards the catastrophe; the second, for its pathetic opening, which Milton has so happily imitated in his *Samson Agonistes*; the third also a master-piece, for what is called by Aristotle the *τῶν ἐπεισοδίων οἰκονομίαν*, the *just disposition of incidents*. The other tragedies in this book are the *Phœnix* of EURIPIDES, and the *Septem ad Thebas* of ÆSCHYLUS, which, though inferior to those of Sophocles, have, however, with great propriety, a place in this Edition. They are introduced with intention to shew, (as our Editor expresses it) *in materia consimili ingeniorum dissimilium concertatio*, the efforts of different geniusses in the same species of composition.

This Edition, as we are informed, was long since undertaken; but the death of a young gentleman, who was principally instrumental in forwarding it, occasioned its being for some time discontinued: and it had perhaps been totally suppressed, but for the assistances given the Editor by Dr. Markland and Mr. Heath, and the advantage of printing at the expence of the fund bequeath'd to the University, by Mr. Rolle, for purposes of this nature.

This work is a performance of much less ostentation than use; not being calculated to amuse the critic, but to advance the learner. The notes annexed contain no minute philological disquisitions, which are often still more obscure than the text, and counteract their intention, by encreasing that labour which they profess to lessen.—Here we have the conduct of the Drama laid open, the grammatical difficulties explained, the different readings exhibited, and the text receiving proper light from a just punctuation. Notwithstanding this, the learned Editor seems sensible of one objection that may be raised against the present performance, *viz.* That he has given no Latin translation of the text, as is usual in most Editions of the Greek classics. This objection he has taken some pains to obviate. The idioms of the Greek and Latin languages, as he observes, are so different as to render a translation very difficult, if not impossible; but

but though such a labour were actually effected, it would rather obstruct than promote the ends it seems intended to answer. He who, in learning Greek, has continual recourse to a translation for assistance, is insensibly drawn into a dislike of his grammar and lexicon, the proper guides for introducing him to an intimacy with the language he desires to be acquainted with.

‘Opibus alieni adjutus nihil de suo promet; nihil demum Marte proprio sibi elaborandum esse censebit: & velut in regione ignota hospes inelegans, ducem secutus aliquando falsum, sæpe fallacem, huc illuc temere circumvagabitur: & cum Græciam universam itinere rapido peragraverit, nihil fere de Græcia, nihil vere Atticum aut quovis modo memorabile, domum re-  
portabit.’ We should in this respect imitate such as first revived Greek learning in the West; who, without translations, instructed those that afterwards became so eminent for their skill in this enchanting language.

The assistances, however, which are denied in a translation, are amply recompenced here, by the explications of every material difficulty in the text, in notes at the bottom of each page; by a separate phraseology; and by a lexicon of the uncommon words subjoined to the whole. These are the helps offered the scholar, and we will venture to assert, that the learner, who will be at the pains of reading Sophocles, with only the assistances here afforded him, will know more of the real beauties of the original, and the true structure of the language, than if he spent double the time in poring over a faulty Latin version. The translations hitherto published of Sophocles, will be more apt to lead the scholar astray, than to direct him to the meaning or spirit of the original; for, whether through ignorance of the language they attempted to translate, or through an awkward affectation of elegance, certain it is, they are almost always mistaking the meaning of their author.

Though much may be said in commendation of the design and usefulness of the Edition now before us, there is room for some objection to the method which our Commentator has thought proper to pursue. Not content with the Illustrations at the bottom of each page, he adds, by way of appendix, his *δεύτεραι Φροντίδες*, or *Scholia*, which are the result of more mature deliberation. These *second thoughts*, which were not entered upon, as we are informed, till the other parts of the work were printed off, are not only a further comment upon the original, but sometimes corrections of his former annotations, which they frequently profess to contradict, amend, or explain. This ingenuous way of confessing one's faults, though it should serve to shew a man's modesty, may, it is feared, rather tend to prejudice his reputation in other respects. Some may be apt to

to remark, that criticisms which could, upon a review, want so much amendment, were prematurely inserted: they may say, that it would have been most prudent in our Editor to have kept his work by him, till repeated amendments had rendered a palinodia unnecessary.—And we may add, though *second thoughts* are generally allowed the preference, yet our Annotator, it must be confessed, often corrects himself, where there seems very little occasion for correction. Thus, for instance, in *Oid. Τυρ. τυ παλαι pro τυ παλαιη*. This is otherwise explained in his *Δευτεραι φροντιδες*; *Scil. τυ παλαι γηγονοτος*. Perhaps not so well. Compare, in the same manner, his note, and his correction of the first line of the second act.

But instances of this kind are rather to be considered as marks of too much circumspection, than as errors. As to the edition, upon the whole, it may be numbered among the most correct productions of the British press, some few faults in the accenting excepted. The book is certainly well calculated for the use of schools; and deserves all the encouragement due to the best performances of this kind.

*The Tusculan Disputations of Marcus Tullius Cicero. In five Books. A new Translation. By a Gentleman. 8vo. 5s. Whiston.*

**T**HE panegyric upon Cicero, which Erasmus hath left us, at the same time that it does justice to the merits of the philosopher, reflects honour on the taste of his encomiast. I am incapable of determining, says that judicious Critic, whether or not my judgment be improved by time, but certain it is, Cicero never so much pleased me in youth as he now does in my old age. I am now at a loss whether most to admire, the divine felicity of his stile, or the purity of his heart and morals. His influence upon me rises almost to inspiration; and I always feel myself a better man upon every repeated perusal. I make no scruple, therefore, to exhort our youth to spend their hours in reading and retaining his works, rather than in the vexatious disputes, and ill-manner'd controversies which at present perplex mankind. For my own part, though I am now in the decline of life, yet as soon as my present undertakings are completed, I shall think it no reproach to seek a renewal of my acquaintance with my Cicero, and an increase of that intimacy which has been for many years interrupted.

How

How differently does Montaigne express himself on the same Subject, when he gives us to understand, that though he finds much entertainment in Seneca or Plutarch, he could never gain any from Cicero. For, says the Frenchman, instead of beginning to talk upon the subject proposed, he blunts the edge of curiosity by superfluous divisions; and the time which should be employed in argument, is wasted in adjusting preliminaries.

The truth is, Montaigne was, during his whole life, what Erasmus was in his early youth, incapable of thinking connectedly; so that this celebrated essayist only exposed the defects of his own understanding, by attempting to detract from the reputation of Cicero. The concurrent testimony of all antiquity, and of modern times, sufficiently confutes him; it being universally agreed, that no Philosopher has more forcibly recommended all those generous principles that tend to exalt and perfect human nature.

From hence, therefore, we may infer, how much the public is bound to acknowledge every judicious attempt to translate any part of the works of a Writer so justly admired as Cicero. If the Translator succeeds in so difficult an undertaking, the motives to virtue acquire a more universal diffusion, and our language makes a valuable acquisition: should he fail in the execution, the great difficulty of the work may, in some measure, plead his excuse, and the usefulness of the design should soften the rigour of censure.

It is not without reason that this elegant Roman has been thought the most difficult to be translated, of all the classics. The Translator must not only be master of his sentiments, but also of his peculiar way of expressing them. He must have acquired a style, correct without labour, and copious without redundancy. The difficulty is not so much to give his sense, as to give it in such language as Tully himself would have spoke, had he been an Englishman. To follow him in a verbal translation, is to catch his words only, and lose his spirit. This *literal* timidity, if we may so express it, where the Translator cautiously moves from word to word, for fear of going astray, is still the more unpardonable, as Cicero himself has given us directions to the contrary. *Nec tamen exprimi verbum e verbo necesse erit ut interpretes indijerti solent.* His example also, as well as his precept, teaches us to avoid this error: what liberties does he not take with Plato, Euripides, and others! their sentiments remain their own, but their language is always expressed in the manner of Cicero.

The Translator before us has fallen into the error of which we have been complaining; so that Cicero appears, in this English Dress, not unlike some disguised hero in Romance, who, though concealed

concealed in the garb of a peasant, still moves with an air of superior dignity.

These Tusculan disputations were composed by Cicero when, under the dictatorship of Cæsar, he was excluded from any share in the administration; at which time, as he informs us, he was obliged to substitute retirement and study, to scenes of more active employment. The work is divided into five books; the first of which teaches us how to contemn the terrors of death, and to look upon it as a blessing rather than an evil. The second, to support pain and affliction with a manly fortitude. The third, and fourth, to moderate all our complaints and uneasinesses under the accidents of life. The fifth, to evince the sufficiency of virtue to make man happy. It was Cicero's custom, in his leisure hours, to take some friends with him into the country, where, (to use the words of this very incompetent Translator) he used to order one to propose some thing which he would have discussed. I disputed (says Tully) on that either sitting or walking. I have compiled *the schools*, as the Greeks call them, of five days, in as many books; it was in this manner. When he who was the hearer had said what he thought proper, I disputed against him.—To give you a better notion of our disputations, I will not barely give you an account of them, but represent them to you as they were carried on.' Perhaps there never was a finer or more spirited dialogue, conducted with greater ease, or managed with more impartiality, than this, *in the original*. After having silenced the objections which his antagonist had brought against his doctrine, of death's being no evil, Cicero finally establishes it, with that spirit and energy which his present translator has very impotently endeavoured to preserve: let the reader judge for himself, from the following specimen.

Should it indeed be our case to know the time appointed by God for us to die, let us prepare ourselves for it with a pleasant and grateful mind, as those who are delivered from a jail, and eased from their fetters, to go back to their eternal and (without dispute) their own habitation; or to be divested of all sense and trouble. But should we not be acquainted with this decree, yet should we be so disposed, as to look on that last hour as happy for us, though shocking to our friends; and never imagine that to be an evil, which is an appointment of the Immortal Gods, or of nature, the common parent of all. For it is not by hazard, or without design, that we have a being here; but doubtless there is a certain power concerned for human nature; which would neither have produced nor provided for a being, which, after having gone through the labours of life, was to fall into an eternal evil by death. Let us rather infer, that we have a retreat and haven prepared

‘prepared for us, which I wish we could make for with crouded  
‘sails; but though the winds should not serve, yet we shall of  
‘course gain it, though somewhat later.’

The exordium of the third book is, in the original, one of the finest passages in all antiquity: let us see how it reads here. ‘What reason shall I assign, Brutus, why, as we  
‘consist of soul and body, the art of curing and preserving  
‘the body should be so much sought after, and the invention of  
‘it, as being so useful, should be ascribed to the immortal  
‘Gods; but the medicine of the soul should neither be the ob-  
‘ject of enquiry, whilst it was unknown, nor so much im-  
‘proved after its discovery, nor so well received or approved  
‘of by some, disagreeable, and looked on with an envious eye  
‘by many others? Is it because the soul judges of the pains and  
‘disorders of the body, but we do not form any judgment of  
‘the soul by the body? Hence it comes that the soul never  
‘judgeth of itself, but when that by which itself is judged is in  
‘a bad state. Had nature given us faculties for discerning and  
‘viewing herself, and could we go through life by keeping our  
‘eye on her our best guide, no one certainly would be in want  
‘of philosophy or learning. But as it is, she has furnished us  
‘only with some few sparks, which we soon so extinguish by  
‘bad morals and depraved customs, that the light of nature is  
‘quite put out. The seeds of virtues are connatural to our  
‘constitutions, and were they suffered to come to maturity,  
‘would naturally conduct to us an happy life; but now, as  
‘soon as we are born, and received into the world, we are in-  
‘stantly familiarized to all kinds of depravity and wrong opi-  
‘nions; so that we may be said almost to suck in error with  
‘our nurse’s milk. When we return to our parents, and are  
‘put into the hands of tutors and governors, we imbibe so  
‘many errors, that truth gives place to falsehood, and nature  
‘herself to established opinion. To these we may add the  
‘poets, who, on account of the appearance they exhibit of  
‘learning and wisdom, are heard, read, and got by heart, and  
‘make a deep impression on our minds. But when to these  
‘are added the people who are as it were one great body of  
‘instructors, and the multitude who declare unanimously for  
‘vice, then are we altogether overwhelmed with bad opinions,  
‘and revolt entirely from nature; so that they seem to deprive us  
‘of our best guide, who have ascribed all greatness, worth, and ex-  
‘cellence, to honour, and power, and popular glory, which indeed  
‘every excellent man aims at: but whilst he pursues that only  
‘true honesty, which nature has in view, he finds himself bu-  
‘sied in arrant trifles, and in pursuit of no conspicuous form of  
‘virtue, but a shadowy representation of glory. For glory is a  
‘real and express substance, not a mere shadow. It consists in  
‘the

the united praise of good men, the free voice of those who form true judgments of excellent virtue; it is as it were the very echo of virtue, which being generally the attendant on laudable actions, should not be slighted by good men. But popular fame, which would pretend to imitate it, is hasty and inconsiderate, and generally commends wicked and immoral actions, and taints the appearance and beauty of the other, by assuming the resemblance of honesty. By not being able to discover the difference of these, some men, ignorant of real excellence, and in what it consists, have been the destruction of their country, or of themselves. And thus the best men have erred, not so much in their intentions, as by a mistaken conduct.'

The classical reader will perceive, that the spirit of the original is, in a manner, totally extinguished in this translation. Indeed, such is the gentleman's obscurity in some places, such are his mistakes of his author's meaning in others, such is the meanness, affectation, and impropriety of his language throughout, that it is really matter of surprize to us, how such a work came into print; especially when we take the poetry into the account, which is below all criticism, and even contempt.

In short, the present performance is so totally destitute of every kind of merit, which might serve to qualify our censure, that we cannot avoid concluding, with Cicero, upon another occasion, *Obsecro, abjiciamus ista, et semiliberi saltem sumus; quod assequemur et tacendo et latendo.* Ad. ATT.

*An Introduction to the Doctrine of Fluxions.* By John Row. The Second Edition, with additions and alterations. 8vo. 4s. 6d. Noon.

THIS Treatise was first published in the year 1751, but no account of it having yet appeared in our Review, we think it incumbent on us to take notice of this new Edition, published in 1757.

The doctrine of fluxions has been taught by various authors; but very few have considered themselves as writing to learners; the highest and most difficult operations have been the principal objects of their attention, while the introductory or fundamental parts have been treated in too concise a manner to be understood by those, who are strangers to this most useful and elegant method of computation. A plain introduction was wanting to lead

lead the young student gradually from the first principles to the more intricate parts of this science, explaining every difficulty, and removing every obstacle that might obstruct his progress: and this is what Mr. Rowe has attempted in the treatise before us. He has explained the new method of algebraical notation, introduced by Dr. Wallis, and used in all fluxionary tracts; with the manner of reducing quantities into infinite series. It must indeed be owned, that these particulars do not immediately relate to the doctrine of fluxions; but as they are absolutely necessary to be known before any progress can be made in fluxionary computations, and not to be found in the common books of algebra, it was certainly right to introduce them here, that nothing might hinder the learner's progress in this delightful, though difficult study.

This treatise is divided into two parts. The first treats of the direct method of fluxions, or that by which we find the fluxion from the generated quantity or fluent being given: and the second, the inverse method, or that wherein, from the fluxion being known, we find the fluent. To this is annexed an Appendix, containing a collection of miscellaneous questions, with their answers, to illustrate the doctrine delivered in this treatise.

In the first part, after explaining what is meant by the terms fluxion, increment, moment, fluent, &c. and the new method of algebraical notation, the author proceeds to shew the method of finding the fluxions of quantities in so plain a manner, that we are persuaded no person, with proper application, can meet with any difficulty in understanding it. The third chapter of this part, treats of the maxima and minima of variable quantities, and the doctrine is delivered in the same obvious manner as before; so that this difficult part of fluxions, which has so often proved the *ne plus ultra* to mathematical students, may be easily understood. In the fourth chapter, the manner of drawing tangents to curves is explained; in the fifth, that of finding the points of inflection, or of contrary flexure in curves: the sixth that of finding the radius of curvature; and the seventh that of finding the nature of an evolute of a given involute curve.—We shall only observe further, with regard to this first part, that the demonstrations of the rules for finding the fluxions of fluents, and the methods of drawing the general expressions for the subtangent, &c. are less liable to the objections of the author of the *Analyst*, than those in most other treatises of this nature.

The second, which is the most difficult part of the fluxionary calculus, namely, that of finding the fluent from the fluxion being given, is introduced with the doctrine of infinite series. And here the

same plain and perspicuous method is followed, as in the first part: so that we are persuaded, a learner, after looking into Mr. Rowe's book, will find the doctrine of fluxions not so difficult to be attained, as is generally imagined.

It must not however be supposed, that the whole doctrine of the fluxionary calculus is delivered in this treatise; it is intended as an introduction only; but when the precepts it contains are well understood, the reader will find no difficulty in pursuing this study to a much greater length. Thus, for instance, the doctrine of second, third, &c. fluxions is omitted, as also the manner of finding the centers of gravity, percussion, and oscillation, with several other particulars of that nature.

Here it may not, perhaps, be improper to take notice of the frequent complaint, that Sir Isaac Newton's doctrine concerning a nascent or evanescent quantity, is not easy to be understood; but surely it is not more difficult to attain an adequate notion of these quantities, than of a mathematical point, which, though void of magnitude, is the foundation or root from whence all magnitudes have their rise. For whoever considers how a line is generated, cannot but perceive, that the generating point, in moving according to some direction, and therefore describing a flowing line, must, in a very small part of time, describe a very small part of the generated line, which is what is meant by an increment; and as at the instant of time that the generating point begins to move, at that very instant an increment begins to be generated, or exist, this arising increment, or quantity, is called a *nascent* increment or quantity. On the contrary, after a line has been generated, if we imagine the generating point to return back, and move towards the place it first set out from, in this case, the line will constantly decrease, and the very small part of it run over in a very small part of time, is called a decrement: and as the generating point, in returning back to its first situation, must of necessity, by this retrograde motion, continually diminish the line, so when it arrives at the place from whence it first set out, the line will by this means be totally destroyed or annihilated, and that decrement with which it vanished, or ceased to exist, is called an *evanescent decrement*, or an *evanescent quantity*: and as increments, generated after this manner, become greater or less, in proportion to the velocity with which the generating point begins to move, so the different degrees of velocity with which such increments arise, are called their *respective fluxions*; where all considerations of time, and acceleration of motion, are totally and absolutely excluded, and must therefore be the first ratio of the increments, as arising, or in the last ratio of the decrements, as vanishing.—These observations we thought proper to annex to an article of this kind, as  
many

many have complained that these terms, so often found, not only in mathematical, but other treatises, convey no adequate idea; but, on the contrary, tend to render the subject still more difficult and perplexing.

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*A Letter to the Right Reverend the Lord Bishop of St. David's, concerning the admission of unqualified Persons into Holy Orders. Wherein are suggested, some expedients for supplying the Church with a more learned clergy; especially where non-academics are usually ordained.* 8vo. 1s. Cooper.

THIS letter is written with an excellent design, and breathes a spirit of candour and benevolence. The Author observes, that the ignorance of the clergy has always been considered as the greatest hindrance to religion, and that it will ever be the occasion of great grief to every serious Christian. What he proposes, therefore, is to supply the principality of Wales, the inhabitants of which are, in general, poor, and cannot afford to give their sons a liberal education, with more learned and better clergymen, by pointing out a plain and easy method of training up young persons for the ministry of the church of England. He addresses himself to the bishop of St. David's, because a greater number of non-academics, he says, are ordained in that diocese, than in the other three Welsh dioceses.

The state of religion, he observes, in the more remote part of the kingdom, is deplorable; the chief cause of it, an incompetent clergy; and this defect owing to an improper education. Young people, who come immediately from ordinary country schools, or young men, who have been three or four months at a dissenting academy, are, not unfrequently, he says, admitted into the ministry; and from such what can be expected? Our two universities, though eminently useful in their kind, are not of themselves sufficient to redress this grievance. They are designed more immediately, to train up youth in arts and sciences: and gentlemen, who have had the advantage of a learned and polite education, will hardly condescend to take upon them the fatigue and trouble of serving three or four churches, for the trifling consideration of twenty or twenty-five pounds a year.

As it is not in the power of our universities, therefore, to supply the deficiency which occasions this grievance, our Author thinks, that young persons, designed *more particularly* for the Christian Ministry, should have schools or academies, *more particularly* adapted to qualify them for such an office, wherein

nothing should be taught but morals, divinity and piety, and that a subscription should be set on foot for the encouragement of proper tutors. He gives a short sketch of the method of education which he thinks ought to be pursued in such seminaries; and what he says upon this head is not only very sensible, but shews great goodness of heart, and a truly christian disposition. —We heartily wish that what he proposes may meet with due encouragement.

*Remarks upon the natural History of Religion, by Mr. Hume. With dialogues on heathen idolatry, and the christian religion. By S. F. 8vo. 2s. Doddley.*

THE Author of these Remarks, &c. appears to be a friend to religion and freedom of enquiry; but he has advanced nothing, in our opinion, that can give the judicious reader any high idea of his discernment or acuteness. His remarks upon Mr. Hume's Natural History of Religion are extremely superficial, and scarce contain any thing that deserves particular notice. Theism, he thinks, was the primary religion of mankind; since it is more consistent with our idea of a rational creature, to believe, that its religion, or the sense of its duty towards its Creator, at first arose from the conclusions of its reason, rather than from the suggestions of its fears: and though mankind in antient times appear, as far as history reaches, to be Polytheists, yet in more ancient times, we are told, before the knowledge of letters, or the discovery of any art or science, it is probable that men entertained the principles of theism. If it be asked, To what cause was it owing that mankind so strangely degenerated? our Author answers, They were compelled to embrace idolatry for political purposes. This is the point he endeavours to prove in his dialogue on heathen idolatry, where we meet with many quotations from Greek and Latin authors; but nothing satisfactory upon the subject.

It was extremely difficult, he thinks, if not impossible, for a legislator, in the early ages of the world, to govern a community that was refined with the arts, without the assistance of idolatry; it was necessary therefore, he says, to apply to this institution for political purposes. The brutal worship of the Egyptians he produces as a remarkable evidence in favour of his assertion: hear what he says.

‘ The Egyptians were a sharp and sensible people by nature, as born in a fine climate, and withal were very numerous.

They

They inhabited a country, whose soil was made extremely fertile, by the annual sediment of the Nile, and were neither much employed in agriculture, or commerce; so having an opportunity of improving their understanding, would gradually become refined by cultivation. They were governed by a king, priesthood, and soldiery, who were not only vested with the whole legislative and executive power, but had likewise the property of the whole kingdom in their own possession. A state, thus exercising its tyrannical authority over such a people, might reasonably be jealous of their enquiring into their natural rights and privileges, and that they would probably conspire to subvert a government, by which they were so unjustly deprived of them. Therefore every expedient was to be tried, and the most effectual laws to be instituted, in order to preserve such a powerful and injured people from rebellion; and no other contrivance seemed so likely to secure them from uniting in an alliance against the state, as keeping them in ignorance, and generating a mutual envy and malice amongst them. The *first* they effected by concealing the sciences in hieroglyphics, and confining it to the priesthood, and withall by compelling the sons of the mechanics, husbandmen, tradesmen, and shepherds, to follow the several vocations of their fathers, from generation to generation, and prohibiting them from meddling with the affairs of the state, under the penalty of a severe punishment. The *other* was likewise performed, by appointing different animals to be worshipped in different cities, which being natural enemies to each other, would necessarily engage their several votaries in disputes concerning them, and be a perpetual occasion of quarrels and contention with each other. A people thus divided in their opinions about these objects of their worship, would be very effectually prevented from conspiring against the establishment; and so the government, in the mean time, remain secure in their illegal possessions.

This may serve as a sufficient specimen of our Author's abilities, for unfolding the policy of antient states, and renders any farther account of what is advanced upon this subject, unnecessary. In the Dialogue on the *Christian Religion*, there is nothing to be met with but what has been often repeated; nothing urged, but what has been often urged with much greater accuracy and strength of reasoning.

*An Essay on Planting, and a Scheme for making it conducive to the Glory of God, and the Advantage of Society. By the Rev. Mr. William Hanbury, Rector of Church-Langton, in Leicestershire. 8vo. 1s. Printed for Parker, in Oxford; and sold by Rivington and Fletcher in London.*

ON our first view of Mr. Hanbury's title-page, we imagined he had fallen upon some new scheme for the propagation of Christianity; but the moment we began to turn over his pages, it appeared, that not the planting of religious truth, but of timber-trees, for the glory of God, was the subject of the reverend Writer's Essay: a subject on which, though not once mentioned in the thirty-nine articles, he has, nevertheless, lavished as much heat and zeal, as if he had been defending the Athanasian creed, or proving the natural alliance between church and state.

After all, however, we see nothing *criminal* in Mr. Hanbury's zeal for tree-planting; the warmth of his style may be considered but as a *foible* at the worst: yet it must be allowed, that had he recommended his scheme with less enthusiasm, and rebuked the dismantlers of our woods and groves with less passion, his arguments might have lost nothing of their weight on that account. We entirely agree with him in his notions of the importance of renewing and maintaining the national stock of timber-trees. As he justly observes, 'to see those increasing funds for future shipping totally sunk, and no care taken to raise others, must sensibly affect every British heart, who knows that his nation's safety consists in her wooden walls:' yet we can by no means subscribe to the propriety of his bestowing the opprobrium of *villainy* on the mere neglect of Planting. Neither do we think with him, that there cannot be a more *genteel*, as well as a more rational amusement: the *reasonableness* of our keeping up and cultivating many of our woodlands, and even of making new plantations, will be contested by few; but the *gentility* of it is not altogether so apparent.

Notwithstanding these, and other instances, that might be given, of our Author's *enthusiastic* prepossession in favour of his subject,—of which he has honestly hinted his *consciousness*, in more places than one,—his view is undoubtedly commendable and patriotic; and we sincerely wish, that, excepting the heat of his imagination, all the landed gentlemen in the kingdom were like Mr. Hanbury: since the worst that we can perceive in him, is only, that he is one of those '*peculiar people, zealous of good works,*' who, with the best intentions in the world, and

zeal *quantum sufficit* for any undertaking, have seldom the power of persuasion in so great a degree, as to make many proselytes.

After having said a great deal in praise of Groves and Forests, of Oaks and Elms, of Planting and Gardening; and expended much rhetoric and pathos, in lamenting the general neglect of planting, and in exhorting his Readers to take care in time, lest we 'shortly be left without a Christmas-log;'—our public-spirited Essayist thus proceeds to try the force of example.

'Such a nursery,' says he, 'as I have been insisting upon to be requisite in every county, I have now in Leicestershire: the trees, plants, seeds, &c. &c. will be all fit for sale in September 1760. And here I must prevent those, who at this place might be apt to think I had been haranguing merely for my own benefit, with acquainting them, that twenty-four gentlemen of honour and worth, have accepted of the trust and disposal of the money arising from the sale of them; the greater part of which is destined for charitable purposes, and not appropriated to my own advantage.

'To proceed then to what I have in my collection, and which will, as I said before, be of proper sizes for transplanting in September 1760. And I shall take care to keep up my plantation, so as to be able to make a yearly sale every September; a catalogue of the particulars of which will be annually printed off.

'I have in this nursery,

'1. Forest Trees of all sorts, and of the best breed; both Deciduous and Evergreen.

'2. Great variety of American Plants.

'3. Flowering Shrubs; of these I have a curious collection.

'4. Green-house Plants.

'5. Perennial Flowers, both bulbous and fibrous.

'6. Seeds of Annuals.

'7. Every article in the Kitchen-Garden; the most curious in its sort.

'8. Fruit Trees of all sorts, viz. Of Peaches, rich and curious, near fifty sorts. Of Nectarines, near twenty sorts. Of Apricots, twelve sorts. Of Cherries, near thirty sorts. Of Pears, more than sixty sorts. Of Apples, near fifty sorts. Of Plums, near fifty sorts. Of Vines, near forty sorts. Of Figs, near ten sorts. Of Goose-berries, near thirty sorts. Currans, Quinces, Medlars, Walnuts, Nuts, &c. &c.

‘ In short, the whole number of Trees and Plants, amount to several hundred thousands ; which will grow, when transplanted, in any soil, as they are raised, at least most of them, upon one which is very barren, and of little or no value. Trees that are thus carefully propagated from the best sorts, and properly managed while young, will immensely repay the prime cost of purchasing them : they will shoot with ten times the vigor and beauty of one transplanted wild from the woods.’

He then proceeds to enumerate the good purposes to which the fund raised by this means is to be applied, viz. 1. To decorate the church belonging to the place where the Trustees meet ; 2. to purchase an organ for the church ; 3. to found a charity-school ; and 4. (as the charitable fund may increase in length of time) to purchase livings, to be in the gift of the society, and to be bestowed only on those clergymen who have acted in every particular, so as to do honour to the cloth ; — zealous for religion, and true to every just and honest cause.’ He concludes with a warm invective against ‘ the scandalous sin of Simony,’ and a pious apostrophe to the University of Oxford ; in which he pathetically laments the ill consequences of the act to restrain colleges from purchasing advowsons of livings. ‘ How deplorable,’ says he, ‘ is the consideration, that the power of relieving distressed merit is taken out of your venerable hands, O OXFORD ! Your goodness might otherwise diffuse itself over the whole island, and the principles of Religion, Virtue, and honesty, be universally received and respected ! But though ministerial arts and courtly envy have debarr’d you of this privilege, may you not by PLANTING cultivate those estates which are happily out of the reach of sacrilegious hands, which your pious founders bestowed upon you, and which have not been misapplied, but converted, as much as in you lay, TO THE GLORY OF GOD, AND THE ADVANTAGE OF SOCIETY. If I have emulously catch’d your noble flame, and wish to strike out a scheme, which may answer the same laudable Purposes, I acknowledge it to have arisen from the principles imbibed under your tuition, and from seeing the noble science of BOTANY honoured by you, as it deserved. These motives conjointly have induced me to recommend PLANTING, (under the Plan I propos’d, and shall adhere to myself) as the only means to rescue ourselves and our posterity from distresses, and as a probable method of mending our hearts, as well as improving our fortunes.’

The perusal of this pamphlet naturally led us into a reflection on the happy temper of the times, and the blessings of his present  
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sent Majesty's mild and beneficent government. Zeal is an active principle; it will be at work; and if not properly directed, it may do mischief. The same principles will be found in mens minds, in all ages; but the example of the sovereign, and the temper of his administration, no doubt, must influence the manners and conduct of the subject: and hence it is, that those zealous propensities which, in the days of cloistered ignorance, and popish bigotry, (when both Prince and People were the slaves of monkish imposition, and priestly power) might only have served to light up the blaze of persecution, and put misguided men upon playing the Devil for the sake of God! —that very disposition, the same overflow of zeal, under the more benign influence of a free Protestant government, takes an useful, or at least a harmless turn: instead of cutting down the woods to supply faggots for Smithfield fires, it is employed in cultivating them for the more salutary purposes of improving our estates, and providing for the present and future prosperity of the nation.

We have not thrown out this observation with the least view to reflect upon the reverend Author of the present Essay. The Gentleman is entirely a stranger to us. We never heard of him before; and we know nothing more of him, than what seems fairly inferable from his pamphlet, viz. that he is a very *warm*, but doubtless, at the same time, a *worthy* man. His public-spirited scheme seems to demonstrate this; and we sincerely wish him the utmost success in his charitable undertaking: hoping, in return, that he will take no offence at our falling into a random thought; which, if it implies *any* thing, implies a compliment, and more than a compliment, to the clergy of the present age, from a comparison of their behaviour with that of too many of their mistaken predecessors. It is with the highest satisfaction we daily see so many instances of the better spirit of the modern clergy; and it is with the sincerest pleasure we take this opportunity of publicly declaring, that we have no idea of a higher human character, than that of a pious, candid, benevolent,—in one word,—a truly CHRISTIAN Divine.

*Socrates. A Dramatic Poem. By Amyas Bushe, Esq; A. M.*  
F. R. S. 4to. 3 s. Doddsley.

THE purpose of this Gentleman, in rendering the tragically memorable story of Socrates into a dramatic poem, in blank verse, is declared in the last period of a short advertisement

tisement prefixed to it, in the following terms. 'It is with the view to introduce the knowledge of this wonderful man, and his system, to those, whose want of leisure, and different pursuits, have prevented them from studying the dead languages, that he comes abroad in this dress, to entertain (we hope) and instruct the Reader, to whose candour and favour we venture to submit him.' So laudable an intention must bespeak a candid reception of the performance it has produced; the principal excellence of which, however, cannot be supposed to depend on any poetical embellishments of the Translator; but on the intrinsic justness and elevation of the sentiments of this extraordinary enlightened Athenian; and on a just representation of the conduct and character of a man, who, upon a full consideration of all circumstances, seems scarcely paralleled in story. These sentiments, and this character, are not unsuitably expressed, according to the lights which Plato and Xenophon have left us on this head: but as the Phedon of the former, which is chiefly versified into this drama, is also translated into English prose, it is not improbable that many may think prose preferable to poetry, and particularly to dramatic poetry, on such a subject. Indeed, the learned Translator seems not inapprehensive of this, when he declares to his noble patron in the dedication, 'it was calculated for the closet, not for the stage.' Many, nevertheless, may have no objection to its poetical, and even dramatic dress, who might be less disposed to so grave a lesson in prose; and this was probably one motive with Mr. Bushne for a dramatical version of it.

Nevertheless, as all our learned, and many of our mere English Readers, are no strangers to the sentiments and catastrophe of this famous Philosopher, we chuse to give specimens from such parts of the work as may more truly be supposed the Translator's, viz. from the chorus's, which are in rhyme; though even here we may consider the character and sublimity of this inspired Philosopher as habitually animating them.

The hymn to beauty and virtue, about the middle of the first act, is poetical, and judiciously disposed. The first semichorus describes the pleasing appearances and effects of material or physical beauty. The second exhibits the analogy of that with virtue, or moral beauty, whose superior worth or lustre it, at the same time, asserts. After which the full chorus thus happily represents their combination, or rather identity.—We could, however, have wished the absence of the heavy expletive marked in *Italics*, in the fifth line.

Beauty and virtue are the same;  
They differ, only in the name.

What

What to the soul is pure and bright  
Is beauty in a moral light ;  
And what to sense *does* charms convey  
Is beauty in the nat'ral way :  
Each from one source its essence draws,  
And both conform to nature's laws.

The chorus at the end of the third act, though extended to about thirty lines, contains, in effect, only that noble sentiment and affecting image in Horace, of the man of absolute integrity — *si fractus illabatur orbis, impavidum ferient ruinae*. But the prayer of Socrates in prison, after his sentence at the beginning of the fourth act, is solemn, pious, and sublime ; and in this our worthy Author has probably indulged his own religious aspirations, as nearly as he could, in the spirit of Socrates ; since we find herein more than we can recollect of what antient history has testified in this respect concerning him. This act closes with a chorus on the moral œconomy ; concluding with the following stanza, wherein the same relation and analogy is supposed between Will and Reason, as between natural and moral beauty : which, however, does not appear to us equally clear or striking.

Will then and Reason are in kind the same,  
And stand distinguish'd only in the name ;  
For Choice, where Reason fails, is blind,  
But, with it, of the moral kind ;  
For then both Will and Reason draw  
Eternal truths from Nature's law,  
While moving passions are the active springs  
Which give the soul to rise on Reason's soaring wings.

The drama closes, after the death of Socrates, with a chorus of æthereal spirits, from which we have transcribed the following stanzas :

There in sable weeds array'd, [ *Pointing to his body.*  
All that of Socrates could die,  
Releas'd from mortal care is laid ;  
Of parts terrene compos'd, and alien from the sky.

But as we hither sped our way,  
We saw the living part ascend,  
Bright as the pure æthereal ray,  
And tow'rd the court of Heav'n, with soaring effort tend.

Him soon, when rage and envy cease,  
When reason hath resum'd her throne,  
And cooler thoughts give passion ease ;  
Athens shall mourn in tears, and wish the Deed undone.

To him they shall choice statues raise,  
 With ornamental sculpture grac'd,  
 Fair meed of worth, and virtue's praise,  
 To his immortal fame in the Pompeian plac'd.

With regard to the two following lines, which conclude the whole,

To him shall injur'd suppliants pray—  
 So Will the Gods above, and what they Will is fate.

We are afraid the Author has committed a solecism in them, that militates against the very scope and purpose of his piece. Socrates, a sincere Monotheist, suffers death as a Heretic against Polytheism, the established religion of Athens; consequently Socrates, who denies a plurality of Gods, must assert the worship only of one, and abhor transferring any part of that worship to any other Being, however exalted, and still less to a human creature. Now we conceive these spirits, who appear after the catastrophe, to testify the beatified state of such a martyr, should, in consistence, be rather supposed as commissioned by the sole and true God, than as messengers from the chimerical existences of the Pagan mythology, or Polytheism, who must act against themselves in approving the faith and fortitude of Socrates, which these spirits do: and yet they cannot be commissioned from the true and sole Deity, as they assert the worship of the *Creature*, in the first of these two lines, and a *Plurality of Gods*, authorizing that worship, in the last. The first part of this chorus supposes them the messengers of truth, appearing in confirmation of a most important one; and the last, of delusion. If it be said, the conclusion was thus expressed in meer conformity to poetic style, and the opinions of Heathen Greece, the apology is insufficient. The conclusion, which is supposed moral in all plays, should have been couched in the terms of truth here, insusceptible of ambiguity; especially as it was designed for the closet: since it was a vigorous attempt to dissipate the fabulous poetical gods, and the false worship of men, or idols, that occasioned the death of Socrates.

As for the original sentiments of this first of Philosophers, of whom we may justly say, *Nil mortale sonat*, they are above our commendation; and Mr. Bushe's version and arrangement of them, taken altogether, is decent and agreeable. There are nevertheless several lines, a dozen, perhaps, or two, at the most, where his ear seems to have failed him; and which may not be sufficiently excused by an intention to vary the cadence, and avoid the monotony of the verse. Some passages also occur, in which the expression seems rather too humble and prosaic for solemn poetry. But what appear to us the least venial, are a few, and but

but a few, transgressions against the idiom of our language; the parity of which, we imagine, deserves the attention of all who aspire to write well, which seems indispensibly to imply correctness. Thus, Aristodemus says to Socrates, page 15.

————— I know no ends

They [*the arms and bands*] mean to serve, *than* what the brutes pursue,  
Without their aid.

But to have made English idiom of this, we think the Author should have wrote either—no *other* ends, &c. *than* what—or, no ends, &c. *but* what. An omission of the definite particle, *the*, occurs sometimes, where we imagine, or even feel, the sense requires it to be prefixed. Thus Socrates is made to say, p. 22.

————— or that Man

Should be so long deceiv'd without *least* sense  
Of the delusion—————

Thus *Gods*, in the nominative plural, frequently occurs without the particle, and, as it seems to us, erroneously.—‘*That Gods take care of Man*,’ p. 20.—‘*Can you conceive that Gods would plant in Man*,’ p. 22. But as it often occurs also with the prepositive particle, there should be some reason for the distinction, which is not very clear, in these instances, from any diversity of the sense.

Such blemishes naturally remind us of that solicitude about censure, which seems too humble a solicitude for a zealous admirer of Socrates, and which appears in our Author’s dedication to his noble Patron, whose protection, he supposes, must entirely preclude it. This is a very trite and almost puerile compliment; and operates proportionably with a sensible reader, who will judge of a work for himself, and from the work itself: and when we are ingenuously told of the many redundancies and inaccuracies his lordship proscribed from the manuscript, we are reduced to conclude, either that his leisure was insufficient to proscribe those which remain; or that his lordship found their parent too fondly prepossessed in their favour.’ Undoubtedly however, with regard to the Author’s preference of so exemplary a subject; and as far as his translation is just to the original Sources of it, there was great room for the countenance of a nobleman of virtue, literature, and ingenuity. And to conclude, with regard to Mr. Bushe’s part in this respect, we acknowledge, that notwithstanding a few such imperfections as we have exemplified, his dramatic version of the story of Socrates, with all its imperfections, is far superior to another we saw, some years since.

*A Discourse*

*A Discourse on the Conduct of the Government of Great-Britain, in Respect to neutral Nations, during the present War.* 4to. 2s. 6d. Griffiths.

**I**T is a great misfortune to mankind, that sound reason and fair argument should have little or no Weight in national disputes. When differences arise between two states, memorials, it is true, are interchanged for form's sake: but the pen is generally employed only while the sword is whetting. As there is no earthly tribunal, where the claims of nations can be decided judicially, each party rests the decision on the advantage of superior strength; and force, for the most part, is made the standard of right.

But however national faith and equity may be sometimes abused with an appearance of immediate success, yet it will be found that all events are ultimately fatal, which are not directed by the guidance of wisdom and virtue; no policy can be wise, no prosperity can be lasting, which is founded in opposition to the laws of reason and justice: and *Hoc, says Cicero, est verissimum, sine summa justitia, rempublicam regi non posse.*

A native therefore, of any kingdom, cannot employ his time with greater reputation to himself, or satisfaction to his fellow-subjects, than in vindicating the impeached honour and justice of his country.

The very learned and ingenious Author of the treatise before us, has undertaken this noble task: and it must be allowed, that, upon the whole, he has not only acquitted himself as an able advocate, but (as far as his writings can determine his character) he has proved himself to be a man of just principles, and extensive philanthropy. We shall therefore be the less apprehensive of offending, when we find ourselves obliged to appeal from the judgment of a writer of such endowments and disposition.

In support of our right of seizing the enemy's property on board of neutral ships, the Author examines the claim of neutral powers to protect the property of our adversaries, first, according to the law of nations, and then he considers the alterations which have been made by those treaties; which have been superadded to those laws.

He argues, that if neutral nations have any right to protect the property of the enemy, it must take its rise from those laws, which are the established rules of conduct between nations, and particularly on that element where this right is supposed to be exerted. No civil or municipal institutions, says he, and much  
less

less the privileges arising from them, can here take place; they have no force but under the dominion of those who agreed to their establishment. He then very shrewdly observes, that governments can have succeeded to no other rights, but such as their respective members enjoyed in a state of individuality; and that one nation is now to another, as it were, in a state of nature. Governments therefore, he concludes, have succeeded to the rights only of their respective members, and by consequence these only they can protect.

It will be asked, he says, from whence then arises the right which governments always enjoy, of protecting the property of the enemy within the precincts of their own country? to which he answers, That it is a consequence of their right of dominion; and that unless their dominion extend over the ocean, the right of protection cannot there take place. He then insists, that the protection which governments can give within their own dominions, extends not to the sea. The ocean, says he, is the publick road of the universe, the law of which is the law of nations, and all that pass thereon are subject to it, without either privilege or exemption.

‘ If this manner of reasoning,’ says he, ‘ should not clearly establish my point, I can appeal, in support of it, to the ablest writers on publick law, who will be found to have decided the question unanimously in my favour.’

‘ And first I will produce the testimony of that learned native of Delft \*, who wrote so nobly on the freedom of navigation to serve his ungrateful country. In one of the passages, which are now before me, it is remarkable, how much he labours to give the greatest extent to the rights of commerce; and yet with all his laudable bias to this favourite point, he appears clearly to be of opinion, that the ship of a neutral nation cannot protect the property of an enemy: he even allows, that such property, being found on board any vessel, affords a strong presumption, that she also belongs to the enemy, and that the might on that ground be condemned, unless evident proofs are produced to the contrary; and then he adds, “ Alioqui res ipsæ solæ in prædam veniunt;” ‘ and speaking again in another place on this point, he says, that in case the wrong done me by my enemy is manifestly unjust, and that any one by affording him succours should encourage him in his enmity against me,’ “ jam non tantum civiliter tenebitur de damno, sed & criminaliter, ut IS, qui judici imminenti reum manifestum eximit.” ‘ A fine and animated manner of expression, which shews how clear the opinion of this great author was upon the question.’

\* Grocius.

This last paragraph appeared to us so obscure and imperfect, that, to clear up the sense, we had recourse to the passage cited from Grotius, and we cannot forbear observing, that our Author, in the eagerness of composition, seems to have manifestly mistaken the sense of that writer. Grotius does not allow, that the property of the enemy being found on board any vessel, affords a strong presumption that *she* also belongs to the enemy: on the contrary, he says, in the text of the passage referred to—  
 ‘ Quare quod dici solet hostiles censeretur res in *hostium navibus* repertas, non ita accipi debet, quasi certa sit juris gentium lex, sed ut præsumptionem quandam indicet, quæ tamen validis in contrarium probationibus possit elidi.’ Which, for the benefit of our English readers, we render thus—‘ Therefore, what is usually said, that property found on board an *enemy’s ship* is deemed to belong to the enemy, ought not to be taken as an established law of nations, but as presumptive evidence, which may be destroyed by sufficient proofs to the contrary.’ Here it is observable, that he speaks only of property found on board the enemy’s ships, but says nothing of neutral vessels; and what he observes in the notes, with respect to *them*, is likewise totally opposite to our author’s construction. The words of Grotius in the notes are these—‘ Sed *neque* amicorum naves in prædam veniunt ob res hostiles, nisi ex consensu id factum sit dominorum navis:’—that is, ‘ *NEITHER* are *neutral vessels* to be adjudged prizes for having enemy’s property on board, unless it be done by consent of the owners of the ship.’ And then he adds,—‘ *ALIOQUI* res ipsæ solæ in prædam veniunt:’ ‘ *OTHERWISE,*’ says he, ‘ the goods themselves *ONLY* are subject to condemnation.’ This is clear and precise; but, as the passage is cited by our author, there is nothing to which the word *alioqui* can refer.

We have thought it necessary to rectify this mistake: being of opinion, that in a treatise of this kind, which, on account of the importance of the subject, and its own intrinsic merit, will, no doubt, be universally read, authorities should by no means be stretched to prove more than they will warrant, since our opponents will be too ready to dispute those which are really uncontrovertible.

From the testimony of Grotius, our author proceeds to enumerate several other learned authorities, in favour of his arguments, and which, indeed, do fully establish the doctrine he advances: he produces, in the next place, a variety of instances, wherein nations have confirmed the opinion he contends for, both by their laws, and by their practice.

Having

Having examined the subject, on the several foundations of reason, authority, and practice, he then considers how far the principles he labours to establish, are altered or affected by such treaties as are now subsisting between us and other nations. In the course of this examination, he takes a view of our treaties with Spain and other countries; but we shall only take notice of his observations on our maritime treaty concluded with Holland, as being most material to the point under present consideration.

‘By this treaty,’ says our Author, ‘it must be allowed to have been stipulated, that all which shall be found on board the vessels, belonging to the subjects of those countries, shall be accounted clear and free, although the whole lading, or any part thereof, shall, by just title of property, belong to the enemies of Great-Britain.’

To determine the *present* force of this treaty, the writer examines whether Holland has complied with her Part of the treaties or contracts, to which she is mutually bound with England. He shews that Holland is engaged in three different guaranties or defensive treaties with Great-Britain; and that she has refused to comply with the terms of such guaranties, by her denial to grant the immediate succours required in pursuance of those treaties, and to join with us, after a certain time, in open war, in consequence of our dominions having been attacked by the enemy. By which infraction of the conditions on their part, he contends, that Holland has forfeited all pretence to the benefits stipulated in her favour.

‘It will however perhaps be objected,’ says he, “that England was the aggressor in the present war, and that unless she had been first attacked, the case of the guaranties doth not exist.”—“True it is, that the treaties, which contain these guaranties, are called defensive treaties only; but the words of them, and particularly of that of 1678, by no means express the point clearly in the sense of the objection; they guaranty in general certain rights and possessions of both parties, and when they declare, what shall be done, in case either shall be “attacked,” or “molested,” in those parts, which are the objects of the guaranties, it is not mentioned as necessary, that this should be the first attack;—if however we allow the treaties to have all the meaning, which they who make this objection can require, the evidence of facts will sufficiently prove, that France was the aggressor in the present war;—if we look to America, the present war there is little more than a continuation of the last; repeated usurpations of the possessions of Great-Britain have been there the constant employment

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• ployment of France, almost from the hour, in which the trea-  
 • ty of Aix was signed; and these were at last followed by an  
 • avowed military attack upon a fort belonging to the crown of  
 • Great-Britain, by regular troops, acting under a commission  
 • from the court of France:—if we consider America, as hav-  
 • ing no concern in the present question; France will also be  
 • found to have been the aggressor in the European war:—if  
 • we regard the intention alone, the first hostile intention in  
 • Europe was the design to invade Great-Britain, sufficiently  
 • proved and avowed by the preparations which France made  
 • for it:—if we look for the first overt-act, France made the  
 • first open attack upon Minorca;—the opinion indeed of the  
 • parties concerned sufficiently shew, that the attack upon Mi-  
 • norca was the opening of the European war; notwithstanding  
 • all, which has passed elsewhere, proposals for an accommo-  
 • dation of the American disputes were never discontinued, nor  
 • the war considered as universal, till that island was absolutely  
 • invaded. As for the captures at sea, they must be considered  
 • as belonging to the American war. They were made in con-  
 • sequence of the hostilities there first commenced, and were  
 • seized as reprisals, for the injuries there committed upon the  
 • property of the people of England; as such they were always  
 • declared to be taken by the ministers of England, and the  
 • value of them to be on that account retained; and the legisla-  
 • ture hath expressly refused to distribute it among the captors,  
 • as they have done in respect to all other prizes, which have  
 • been made, since the war of Europe began: but even if this  
 • distinction, which puts the question out of all doubt, had not  
 • been made by the government of Great-Britain, these cap-  
 • tures surely can never be looked upon but as a part of the  
 • American war; as such a war must always be supported  
 • by succours sent from Europe, it is absurd to suppose  
 • that either party in this case would not endeavour, as  
 • far as he was able, to take or destroy entirely the shipping of  
 • his enemy, by which alone those succours could be conveyed:  
 • countries, which have very little internal force within them-  
 • selves, cannot be defended but by such troops, as are thrown  
 • into them; to defeat therefore the only means, by which this  
 • can be effected, must be esteemed as material a part of such a  
 • war, as the means to invest a fortress are a material part of a  
 • siege.—But after all, when the execution of guaranties de-  
 • pends on questions like these, it will never, I fear, be difficult  
 • for an ally, who hath a mind to break his engagements, to  
 • find an evasion to escape; it is his duty however on such oc-  
 • casions to weigh well the spirit of his alliances, and to consi-  
 • der which party hath always shewn the most ambition, or  
 • hath most inclination and ability to invade the dominions of  
 • his

- his neighbour; it is not the first military action alone, but the
- usurpation of another's right, or the denial of justice, which,
- in the opinion of the ablest Writers, denominate the Aggressor,
- and evince the commencement of a war.\*

Here we have the pleasure to observe, that our Author's arguments to prove our enemies the aggressors, are clear, solid, and irrefragable; though, perhaps, critically considered, he may be thought to have carried the point too far in the concluding sentence. For though 'the usurpation of another's right, or the denial of justice,' do, without any military action, denominate the aggressor, and are a sufficient foundation for the injured party to make *reprisals* †, yet they do not 'evince the commencement of a war;' for proof of which some military attempt seems requisite.

But we will venture to add, that the *evident* design of France to invade this kingdom, may be considered as a commencement of war, and is of itself at least sufficient to prove the war to be *defensive* on our parts; and consequently to entitle us to the benefit of our guaranties, even though we had given the first blow. We find this opinion confirmed by the authority of the best Writers, particularly of Puffendorff, who says,—  
 'Quamquam et aliquando favor defensionis ab illius partibus stat, qui prior arma alteri insert; ut si quis hostem, invasionis jam certum, per celeritatem oppresserit, dum ille adhuc in adparando bello est occupatus †.'—'Nevertheless, that party which first takes up arms against the other, may yet be sometimes considered as acting *defensively*; as if one, being certain of an intended invasion from his enemy, should crush him by his expedition, while he is busy in making preparations for war ‡.'

However, to return to our Author, a more subtle objection, says he, will still, perhaps, be made to what has been said: it will be urged, 'that though France was the aggressor in Europe, yet that it was only in consequence of the hostilities commenced before in America; with which it is determined by treaties, that Holland is to have no concern; and that the rights contested at present are not contained in the guaranty.'

\* Vid. Grotius de Jure Belli ac Pacis, lib. iii. cap. 2. sect. 4. &c. And Puffendorff, De Jure Naturæ & Gentium, who refers to Grotius on the subject of Reprisals, lib. viii. cap. 6. sect. 13.

† Puffendorf de Jure Naturæ & Gentium, lib. viii. cap. 6. sect. 3.

‡ Though it may seem foreign to our purpose, yet we cannot help observing, that this authority pleads strongly in vindication of the conduct of our brave ally, the King of Prussia.

He exposes the absurdity of this objection by general arguments, which he confirms by the opinion of Holland itself, on a point of this nature. 'It hath already been observed,' says he, 'that the defensive alliance between England and Holland, of 1678, is but a copy of the twelve first articles of the French treaty of 1662; soon after Holland had concluded this last alliance with France, she became engaged in a war with England; the attack then first began, as in the present case, out of Europe, on the coast of Guinea; and the cause of the war was also the same, a disputed right to certain possessions out of the bounds of Europe, some in Africa, and others in the East Indies: hostilities having continued for some time in those parts, they afterwards commenced also in Europe; immediately upon this, Holland declared that the case of that guaranty did exist, and demanded the succours which were stipulated. I need not produce the memorials of their ministers to prove this; history sufficiently informs us, that France acknowledged the claim, granted the succours, and entered even into open war, in the defence of her ally: here then we have the sentiments of Holland on the same article, in a case minutely parallel: France also pleads in favour of the same opinion, though her concession in this respect checked, at that time, her youthful monarch in the first essay of his ambition, delayed for several months his entrance into the Spanish provinces, and brought on him the enmity of England.'

In further proof of his argument, with regard to the construction of the above article, our Author cites the opinion of the minister who made it; and which, as he observes, entirely coincides with his own. But, indeed, the merits of the matter in controversy seem to turn solely on this single question, Whether we, or the French, were the aggressors in Europe? and in our opinion, that our enemies were the aggressors, has been demonstrated by incontestible proof.

Our Author adds, however, that if the words of these treaties had been against the interpretation which hath been given them, he might justly have appealed to the spirit of them, as alone a sufficient foundation on which to build his opinion. He observes, that the merchants and freighters of Holland themselves seem conscious of the invalidity of their rights, and have in a manner confessed the real equity of those decisions which have passed upon them, by having never ventured to put any of the appeals they have made into a way of trial. He admits that amid the confusions of war, some irregularities may be committed by privateers, who cannot always be kept under those strict

strict rules, to which a more regular force is subject: and he concludes in the following sensible and spirited manner.

‘ But after all, the wisest regulations, on occasions like this; cannot be expected to answer fully the end proposed; the system of humanity is no where perfect, but in respect to nations its weakness is most apparent; the softer ties of natural affection among these have little effect, and no coercive bands of power exist to regulate and controul their passions; it is the virtue of governments alone, on which the general prosperity depends, and treaties have no better sanction, than what that virtue can give them; these were the principles, from which I first commenced my discourse; by these the rulers of communities are instructed to amend, as far as possible, by their prudence, what nature hath left imperfect; ambition or avarice will augment the evil, moderation may prevent it; every little inconvenience must be patiently suffered, where a superior right makes it necessary; the love of our country should never induce us to act contrary to that love which we ought to bear to mankind, since the interests of both, if they are rightly pursued, will always be found consistent with each other.’

It is with pleasure we observe of this concluding paragraph, that the Author's good sense and extended humanity, cannot fail to leave the most favourable impressions on the Reader's mind. But, indeed, the whole composition is a proof of our Author's knowledge, discernment, and moderation; though we do not always meet with that nice arrangement of argument, and perspicuity of sentiment, which the Writer's talents might give us room to expect. If we should be thought to have been too particular in our strictures, the merit of the piece, and above all, our zeal for the cause it defends, will plead in our excuse: for when we review the works of a master, more especially on a subject which concerns the justice and honour of our country, we think it peculiarly incumbent on us to give proofs of the strictest attention and impartiality.

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*The Blessings of christian philosophy; being a treatise on the beatitudes, in a familiar dialogue between Doctor and Parishioner.*  
By Arthur St. George. D. D. Dublin, printed. 8vo.  
3s. 6d. sewed. Sold by Woodgate and Co. London.

**I**N this performance, which is dedicated to the Archbishop of Armagh, the Doctor's principal design is to enforce christian

tian duties only, from the excellence of their nature, and to shew the transcendent worth of the gospel, in this view of it, above all human compositions.

He is far, however, from decrying learning, in order to enhance the value of revelation; but justly observes, that, as to rational enquiries, purely speculative, when applied to divinity, there is always something in them too much forced and refined, to square well with the simplicity of the gospel, and often superfluous to the end and design of the christian life. 'To enter the lists,' he observes in the preface, 'in a formal manner, against our Sceptics and Deists, requires more leisure and pains than I can well spare; and perhaps, after all, the controversy hath produced no greater effects, though never so well handled by men of superior parts, as we know it hath been already, than, by the blessing of God, we may hope from this plain method of stating the cause of religion, in a way obvious to common understanding, and laying it open to the view of conscience.—And therefore I own frankly, that I am no friend to philosophy, or human learning, in canvassing and finally determining disputes about divine matters, as if it were to grant the right hand by way of reverence to reason, which ought most certainly to be yielded, at least in all points mysterious, to revelation.' Though we doubt not but our Author has a good meaning in this, yet we must remark, that it is a very lax and confused way of speaking, to say, that reason ought, in all mysterious points, to yield to revelation. For certainly, where any doctrines are delivered, which are plainly contrary to reason, no man can so far give up his reason to revelation, as to believe them true, at the same time that he sees them to be contrary to reason, or false; and as for those doctrines which may be reckoned, though not contrary to reason, yet above reason, and surpassing the human comprehension, in this case there can be no yielding up of reason, because they are confessedly not the objects of reason, nor can any judgment be formed of them, as to their truth or falsehood, while the terms of the proposition are not understood.—Thus much for the preface: as to the dialogue itself, its merit chiefly consists in setting forth, in a plain and familiar manner, the nature and great importance of those graces and virtues recommended in the beginning of our Saviour's discourse from the mount. In conversing about the second beatitude, the Parishioner mentions three things, which the Doctor had proposed for the true conception of the necessity of the duty of godly sorrow, and reconciling it to our choice upon certain trials and occasions; first, to shew that there is a state of jollity and pleasure, which necessarily and in the end bringeth forth sorrow and repentance.

‘ *Second*, That there is a state of sorrow and repentance, which as necessarily and certainly bringeth forth joy in the end.

‘ *Third*, That it is the wise and Christian part, to prefer this sort of sorrow before that other sort of pleasure, as well from the reason of the thing, as from our Saviour’s promise, that such shall be comforted.’

We shall conclude with the following specimen of Dr. St. George’s manner of writing, extracted from the first of these propositions.

‘ You see then that when youth is past, and you go farther into life, view and observe that sedate turn of thought to continue and preserve all the human felicities, which the world offers to men of age and experience, who have renounced all the follies of youth, and are old enough to be masters of themselves; even here we find, that many live and enjoy the world in as high a manner as the world can make it joyous to them, and yet have nothing but sorrow and repentance for their portion. For to live in a course of worldly pleasures and diversions, is not perhaps so happy a state as most men think; neither is to abound with the good things of life a certain means to moderate or put an end to our desires. For there is always such a mixture of pain accompanying all our pleasures, and such a restless desire of change in every state of life we are in, that a rational man would be apt to doubt, whether it is possible to form any true notion of real happiness. Few men, I believe, are so stoical in their temper, as to feel no degree of dread and fear, which blends itself with all our great concerns of life. We taste nothing in perfection, have nothing in our possession which we are sure of keeping or preserving for any long time; and what is ever changing, or may change, is very far from what the mind of man is apt to be contented with; and without true content, where is our happiness? The more pains we take to know and to reflect upon our present state and condition, the more trouble and sorrow is sure to follow. We cannot but think, that a creature such as man, is endowed with rational faculties, to see and to contemplate the works of nature, and the order of the universe; how every thing therein is adapted to its proper use, and seems to partake of pleasures peculiarly adjusted to their several natures and degrees of happiness; and in this view we behold also a world of things worthy our admiration, of which we have no real knowledge at all; when we consider this, I say, we cannot but be convinced, that sensual and worldly pleasures, and other good things of life,

are poor enjoyments, in respect of the joys and satisfaction which must necessarily follow on superior degrees of knowledge, which we find the present want of, to cause in us some share of sorrow and anxiety of mind; and therefore, that something yet remains to answer our desires, to fill our souls with pleasure, that better part, which is ever aspiring after something more than what we yet see or feel, and which is capable both of knowing and relishing pleasure without pain, which our bodies are not: that this world, with all its felicities about it, is not able to content but the worst part of us, and that but imperfectly and poorly; that the other part, of much superior worth, is left unsatisfied altogether, without any felicity suitable to its nature; whereas, to make a man happy, so as to be in a state of perfect joy, is to make both soul and body too partake of such pleasures as correspond with both together, and which cannot be had in this world. This therefore is a great mortification, and we must conclude, that the state of man here, whether we consider him in youth or age, is a state of imperfection, as to any real felicity. In the one, his pleasures become his pain, by an impetuous temper and immoderate passions; in the other, he is either involved in unnecessary cares, or under continual sorrow and trouble, that whatever offers for rational entertainment, and is courted for such, can never satisfy; cannot, in any measure, answer our expectations: that there is something of gall and bitterness mixed with all the sweets of life; and, were that to be overcome, yet they are so fitting, so little under our command for any time, and so unequal to the soul, considered either apart, or in conjunction with the body, that it only requires a few years, after the days of our youth are over, to make us nauseate and renounce them altogether.

Thus it manifestly follows, that there is a state of jollity and pleasure, which necessarily, and in the end, bringeth forth sorrow and repentance.

*Remarks on the Tenets and Principles of the Quakers, as contained in the Theses Theologicae of Robert Barclay. 8vo. 5s. Withers.*

IN the prefatory discourse to this work, which is addressed to Robert Speerman, Esq; Dan. Gittins (so he subscribes himself) seems very desirous that the world should know he is a Church of England-Man, and an Hutchinsonian. 'After what has been already said, it may be deemed needless, perhaps, to declare, that I am a sincere, though unworthy member of the established church. But as the person of the late excellent

Mr.

‘ Mr. Hutchinson, (with whom I was well acquainted) and his writings also, have been so generally, though unjustly aspersed—and that personal odium extended to all that study the scriptures on his plan, I shall not scruple further to acknowledge myself to be of the maligned party, (since we must be so distinguished) and to glory also in that disgraceful appellation.’

Having thus told us what he is, and what party he will espouse, he next tells us what he will do for the honour of the church. ‘ Of all the attacks that have hitherto been made against our excellent constitution, I shall have a particular eye, says he, on the *Candid Disquisitions*—not forgetting also the learned disputations of two reverend gentlemen; whereby the meaning of some important words, and the emendation of many corrupted passages of scripture, are worthily attempted to be settled. These will be sufficient evidence of the truth of my assertion in general, as well as proper specimens of that great design they are severally labouring to accomplish.’ This great design, he supposes, is the subversion of the liturgy, and consequently, by degrees, of the Holy Scriptures themselves. What a mighty champion the church of England may boast, in Mr. Daniel Gittins, and how secure, under his protection, she may rest, and enjoy her privileges, will appear from the following extract.

‘ But as the subversion of our liturgy, and consequently, by degrees, of that pure worship maintained in our excellent church, and finally, of the ministry thereon, must needs be preparatory to that of the Holy Scriptures, it may be necessary to lay down some preliminary queries, which will of themselves, without any farther insisting upon at present, shew the nature of the *Candid Disquisitions* in general, and their manifest tendency to that purpose: they will also shew the true state of the case between us—whence the unreasonableness of such a confident address, and the reception it ought to meet with from every member of the established church, will be the more easily apprehended.

‘ 1. Whatsoever has received the sanction of the legislature, and is thereby become an article of the establishment, is no longer questionable by the members of it.

‘ 2. If it be not questionable by the members, much less is it so by those who are not of the community; less still is it to be made the subject of humour and caprice.

‘ 3. If, in order to partake of the privileges and emoluments of the establishment, it be necessary to be a member thereof, it must still be previously necessary to accept of those terms and conditions, whereby alone they can become such.

‘ 4.

‘ 4. If those terms of communion, be they civil or religious, be the only means whereby the benefits of that communion are to be dispensed; then those who refuse a compliance with those terms, are not entitled to a claim to those benefits, but wilfully incapacitate themselves for the reception of them.

‘ 5. Consequently, those who persist in that refusal, have no right to dispute the fitness or propriety of the conditions—nor, further, to call for any amendment of them—nor, further yet, to publish their disapprobation of them to the world.

‘ 6. If it has seemed good to the wisdom of the government, to prescribe certain tests, articles, and subscriptions, whereby the members may be known, and the blessings and privileges of society secured to them; every attempt in those, without the pale, to pass the barrier, is an insult upon the government, and an abuse of its lenity.—It is a transgression of those lines, which are the limits of their enquiries, and the *ne plus ultra* of their disquisitions; and will be found to be so too, of their ingenuity and good breeding, both in a political and ecclesiastical capacity.’

The Candid Disquisitions being censured as a most treacherous conspiracy against the church, and the Authors of it adjudged, by this notable defender of church power, to the doom of Judas, he falls more heavily, if possible, upon the authors of the Monthly Review, in a very long and very angry letter to them; the purport of which is, to represent and expose them as rank heretics, and particularly as Anti-Athanasians. This letter, it seems, should have been published about two years ago; and for its unseasonable appearance now, its Author makes the following fine apology.

‘ But as I am speedily to pass the fiery ordeal of the Review, (poor soul! how he trembles for himself even while he threatens!) I shall, by your leave, sir, subjoin a letter I intended to have published to those gentlemen, as long ago as Jan. 14, 1757, a little before the late general fast. It may, for that reason perhaps, seem somewhat unseasonable now; but there are more reasons than one why I publish it at all. The first is, because it was refused admission both into the *Universal* and the *Literary Magazines*; which strengthens a conjecture I have some time entertained, in respect to the Proprietors of those and the other Monthly Pieces, which is, that the latent views of all those gentlemen therein concerned, center in the same point, *viz.* the subversion of revelation, either by excluding every thing from their collections that is professedly written in support of it; or else exhibiting it in such a light as to make the Author of it appear ridiculous. The other is, that it may serve for a general answer to whatsoever the

‘ the *Reviewers* may, at any time hereafter, be pleased to urge  
‘ against me.’

By this time our readers will be pretty well acquainted with the temper, profession, and abilities of Mr. Gittins, and be able to guess what entertainment his controversy with the able Apologist for the Quakers can afford. We shall therefore only give the following extract out of this confused piece, relating to that mysterious point on which he seems very fond of insisting, and which indeed gives him this advantage over the Quakers, that they can never refute him, because it is impossible for the shrewdest among them to come at his meaning.

‘ As the *Trinity* and *Covenant* do mutually confirm each  
‘ other in the *Cherubim*, in like manner do the *Heavens*, in  
‘ their *triune* capacity of *fire*, *light*, and *spirit*, most fully de-  
‘ monstrate the *Personality* in the Godhead, and most explicitly  
‘ point out the administration of the respective agents therein, in  
‘ the covenant of grace. These have the Dominion through-  
‘ out this system; their power and influence is in every part of  
‘ the world, and on every subject of nature. The evidence  
‘ therefore, and certainty of our religion (as the *Cherubim* and  
‘ *Shemim* are) does not rest on the vain caprice of disputants—  
‘ the arbitrary construction of words, nor the imaginary de-  
‘ scriptions raised thereon; but on that immutable *mirror*, the  
‘ *machine*, which will perpetually reflect the same ideas of its  
‘ antetype, wheresoever its actions are understood. The ad-  
‘ ministration in the covenant of grace, is represented by the  
‘ office and operation of the natural agents, which is descriptive  
‘ of the whole oeconomy, as far as *matter* can hold resemblance  
‘ with *spirit*. From the different modifications and functions  
‘ of the powers and actions of the *Heavens*, are the terms of  
‘ *Father*, *Son*, and *Holy-Spirit* borrowed—the administration  
‘ of the *Covenant* worded—and our faith in the *creeds* expressed  
‘ in conformity to it. Though there are *Three* in the eternal  
‘ *Jebovah* that became *Alim*, under the conditional *malediction*;  
‘ yet there are immediately but *Two* (קל ארצי) Angels or  
‘ Agent, Christ and the Holy-Ghost) whose agency reaches  
‘ us. And though every act of the Divine Persons (abstractedly  
‘ speaking, and without respect to the *Covenant*) may be said  
‘ to be the act of the *whole Trinity*, as the *Essence* is but *One*,  
‘ and indivisible; yet oeconomically speaking, is it restrained to  
‘ *One* particular Person in the Deity. So is it in regard to the  
‘ *Shemim* or *Heavens* considered in a *threefold* capacity: what-  
‘ soever particular act or effect may be ascribed to the *Light* or  
‘ to the *Spirit*, may, in some sense, be said to be the act of the  
‘ whole *Shemim*, as the *Fluid* is but one; yet relatively speak-  
‘ ing, and from its particular effects on *matter*, must be attri-  
‘ buted to *one* only. And here likewise it is observable, that  
‘ there

' there are but *two* of the natural Agents, (the *Light* and the *Spirit*) whose immediate influence is perceptible in this system.  
 ' The same resemblance holds also in respect to the *Co-equality*,  
 ' as we have just seen in regard to the *number* of the Agents.  
 ' There is neither *priority* nor *subordination* to be found in the  
 ' *natural*, any more than in the *spiritual*: the seeming [we  
 ' imagine the word *difference* is omitted here by mistake] arises  
 ' altogether from the difference in administration. The *fire*,  
 ' the *first name* or power in the material Trinity, subsists at the  
 ' orb of the sun, and there only, as *such*—it could not act in  
 ' quality of *fire* throughout the system, as neither we, nor the  
 ' other subjects, could be able to bear its power. So neither  
 ' could we the wrath of the *Father*, of which it is the *type*.  
 ' The *light*, the *second name* or power is the same in substance  
 ' with the *fire*, but different in respect to condition or office—  
 ' consisting of atoms somewhat more adhering; of a more be-  
 ' nign and placid influence, the builder and cherisher of our  
 ' bodies, and of every thing else in nature. This *name* is *gene-*  
 ' *rated* by the action of *fire* at the orb of the sun, and thence  
 ' *sent out* by its violent pressure for the purposes abovementioned.  
 ' Thence it comes forth, as a bridegroom out of his chamber. In  
 ' them both he placed a tabernacle for the *light*: In that taberna-  
 ' nacle the *material fire* acts; as the divine *wrath* did in  
 ' the tabernacle of *Christ's* body. The *Spirit*, the *third*  
 ' *name* or power, is the *Ghost* or *Breath* proceeding from the  
 ' former *two*: It is still of the same substance of them, though  
 ' different in respect to condition or office, consisting of large  
 ' atoms, (or rather of the same atoms adhering in larger masses)  
 ' and therefore the better fitted for the purposes of preserving  
 ' and compressing all natural bodies. This *name*, in respect to  
 ' its natural oeconomy, proceeds *immediately* from the *light*,  
 ' though *remotely* from the *fire*, and *jointly* from both. This  
 ' *name*, by that immense pressure of the expansion upon the  
 ' whole substance of the heavens, and upon every atom of mat-  
 ' ter, is returned, from the confines of the system, to the orb  
 ' of the sun, the *grand focus* of nature, whence that violent  
 ' collision, by which the action of fire commences—whereby  
 ' the masses of *spirit* or *stirrened air* are ground into dust, or  
 ' atoms of light, as the grains into flower of wheat. This  
 ' *name*, though *third* in natural order or succession, is no ways  
 ' inferior in *substance*, only different in *condition*. For the *fire*,  
 ' though *first* in the customary order of speech, could not be  
 ' supported, nor maintain its quality *as such*, but by the perpe-  
 ' tual influx of the *spirit* to feed it: and the emission of the  
 ' light is the necessary consequence of that action of the *fire*.  
 ' Thus do the *three* natural agents exist the *same in substance*,  
 ' though different in *condition*.—They are in continual circula-  
 ' tion, exchange, and mixing with each other, in perpetual in-  
 ' gress,

\* gress, egress, and regress: *spirit becoming fire—fire generating light—and light becoming spirit again.*

Let him be kept from paper, pen, and ink;  
So may he cease to *write*, and learn to *think*.

P2102.

*A Catalogue of the royal and noble Authors of England, With Lists of their Works. In two Volumes. 8vo. 8s. The second edition\*, corrected and enlarged. Doddsley and Graham.*

**A**NECDOTES, relating to royal and noble personages, have ever been the peculiar objects of publick curiosity; but when to their exalted stations they add the lustre of eminent talents, whatever concerns their character, becomes doubly interesting and entertaining.

The contents of the title-page, with the known merit of the Writer †, will be a sufficient recommendation of the Catalogue before us: which is not only a grateful gift to the publick in general, but a curious present to the learned world in particular.

In the course of this work, the Author has happily blended the gentleman with the scholar: having given abundant proofs of his knowledge in history, and of his taste in the *Belles Lettres*. His manner of writing, though sometimes incorrect, is in general easy and elegant: and his reflections, though not always just, seldom fail to be agreeable.

In the preface we meet with an apology, which breathes an amiable liberality of sentiment. ‘There are families,’ says the Writer, ‘mentioned in this work, whose first honours were the wages of servility; their latter, the rewards or ornaments of the most amiable virtues. It were an affront to the latter, to suppose that one is not at liberty to treat the former as they deserved. No man who is conscious of the one can be solicitous about the other. Another sort of licence I have allowed myself, is in scrutinizing some favourite characters; yet I never mean to offer my opinion, but with submission to better judgments, which I chuse to say here, rather than repeat it tiresomely on every occasion. This freedom of discussion on the dead of any rank, or however consecrated by the authority of great names, or even by the esteem of ages, every man ought to be at liberty to exercise. The greatest men certainly may be mistaken; so may even the judgment of ages, which often takes opinions upon trust. No authority, under Divine, is too great to be called in question; and

\* The first was printed about a year ago, at Strawberry-hill.

† The Hon. Hor. Walpole.

‘how-

‘ however venerable monarchy may be in a state, no man ever wished to see the government of letters under any form but that of a republic. As a citizen of that common-wealth I propose my sentiments for the revision of any decree, of any honorary sentence, as I think fit: my fellow-citizens, equally free, will vote according to their opinions.’

In the list of Royal Authors, we do not meet with any thing new which particularly engages our attention. We must not omit, however, to take notice of the Writer’s animadversions on one of the works of Charles the first. ‘ His Majesty,’ says he, ‘ likewise translated Bishop Saunderson’s *Lectures de jure-menti promissorii obligatione*; which he desired Bishop Juxton, Dr. Hammond, and Mr. Thomas Herbert, to compare with the original. A man,’ says our Author, ‘ who studies cases of conscience so intimately, is probably an honest man; but at least he studies them in hopes of finding that he need not be so very honest as he thought.’

This reflection, in our opinion, is more acute than solid; more subtle than generous. Sure there is a pleasure, and we may add a pride, in finding the sentiments of others, upon any interesting subject, correspond with our own! and it is at least possible, that a man may study cases of conscience with that pleasing expectation.

In the account of Sir Fulke Greville, Lord Brooke, we find the following critical digression on the works of the famous Sir Philip Sidney. ‘ No man,’ says our Author, ‘ seems to me so astonishing an object of temporary admiration, as the celebrated friend of the Lord Brooke, the famous Sir Philip Sidney. The learned of Europe dedicated their works to him; the republic of Poland thought him at least worthy to be in the nomination for their crown. All the muses of England wept his death. When we at this distance of time enquire, what prodigious merits excited such admiration, what do we find?—Great valor,—But it was an age of heroes.—In full of all other talents we have a tedious, lamentable, pedantic, pastoral romance, which the patience of a young virgin in love cannot now wade through; and some absurd attempts to fetter English verse in Roman chains; a proof that this applauded Author understood little of the genius of his own language. The few of his letters extant are poor matters; one to a steward of his father, an instance of unwarrantable violence. By far the best presumption of his abilities [to us who can judge only by what we see] is a pamphlet published amongst the Sidney-papers, being an answer to the famous libel called, *Leicester’s Commonwealth*. It defends his uncle with great spirit: what had been said in derogation to their blood, seems

to have touched Sir Philip most. He died with the rashness of a volunteer, after having lived to write with the *sang froid*, and prolixity of Mademoiselle Scuderi.

After an enumeration of Lord Brooke's works, which conclude with two tragedies, the Writer presents us with the following observations on the antient chorus, which may not be unacceptable to our Readers. 'The two last plays \*,' says he, 'have the chorus after the manner of the antients; a pedantry as injudicious as Sir Philip's English hexameters. After all the attempts to revive that mob of confidants, after all the laborious *Peré Brumoy's* dissertations to justify them, do they cease to appear unnatural excrescencies of a drama, whose faults are admired as much as its excellencies? With all the difference of Grecian, and French, or English manners, it is impossible to conceive that *Phædra* trusted her incestuous passion, or *Medea* her murderous revenge, to a whole troop of attendants. If *Metastasio's* operas survive for so much time as constitutes certain and unlimited admiration in lovers of antiquity, it will be in vain for future pedants to tell men of sense two thousand years hence, that our manners were different from theirs; they will never bear to hear every scene concluded with a song, whether the actor who is going off the stage be in love or in rage, be going to a wedding or to execution. In fact, the antients no more trusted their secrets, especially of a criminal sort, to all their domestics, than we sing upon every occasion: the manners of no country affect the great out-lines of human life, of human passions. Besides, if they did, whenever the manners of an age are ridiculous, it is not the business of tragedy to adopt, but of comedy to expose them. They who defend absurdities, can have little taste for real beauties. There is nothing so unlike sense as nonsense, yet in how many authors is the latter admired for the sake of the former!'

To these reflections of our Author, on the absurdity of the chorus, we may add, that it robs us of the pleasure of surprize, by anticipating the business of the scenes.

But the limits to which we are restrained, will not allow us to animadvert on every thing which claims notice in this collection; we shall therefore confine ourselves to the Writer's account of the following most remarkable characters.

#### EDWARD SOMERSET, Marquis of Worcester,

'Appears in a very different light in his public character, and in that of Author: in the former he was an active zealot; in the latter, a fantastic projector and mechanic—in both very credulous. Though literary character be the intention

\* *Alaham*, a Tragedy. *Mustapha*, a Tragedy.

of this catalogue, it is impossible to give any idea of this Lord merely from the sole work that he has published, it being nothing more than scarce so much as heads of chapters. His political character is so remarkable, that it opens, and makes even his whimsicalness as a Writer less extraordinary. In short, this was the famous Earl of Glamorgan, so created by Charles the First, while heir apparent to the Marquis of Worcester. He was a bigotted Catholic, but in times when that was no disrecommenda- tion at court, and when it grew a merit. Being of a nature extremely enterprizing, and a warm royalist, he was dispatched into Ireland by the King—Here history lays its finger, at least is interrupted by controversy. The censurers of King Charles charge that Prince with sending this Lord to negotiate with the Irish rebel Catholics, and to bring over a great body of them for the King's service. The devotees of Charles would disculpate him, and accuse the Lord Glamorgan of forging powers from the King for that purpose\*. The fact stands thus; the treaty was discovered; the Earl was imprisoned by the King's servants in Ireland, was dismissed by them unpunished, before the King's pleasure was known. The parliament complained, the King disavowed the Earl, yet wrote to have any sentence against him suspended, renewed his confidence in him; nor did the Earl ever seem to resent the King's disavowal, which with much good nature he imputed to the necessity of his Majesty's affairs. This mysterious business has been treated at large, in a book published in 1747; and again, with an appendix, in 1756, called, "An Enquiry into the share which King Charles the First had in the transactions of the Earl of Glamorgan, &c." It is there strenuously asserted against Mr. Carte, that the King was privy to the negotiation. Seven years elapsed without Mr. Carte's reply. Two months before he died, he was supposed to be the Author of an advertisement, promising an answer. From the treatise just mentioned it appears plainly, that the King was at least far from disapproving the attempt for his service; that the oftener he disavowed it, the more faintly

\* For a particular state of this intricate transaction, see Harris's Life of Charles the First; of which book Mr. Walpole (by a note at the end of his account of King James the First) makes the following very just and grateful mention:

'I am obliged,' says he, 'for the notice of some of these pieces, to Mr. Harris's judicious life of this monarch, which I had not seen when this work was written, as the life of Charles I. by the same Author, has been published since the first edition of this Catalogue went to the press. Whoever desires to see a compendious account of the enormities of those reigns, will find them exactly detailed in Mr. Harris's accurate compilations,'

he

he denied it; and that his best friends cannot but confess, that he had delivered blank warrants, or powers to the Earl; and his Majesty's own letters seem to allow every latitude which the Earl took, or could take, in filling them up. Thus stands the dispute.—I cannot help forming an opinion, which, without reconciling, will comprehend what may be the strongest sentiments on either side. With the King's enemies, I cannot but believe he commissioned the Earl to fetch Irish forces—With his favourers, I cannot think him so much to blame if he did. It requires very primitive resignation in a monarch to sacrifice his crown and his life, when persecuted by subjects of his own sect, rather than preserve both by the assistance of others of his subjects, who differed from him in ceremonials or articles of belief. *The dreadful Irish Papists*, [and they certainly were horrid men] sounded very pathetically in a party remonstrance of the Parliament: but when he was dipped in a civil war, can we in this age seriously impute it to him as a crime that he endeavoured to raise an army wherever he could? His fault was not in proposing to bring over the Irish, but in having made them necessary to his affairs. Every body knew that he wanted to do without them, all that he could have done with him. He had found the crown in possession of greater power than is fit to be trusted in a single hand: he had exerted it to the utmost. Could a man, who had stretched every string of prerogative, consent with a good grace to let it be curtailed?—I argue for the man, not for the particular man. I think Charles to be pitied, because few men in his situation would have acted better.—I am sure if he had acted with more wisdom, it had been worse for us! It required a nobleness of soul, and an effort of understanding united, neither of which he possessed, to prefer the happiness of mankind to his own will. He had been bred in a palace; what idea could that give him of the wretchedness of a cottage? Besides, Charles did not desire to oppress the poor: he wanted to humble, perhaps to enslave, some free speakers in the House of Commons, who possibly, by the by, he knew were ambitious, interested, worthless men. He did not know, or did not reflect, that by enslaving, or silencing, two or three hundred bad men, he would entail slavery on millions of poor honest men, and on their posterity. He did not consider, that if he might send a member to the Tower, an hundred of his subaltern ministers would, without his knowledge, send a thousand poor men to jail. He did not know, that by his becoming King of the Parliament, his Lords, nay, his very custom-house officers, would become the tyrants of the rest of his subjects. How seldom does a crisis happen, like that under Henry the Seventh, when the inso-

' lence of the little tyrants, the Nobility, 'is grown to such a  
 ' pitch, that it becomes necessary for the great tyrant, the King,  
 ' to trust liberty in the hands of the Commons, as a balance be-  
 ' tween him and his Lords!—It is more seriously objected to  
 ' Charles, that to obtain their assistance, he granted terms to  
 ' his Catholic subjects very unsuitable to the character of a Pro-  
 ' testant martyr King, as he has been represented. Yet they  
 ' are his friends who give weight to this objection: if they  
 ' would allow what was true, and what appeared clearly from  
 ' his Majesty's letter, when Prince, to Pope Gregory XV. that  
 ' Charles had been originally not only not averse to the Roman  
 ' religion, but had thought the union of the two professions  
 ' very practicable and consistent, it would cease to appear ex-  
 ' traordinary, that he should very readily make concessions to  
 ' a party whom he believed his friends, in order to prevent be-  
 ' ing forced to make concessions to his enemies. With his  
 ' principles, could Charles avoid thinking that it was better to  
 ' grant great indulgences to Catholic Bishops, than to be obliged  
 ' to consent to the depression, or even suppression of episcopacy  
 ' in England? The convocation itself, perhaps, would not  
 ' have thought Charles much in the wrong. Yet it is certain,  
 ' that the King sent orders to the Marquis of Ormond, to en-  
 ' deavour to disunite the Papists, and turn their arms on one  
 ' another, rather than grant them more indulgences. In my  
 ' opinion, a toleration to Papists is preferable to intrigues for  
 ' making them cut one another's throats \*.'

There appears to be great discernment, and some propriety  
 in these animadversions: but to this rather favourable opinion  
 of Charles's conduct, let us add what the Author says in ano-  
 ther part, where, speaking of the Earl of Anglesey's sitting in  
 judgement on the regicides, he calls it, not only a servile com-  
 plaisance, but glaring injustice. The Earl, says he, had gone  
 most lengths 'with those men; in short, had acted with them  
 ' in open *rebellion* to his sovereign: the putting to death that  
 ' sovereign, could by no means be the guilty part of their oppo-  
 ' sition. If a King deserves to be opposed by force of arms,  
 ' he deserves death. If he reduces his subjects to that extremi-  
 ' ty, the blood spilt in the quarrel lies on him.—The executing  
 ' him afterwards is a mere formality.'

Perhaps it is difficult, though not impossible, from the honoura-  
 ble Writer's guarded and ambiguous manner of expression, to  
 determine his real sentiments with respect to the proceedings of

\* We have thought proper to confine our extracts to what is merely  
 characteristic: and for an account of the writings of this Lord, and  
 of the noble Authors which follow, we refer the reader to the book  
 itself.

Charles's

Charles's time. In one part he calls the opposition of the Papists, a *persecution*; and in another, a *rebellion*. He says, the putting to death that sovereign, could by no means be the guilty part of their opposition: which negative is pregnant with an affirmation, that some part of their opposition *was guilty*. And yet at last he seems inclinable to grant too much; for certainly it is not a consequence, that a King deserves death, because he deserves to be opposed by force of arms; sure there is a medium between meriting opposition, and deserving death. At least the death inflicted on the King, by a jurisdiction unknown to the nation, and by a law (if it may be called so) made *ex post facto*, was by no means justifiable, or guiltless; admitting the necessity of putting the King to death, yet, as he was one of the three estates of the kingdom, neither the Parliament, or the Army, had any authority to destroy that branch of the constitution: the former sat by virtue of his summons, and the latter held their commissions under him; therefore they could not lawfully destroy that power from whence they derived their own: the majority among the collective body of the people, whose majesty the King represents, and to whom, in their collective capacity, the King was subordinate, had alone the right of making such an essential change in fundamental.

We now proceed to our Author's account of

ANTONY ASHLEY COOPER, Earl of Shaftsbury,

‘ Grandson of the Chancellor, and a man whose morals were  
‘ as amiable as the life of the former was hateful. The first was  
‘ an Author only to serve the purposes of the factions in which  
‘ he was engaged; the writings of the latter breathe the virtues  
‘ of his mind, for which they are much more estimable than  
‘ for their style and manner. He delivers his doctrines in extatic  
‘ diction, like one of the Magi inculcating philosophic vi-  
‘ sions to an eastern auditory!

‘ One anecdote, not mentioned in his works, but an in-  
‘ stance of his modest ingenuity, ought to be recorded. At-  
‘ tempting to speak on the bill for granting council to pri-  
‘ soners in cases of high-treason, he was confounded, and  
‘ for some time could not proceed, but recovering himself,  
‘ he said, “ What now happened to him, would serve to fortify  
“ the arguments for the bill—if he, innocent and pleading for  
“ others, was daunted at the augustness of such an assembly,  
“ what must such a man be, who should plead before them for  
“ his life?”

A most happy turn of thought, to change the confusion at-  
tending a *mauvaise honte* into a grace, and at the same time make

it the strongest argument which could be urged in support of the cause he defended.

JOHN Lord Somers,

“ One of those divine men, who, like a chapel in a palace, remain unprofaned, while all the rest is tyranny, corruption, and folly. All the traditional accounts of him, the historians of the last age, and its best authors, represent him as the most incorrupt lawyer, and the honestest statesman, as a master orator, a genius of the finest taste, and as a patriot of the noblest and most extensive views; as a man who dispensed blessings by his life, and planned them for posterity. He was at once the model of Addison, and the touchstone of Swift: the one wrote from him, the other for him \*. The former, however, has drawn a laboured, but diffuse and feeble character of him in the *Freeholder*, neither worthy of the Author nor his Subject. It is known that my Lord Somers survived the powers of his understanding: Mr. Addison says, “ His life, indeed, seems to have been prolonged beyond its natural term, under those indispositions which hung upon the latter part of it, that he might have the satisfaction of seeing the happy settlement take place, which he had proposed to himself as the principal end of all his public labours.”—A very wise way, indeed, of interpreting the will of Providence ! As

\* \* Since this work was first printed, we have seen Dr. Swift's *Four last Years of the Queen*, where is a character of Lord Somers very different from what is here given, and from the picture drawn of him in the dedication to the *Tale of a Tub*. Yet, distorted as the features are in this new history, it is a pleasure to find that party-malice attempted to discolour, rather than to alter them. How lovely does a character burst forth, when the greatest objections to it are, that it was steady to its principles, of universal civility, conscious of an humble birth, of no avarice, of satisfied ambition, that the person so accused did violence to himself to govern his passions, and [one can scarce repeat seriously such a charge] preferred reading and thinking to the pleasures of conversation. How black a statesman not to be fickle ! How poor a philosopher to master his passions, when he could not eradicate them ! How bad a man, to endeavour to improve his mind and understanding !—Can one wonder that Lord Bolingbroke and Pope always tried to prevent Swift from exposing himself by publishing this wretched ignorant libel ! and could it avoid falling, as it has, into immediate contempt and oblivion !—However, as the greatest characters cannot be clear of all alloy, Swift might have known, that Lord Somers was not entirely justifiable in obtaining some grants of crown lands, which, though in no proportion to other gains in that reign, it would have become him to resist, not to countenance by his example.

' if a man was preserved by Heaven in a state of dotage, till an  
 ' event should arrive which would make him happy if he had re-  
 ' tained his senses! Equally injudicious is another passage,  
 ' intended for encomium, where we are told, " That he gained  
 ' great esteem with Queen Anne, who had conceived many  
 ' unreasonable prejudices against him!" Mr. Addison might  
 ' as well have said, That the Queen had at first disbelieved, and  
 ' was afterwards converted to, Sir Isaac Newton's system of co-  
 ' mets: her Majesty was full as good a judge of astronomy, as  
 ' of Lord Somers's merits. In truth, Mr. Addison was some-  
 ' times as weak a Writer when he wrote seriously, as he was  
 ' admirable in touching the delicacies of natural humour. He  
 ' says, that my Lord Somers was often compared with Sir  
 ' Francis Bacon, and gives the preference to the former, "*be-*  
 ' "*cause* he, all integrity, did not behave as meanly, when pro-  
 ' secuted by the House of Commons, as the other under con-  
 ' viction of guilt." This argument is as poor as the panegy-  
 ' ric. To argue from their behaviour, they should have been  
 ' in similar circumstances. If they are to be compared, the su-  
 ' perior penetration of genius cannot be denied to Bacon; the  
 ' virtue will all be Somers's. If he must be compared with  
 ' another Chancellor, it must not be with Clarendon, who was  
 ' more morose and severe, had less capacity, and a thousand  
 ' more prejudices: the great Chancellor de l'Hospital seems to  
 ' resemble Somers most in the dignity of his soul, and the ele-  
 ' gance of his understanding.

' The momentous times in which he lived, gave Lord Somers  
 ' opportunities of displaying the extent of his capacity, and the  
 ' patriotism of his heart; opportunities as little sought for the  
 ' former, as they were honestly courted and pursued for the  
 ' latter. The excellent balance of our constitution never ap-  
 ' peared in a clearer light than with relation to this Lord, who,  
 ' though impeached by a misguided House of Commons, with  
 ' all the intemperate folly that at times disgraced the free states  
 ' of Greece, yet had full liberty to vindicate his innocence, and  
 ' manifest an integrity, which could never have shone so bright,  
 ' unless it had been juridically aspersed. In our constitution,  
 ' Aristides may be traduced, clamoured against, and when mat-  
 ' ter is wanting, summary addresses may be proposed, or voted,  
 ' for removing him for ever from the service of the government;  
 ' but happily the factious and the envious have not a power of  
 ' condemning by a shell, which many of them cannot sign.

' It was no inglorious part of this great Chancellor's life, that  
 ' when removed from the administration, his labours were still  
 ' dedicated to the service of the government, and of his coun-

try. In this situation, above all the little prejudices of a profession, for he had no profession but that of Solon and Lycurgus, he set himself to correct the grievances of the law, and to amend the vocation he had adorned. The union of the kingdoms was projected too by him; and it was not to his disgrace, that the Princess, whose prejudices he had conquered, and whose esteem he had gained, offered him up as one of the first sacrifices on the altar of Utrecht.

There is something very noble and spirited in this portrait of the great Somers, though perhaps the piece is not altogether consistent: for sure the acknowledgement, that the great man was not justifiable in obtaining a grant of the crown lands, is not quite compatible with the divinity which the Writer ascribes to him! We come now to his account of

Sir ROBERT WALPOLE, Earl of Orford,

‘ Is only mentioned in this place in his quality of Author: it is not proper nor necessary for me to touch his character here.—Sixteen unfortunate and inglorious years since his removal, have already written his eulogium!’

A strange reflection this! However we may pardon the partiality which shews itself in favour of so near a relation, and perhaps applaud the principle, yet we cannot excuse the Writer who offers such an affront to the Reader’s understanding. Is it matter of eulogium to Sir Robert’s memory, that his successors acted as ill as himself, and that we have been unfortunate and inglorious since his removal? Were we not in the same lamentable condition during his administration? Were not British subjects insulted, plundered, and mangled by the Spaniards? Did we not conclude a shameful convention with them? At home, was he not the patron of an open and avowed prostitution of all honour and principle? Are we not indebted to him for a heavy load of debt, a rapacious swarm of placemen, and a scandalous troop of pensioners? Have not our misfortunes and disgraces of late years been owing to the continuance of that corrupt and debilitating plan which he pursued, and in which he gloried? and have we not very lately recovered our honour and credit under the direction of contrary maxims?

But our Author’s prejudices, perhaps, render him as averse to the now reigning system of policy, as he is partial to former measures. Light hints, and distant sarcasms, often lead to the discovery of latent principles: and probably it will not be difficult to determine the writer’s bias from the following sarcastic allusion. Speaking of Lord Clare, he tells us—‘ He often opposed the court from personal disgusts, often returned to it  
‘ from

‘ from private views ; loudly stigmatized the traffic of peerages, yet bought both his barony and his earldom ; and approaching his resemblance to *very modern patriots*, offended the king, by accusing him of a design to introduce a body of *German horse*.’ Alas ! how difficult a task it is for a man of the most liberal cast of mind, to conquer the over-ruling power of family and party connections ?

We cannot think it necessary to make any apology for the freedom we have taken with the Ancestor of our Author, since he himself has instructed us to say, that—‘ It were an affront to the latter, to suppose that one is not at liberty to treat the former as he deserved.’

The next who succeeds in the catalogue is

HENRY ST. JOHN Viscount Bolingbroke,

‘ With the most agreeable talents in the world, and with great parts, was neither happy nor successful. He wrote against the late king, who had forgiven him ; against Sir Robert Walpole, who did forgive him ; against the pretender and the clergy, who never will forgive him. He is one of our best writers ; though his attacks on all governments and all religion [neither of which views he cared directly to own] have necessarily involved his style in a want of perspicuity. One must know the man before one can often guess his meaning. He has two other faults which one should not expect in the same writer, much tautology and great want of connection.—

That Bolingbroke wrote against the king, who had forgiven him, is certain ; but that he wrote against Sir Robert Walpole, *who did forgive him*, we cannot admit. He wrote against Sir Robert, because he did *not* forgive him ; and because he prevented his being restored to those honours which he wished to recover. That Sir Robert was implacable against him, appears from a speech which he made in the house, and which he concluded with the following imprecation—‘ May his attainder never be reversed, and may his crimes never be forgotten !’ However, we agree with the Writer, that Bolingbroke had neither system or principle.

The last character we shall take notice of, is

SARAH duchess of Marlborough.

‘ It is seldom the publick receives information on princes and favorites from the fountain-head : flattery or invective is apt to pervert the relations of others. It is from their own

pens alone, whenever they are so gracious, like the lady in question, as to have *a passion for fame and approbation*, that we learn exactly, how trifling and foolish and ridiculous their views and actions were, and how often the mischief they did proceeded from the most inadequate causes. We happen to know indeed, though he was no author, that the duke of Buckingham's repulies in very impertinent amours, involved king James and king Charles in national quarrels with Spain and France. From her Grace of Marlborough we may collect, that queen Anne was driven to change her ministry, and in consequence, the fate of Europe, because she had dared to affect one bed-chamber woman, as she had done another. The duchess could not comprehend how the cousins Sarah Jennings and Abigail Hill could ever enter into competition, though the one did but kneel to gather up the clue of favour, which the other had haughtily tossed away; and which she could not recover by putting the Whole Duty of Man into the queen's hands to treach her friendship.

This favorite duchess, who, like the proud duke of Espernon, lived to brave the successors in a court where she had domineered, wound up her capricious life, where it seems she had begun it, with an apology for her conduct. The piece, though weakened by the prudence of those who were to correct it, though maimed by her grace's own corrections, and though great part of it is rather the annals of a wardrobe than of a reign, yet has still curious anecdotes, and a few of those sallies of wit which fourscore years of arrogance could not fail to produce in so fantastic an understanding. And yet by altering her memoirs as often as her will, she disappointed the public as much as her own family. However, the chief objects remain; and one sees exactly how Europe and the back stairs took their places in her imagination and in her narrative. The revolution left no impression on her mind, but of queen Mary turning up bed-cloaths; and the protestant hero, but of a selfish glutton who devoured a dish of peas from his sister-in-law. Little circumstances indeed convey the most characteristic ideas; but the choice of them may as often paint the genius of the writer, as of the person represented,

Mrs. Abigail Hill is not the only person transmitted to posterity with marks of the duchess's resentment. Lord Oxford, *bonest Jack Hill, the ragged boy, the Quebec-general*, and others make the same figure in her history that they did in her mind.—Sallies of passion not to be wondered at in one who has sacrificed even the private letters of her mistress and benefactress!

Her Grace's picture is here drawn from the life. We see pride, peevishness, discontent, and petulance, in every feature. Indeed it must be confessed, that our Author paints with a bold and masterly pencil; though he is not always happy in the just distribution of light and shade.

N. B. We think it proper, before we dismiss this article, to take notice of some former works of this honourable Author, by which he has acquired that reputation which we have with pleasure acknowledged in the Introduction. To his pen we are indebted for the spirited and elegant letter from Xobo the Chinese philosopher to his friend at Pekin; and some of the most admired essays in the late paper called the *World*, are said to have been penned by this animated and agreeable Writer.

*The Laws of Chance: or a mathematical investigation of the probabilities arising from any proposed circumstance of play. Applied to the solution of a great variety of problems relating to cards, bowls, dice, lotteries, &c. By Samuel Clark, teacher of the mathematics. 8vo 4s. T. Payne.*

THE vast utility of the mathematics, in the various pursuits and occupations of human life, is sufficiently known; and those who have thoroughly studied its principles, justly consider it as the splendid lamp that lights us through the mazes of nature, or as the infallible clue of genius, which leads us through the intricate labyrinths of philosophy. Hence the greatest men have thought their time well employed in explaining its doctrines, and applying it to a great variety of subjects. But, we know not by what fatality, mathematical science hath been considered as an acquisition not to be attained without the greatest difficulty, and most intense study. A little experience, however, would convince such persons of their mistake: and as the theory of Chances has been of late but too much reduced to practice, we could wish that those who are so passionately fond of the latter, would allot some part of their time to the study of the former: for we are persuaded, that the entertainment and satisfaction they might receive from these speculations, would create a relish for the sciences, animate them with a desire of being acquainted with those truths which add a lustre and dignity to the human mind, and, at the same time, effectually withdraw their attention from those pernicious diversions which have proved so fatal to many who have pursued them.

In the mean time, we would not be understood to suggest, that the doctrine of chances is one of the most easy branches of the mathematics, and therefore proper for a learner. The very reverse of this is true, if the subject be pursued to its utmost

most extent; but it is also certain, that when the mind is thoroughly fixed upon any object, the difficulties will vanish in proportion as we advance. One caution, however, may not be improper, *viz.* That all students should be very careful to proceed gradually, and not attempt the most abstruse and complicated parts of the subject, before they are well acquainted with the fundamental principles, and capable of applying them to the solution of simple and easy problems.

If this caution be observed, the work before us will prove an easy introduction to the Laws of Chance, Mr. Clark having removed the difficulties attending this branch of science, and rendered the doctrine of Chances easy to be understood: in order to which, he has shewn the methods of solving the most easy cases of each problem, and then the manner of giving a general solution. In the introduction to his treatise, the fundamental rules are laid down in nine articles, and their use exemplified in seven easy problems; in the body of the work are also a great variety of problems, solved from the rules laid down in the introduction.

But that the reader may judge for himself of Mr. Clark's manner of solving his problems, we have extracted the following from his introduction.

### P R O B. III.

‘ To find the probability of throwing two aces precisely in one throw, with four common dice.

### S O L U T I O N.

‘ Let us suppose the aces on 2 dice taken away, and on the other 2 only the aces left, then in each throw, we shall be certain to have 2 aces come up. Now the two dice without aces may come up 25 ways, with each of which the two aces must come up also. But as we are at liberty to reduce any other 2 dice, it follows that as many different pairs as can be taken in 4, that is 6, just so often must 25, the chances upon the dice without aces, be repeated to give those required, equal to 150, whence the required probability is  $\frac{150}{1296}$ .

### C O R O L L A R Y.

‘ It is evident that 1296—150, leaves the chances for missing two aces precisely, that is, 1146, these contain those for throwing either no ace, one, or three at least, whence to find the chances for throwing three aces at least, in one throw with

- ‘ with 4 common dice, we must from 1146 subtract the sum
- ‘ of the chances for missing all the aces, and throwing one pre-
- ‘ cisely, that is, 1125, wherefore the chances required are 21,
- ‘ and the probability  $\frac{21}{1296}$ .

## P R O B L E M   I V .

- ‘ Let there be a heap of 16 counters, whereof 6 are red, and
- ‘ 10 black ones, what is the probability, that in drawing two
- ‘ of them blindfold, they shall be both red ones?

## S O L U T I O N .

- ‘ Suppose them taken one by one. If the first drawn should
- ‘ be a red one, of which the probability is  $\frac{6}{16}$ , the probability
- ‘ upon the second will be  $\frac{5}{15}$ , and that of both these events hap-
- ‘ pening  $\frac{6}{16} \times \frac{5}{15}$  (Art. vii. \*) or  $\frac{30}{240}$ , the probability sought.

- ‘ If the agreement be such, that either the first or second
- ‘ counter drawn happening to be red, the drawer should be
- ‘ entitled to a certain sum S, his expectation may be found
- ‘ thus, If the first drawn counter is a red one, his expectation
- ‘ upon the second will entirely vanish, because drawing one red
- ‘ counter insures to him the proposed sum, but if a black one
- ‘ should be drawn first, of which the probability is  $\frac{10}{16}$ , his ex-
- ‘ pectation upon the second drawing will be  $\frac{6}{15} \times S$ , whence his
- ‘ total expectation is  $\frac{6}{16} + \frac{10}{16} \times \frac{6}{15} \times S$ , or  $\frac{5}{8} \times S$ . The
- ‘ probability of succeeding may be determined with more faci-
- ‘ lity by finding the probability of drawing two black counters
- ‘ successively, and subtracting it from unity, the remainder
- ‘ being certainly the probability of drawing either both red
- ‘ counters or one of each colour, but whichever of these shall
- ‘ happen, the drawer wins. Now the probability of drawing
- ‘ two black counters successively is  $\frac{10}{16} \times \frac{9}{15}$ , which subtracted

\* The probability of two events (independent of each other) hap-  
pening, is equal to the product of the probabilities, whereby these  
events may happen singly.

- from unity leaves  $\frac{15}{24}$ , or  $\frac{5}{8}$ , this multiplied by S, gives the
- value of the drawer's expectation, the same as before.

## P R O B L E M V.

- Let there be a lottery consisting of 100 tickets, wherein
- there are four prizes; to find the probability that, in the three
- first tickets that are drawn, there shall be one prize at least.

## S O L U T I O N.

- Here it is evident, that if we find the probability of the
- three first drawn tickets being all blanks, and subtract it from
- unity, the remainder will be the probability of drawing one
- prize at least. The probability of drawing a blank the first
- time is  $\frac{96}{100}$ . If a blank should be so drawn, then there remains
- 95 blanks, and the probability of drawing the next ticket a
- blank is  $\frac{95}{99}$ , that of the third ticket being a blank  $\frac{94}{98}$ , whence
- $\frac{96}{100} \times \frac{95}{99} \times \frac{94}{98}$ , is (Cor. Art. vii. \*) the probability of
- the three first drawn tickets being blanks, and therefore
- $1 - \frac{96}{100} \times \frac{95}{99} \times \frac{94}{98}$ , or  $\frac{941}{8085}$ , is the required probability,
- or that of taking one or more prizes in the three first drawn
- tickets.

## C O R O L L A R Y.

- Hence it appears, that in many cases it will be much more
- convenient to investigate the probability of the contrary to
- what is required in the problem to happen, rather than the
- probability of what is specified therein.

This extract will be sufficient to shew in how easy a manner Mr. Clark has solved the problems in his introduction. But the reader must not expect that the more intricate problems in the work itself are done with the same facility; yet, in justice to the Author, we must observe, that they are, in general, solved in as easy and conspicuous a manner as the subject will admit.

- Since the probability of the happening of two or three events may be considered as compounded of the respective probabilities of their happening separately, it follows, that the probability of the happening of any number of events, i. e. that they shall all happen, is equal to the product of the probabilities of those events happening considered singly.

*Algebra*

## Account of FOREIGN BOOKS.

*Traité des Eaux Minérales de Spa, par Jean Philippe de Limbourg, Docteur en Médecine. Seconde Edition, revue, corrigée, & augmentée par l'Auteur, à laquelle on a joint une Carte des environs de Spa.* That is,

A Treatise on the Mineral Waters of Spa, by Dr. Limbourg. The second edition, revised, corrected, and augmented by the Author; to which is now annexed, a map of the country about Spa. Liege, printed for F. J. Desoer, 8vo.

THE Author opens his work with a preliminary discourse on the excellency of the springs of Spa; of which he conceives it to be no slight proof, that in other countries, in order to recommend their mineral waters, they bestow upon them this name. He will, however, by no means allow, that in reality any of those mineral waters are comparable to these. He gives also, in this introduction, a list of the several works that have been published upon the subject, as well those he has not seen, as those which he has consulted; and he assures us, the most ancient author that he has met with, is Dr. Gilbert Lymborth, Physician and Canon of Liege, who, in 1559, obliged the Public with a dissertation on the waters of Spa, printed at Antwerp. As the analysis of this work will afford the English Reader, in a narrow compass, a curious, entertaining, and useful account of these celebrated springs, we hope the following extract of our Author's laboured performance, will merit his approbation.

Spa is a town situated in the marquisate of Franchimont, in the country of Liege, at the distance of about eighteen miles south-east from that capital. It lies in the midst of forests; and the little plains in its neighbourhood, are terminated on every side by high mountains. The country round it, is far from being fruitful. It is not without difficulty, that they obtain edible roots, oats, and hay, and these but in very small quantities. The soil in general is either a deep clay, morafs, (out of which they dig turfs) rocky, covered with flints, and in some places intermixed with lime-stone, and sand. There are not at present, any iron works in its neighbourhood, but the remains are still visible of those that were formerly wrought.

The springs that go under the general name of Spa, are six in number.

The *Poubon* is seated at the bottom of the market-place, or square, almost in the heart of the town of Spa. This appellation is derived from the old Walloon word, *poubir*, which signifies

signifies to draw. It is chiefly from this spring that the waters are taken, which are sent into foreign countries, and besides the inhabitants use it for their common drink. The *Geronstere* is in a forest to the south of Spa, at the distance of about three quarters of a league. It flows out of the chink of a rock, and is received into a little basin, covered by a dome of free-stone, supported by four marble columns. The *Sauveniere* is half a league from Spa, to the west: at a small distance towards the south, is the fountain of *Groisbeck*, which derives its name from the Baron de Groisbeck, who in 1651 caused it to be inclosed. The *Tonnelet* and *Watroz*, are at about half a league distance from the town of Spa, and lie to the left of the *Sauveniere*. These two are the least esteemed of the six.

The Pouthon, and the Sauveniere, are the most antient, having been known from time immemorial; and the Author believes that one of these must be meant by Pliny, when he mentions the fountain of Tongres. The *Geronstere* and the *Tonnelet* were discovered about the beginning of the last century. Our Author acquaints us with his sentiments, as to the origin of springs in general, in order to establish his opinion with respect to these; which is, that they are not produced or affected by rains, but arise from subterraneous vapours, condensed in the cavities of the mountains. He next, by a chemical analysis, determines the principles of these mineral waters, and finds in them, iron, an acid spirit, a sulphureous spirit, an alkaline salt, a matter resembling the selenites, and air; he gives the experiments by which each of these principles was ascertained.

He then enters into some farther detail, in respect to the decomposing of these mineral waters, the order in which these appearances are disclosed, and from thence explains how, from these appearances, may be deduced the nature and the properties of these waters. He adds to his former experiments, that the Spa-waters do not coagulate milk, that they do not make a true effervescence with acids, except with the oil of vitriol; which will act as strongly upon common water; that in like manner, they make none with alkalies; that they precipitate the solution of the salt of lead, in the form of milky-powder: and that spirit of wine, and oil of tarter *per deliquium*, cause a weak mealy precipitation.

The temperature of these waters, it seems, is not always the same. The Author observes, that they varied in the summer of the year 1756, from the forty-sixth to the fifty-second degree of Fahrenheit's thermometer. In general, the water is colder towards the bottom of the basins than at the surface; the warmer the weather, the more this disproportion appears; and the longer

longer the water continues in the bason, without admitting fresh, the nearer it approaches to the temper of the air.

The result of his reasoning and experiments is, that the Spa-waters are both acid and alkaline; or rather, they contain in them an acid and an alkaline; but this acid is so subtle, and so volatile, that it is almost impossible to separate it from the other principles. They are also vitriolic, that is, if we understand by vitriol, an iron dissolved by an acid; but this is so slightly united, that the least heat, the action of the air, or the smallest agitation, produces a separation.

These waters differ very considerably from each other, in respect to taste. The Pouhon is acid and ferruginous; the Geronstere, is sulphureous, leaving an impression of acid and iron upon the palate; the Sauveniere has a sulphureous tartness, with a little tincture of the iron; the Groisbeck tastes very sharp, sulphureous, and ferruginous; the Tonnielet is tart, a little austere, with an aluminous vitriol, and smells sulphureous; the Watroz has an acid taste, and a ferruginous austerity.

He shews next what quantities of solid matter were left upon evaporation of two pounds of the water from each of these springs. He remarks, that there is a different proportion in them of sulphureous spirit, in which the Geronstere is strongest of all; after that the Sauveniere; the Groisbeck and the Tonnielet; and the Watroz and Pouhon least of all. It has been hitherto thought impossible to fix, or to collect the sulphur of the Geronstere; but this Writer assures us, that he has found in the bason a whitish kind of matter, which, when dried and sprinkled upon a hot iron, or exposed to the flame of a candle, emitted a strong sulphureous scent. These waters differ also more or less, in their facility of being decomposed. The Geronstere being the most sulphureous, is the soonest altered, and is therefore the least fit to be transported; the water of the Pouhon, on the contrary, affords the greatest resistance, and for this reason, is that which is commonly sent into foreign countries.

The activity of these waters is not all, in proportion to the quantity of fixed matter which they contain; for the Geronstere, which does not hold above a third of what may be extracted from the Pouhon, is the briskest of all, and the most apt to occasion a giddiness in the head; which proves that the principal virtue of these waters consists in a volatile principle, that escapes any chemical analysis, and dissipates itself immediately into the air.

The Author, to confirm his notions, as to the nature of the waters of the Spa, and to render the manner in which they are, joined

formed in the entrails of the earth, more apparent, has endeavoured to imitate them by art. He took for this purpose some iron ore calcined and powdered, and having made it into a paste, with water, he daubed with this mixture the inside of a vessel, at the bottom of which he caused a certain quantity of sulphur to be set on fire, the vapours of which necessarily were enveloped in the paste; he then poured on water, by which he obtained what the acid vapours had dissolved of the iron. This water had the ferruginous taste, and the sulphureous smell, turned purple or black with vegetable astringents, and red with the tincture of Tournisfol, emitted air copiously upon agitation, was easily decomposed, became speedily covered with a scum of different colours, and, in a little time, let fall a ferruginous matter.

The water of the Pouhon fountain is the fittest in cases of a relaxed habit, when the patient's stomach is strong enough to bear it. The Geronstere is better adapted for persons of a delicate frame, and weak stomach; it warms and exhilarates, and is most proper where there is an inaction and insensibility of the fibres, and where no inflammation is to be apprehended, in nervous cases, and in female disorders. The Sauveniere ought to be preferred in cutaneous maladies, slow fevers, consumptions that depend on acrimony, and the scurvy. It may be considered as of a middle nature between the Pouhon and the Geronstere, so that it may be substituted in any case, where the former is prejudicial from its weight, or the latter from its heat. The Groisbeck may be employed, generally speaking, in the same cases with the Sauveniere, only it is a little colder, and not quite so light upon the stomach. The water of the Tonnelet is chiefly used to drink with wine at meals, and is in this respect very agreeable. The Watroz is seldom used at all. The common practice, however, is to begin with the least active, and the least heating, in order to dispose the body gradually for the use of the most efficacious.

The month of May, and the beginning of June; the end of August, and the month of September, are the proper seasons. As to the quantity in which they are to be drank, the time of drinking them, the necessary preparations, and the regimen to be observed, these, according to every patient's case, are regulated by the physician.

Our Author mentions the conveniences and the diversions of Spa, that strangers may be informed the waters may be taken there in the most agreeable manner; for he admits, that cheerful conversation, pleasant walks, and other innocent recreations, contribute almost as much to remove melancholy and nervous disorders, as the use of these waters. The whole is concluded

ed with fifty-three cases, reported on the Author's own knowledge, or from other eminent Physicians, calculated to support what he has delivered in respect to the salutiferous efficacy of the springs of Spa, in various diseases.

\* \* \* *The rest of the Foreign Books are deferred, on account of the great number of other Articles this month.*

## M O N T H L Y C A T A L O G U E,

For D E C E M B E R, 1758.

## P O L I T I C A L.

Art. 1. *Reflections on the different Ideas of the French and English in regard to Cruelty; with some Hints for improving our Humanity in a particular Branch. By a Man. 8vo. 6d. Tonsen.*

THESE Reflections breathe an amiable spirit of humanity, and are in general extremely just and acute. Nevertheless, the subject upon the whole is not treated with that consistency and solidity which the nature of it demands.

The Author observes, that the different ideas of the French and English, with regard to cruelty, are not owing so much to real opposition of character, as to the different laws and constitution of the two nations.

As an improvement of humanity amongst us, he proposes a Perpetual Bill of Insolvency, for the Relief of unhappy Debtors, and concludes with a whimsical petition from the prisoners confined for debt, to the humanity of the nation in P——t assembled.

We are far from thinking the scheme he proposes proper to be put in execution. Neither is it easy to conjecture, from his loose manner of writing, whether he is serious in his proposal or not. However, it is high time that the wisdom of the Legislature should take into consideration the case of those miserable wretches, who are utterly lost to society, and whose life is a burthen to themselves. Certainly nothing but the tyranny of custom, can reconcile the barbarity of shutting up our fellow-creatures in a loathsome prison, when they are unable to satisfy our demands.

Art. 2. *Considerations on the Exchange of Seamen, Prisoners of War. 8vo. 1s. Noon.*

The very sensible Writer of this pamphlet endeavours to prove, that the claims of justice, the dictates of humanity, and the principles of interest, all plead for an exchange of prisoners.

Rav. Dec. 1758.

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He argues with great freedom and good sense, that 'Every state is obliged to protect and defend all its members; and that subjects abandoned by their country, without any crime committed, recover their *natural liberty*, and may renounce the society which affords them no *protection*: the same law of reason, says he, which justified the expulsion of a member of society who violates its laws, will justify that member in withdrawing from it, when it performs not the obligations it owes him. Hence the state is under an obligation to procure, as soon as possible, the release of its subjects from those evils to which they became subjected in its defence; and till their liberty can be obtained, is under the same obligation to furnish them wherewithal to support themselves in their imprisonment. They are to be considered as members of the society, and as a valuable part of it, who are only rendered incapable of performing some duties, by ill-fortune in the discharge of others, the most essential, at the hazard of life itself. Their claims on the society, instead of being suspended by their imprisonment, receive additional force, and lay the society under an indispensable duty of acting in the most speedy and effectual manner in their favour.'

Among other inconveniences in point of interest, attending the non-exchange, he observes that 'it will necessitate the introduction of foreigners into the fleet, as has been actually the case in this war. A proceeding, says he, by which the nation must suffer in a great degree: for every foreigner made a sailor in this service, gains that information which the natives should be encouraged to acquire, and whatever profit of his industry is transmitted to his home, is so much clear loss to this country.'

Art. 3. *Reponse ou Memoire concernant la Prise & Detention des Vaisseaux Hollandois allant ou revenant des Isles Françoises en Amerique.* Fol. 1 s. \* No Publisher's name.

The design of this answer to the Dutch Memorial, is to prove, that by the spirit of the treaty in 1674, the Dutch have no right to trade unmolested to the French Islands. The words in the treaty, says the Answerer, which give liberty to the neutral power 'of trafficking in such kind of merchandizes, as were exported in time of peace,' must bear the same construction as if it had been expressed, that such power 'might continue the commerce which was carried on in time of peace.' Now, says he, this commerce to the French Islands has been newly opened by the Dutch, since the commencement of the war, and in time of peace was confined altogether to the French alone.

Besides, he argues, that this commerce to the French islands was not known in 1674, and therefore could not be comprized in that treaty. He adds further, that every vessel having a special permission to carry on an exclusive commerce, is deemed to appertain to that nation which alone has the power of granting such permission; as

\* This pamphlet was advertised to be sold for the benefit of the Marine Society; by M<sup>r</sup> Brotherton, Bookseller, Cornhill,

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the French alone, therefore, says he, are in possession of this branch of trade, all the vessels trading to those Islands, are French, or to be considered as such : and, consequently, are liable to be condemned according to the law of nations.

This is a short abstract of the Answerer's arguments on this occasion. Our limits will not allow us to enter minutely into the merits of the dispute ; but we think it just to observe, that what the Author has advanced is not without weight. As to his language, had he not declared that he was an Englishman, we should not have been at a loss to guess his country ; for his French throughout abounds with English idioms. Indeed he is so little of a Frenchman, that he has made use of words which are not to be found in the language—such as *etablier* and *dejsa*. But possibly, these may be errors of the press.

Art. 4. *A Letter from a Member of Parliament in Town, to a Noble Lord in the Country, in regard to the last Expedition on the coast of France.* 8vo. 1s. Griffiths.

A spirited apology for the conduct of General Bligh. We have not room to enter into the reasoning contained in this pamphlet ; wherein, according to our apprehension, some just and acute things are said, in the General's defence :—but we think the signal service he did his country in the affair of Cherburgh, his misfortune afterwards, at the Bay of St. Cas, and his subsequent ill reception at home, are humourously glanced at, in the following short story.

‘ A young fellow, who had been swimming for some time, was, on a sudden, in the midst of the waters, seized with a cramp, which took away all his powers. The father, who stood on the bank, and in agony beheld his son at the last gasp, in vain intreated the bystanders to venture to his assistance ; they were all unacquainted with the depths and soundings of the river, and they would not go upon such a frolic : when a very honest worthy man, who in the mean time had been stripping himself, cries out, “ Stand away,” and plunges into the river. In the very critical moment he got up to the person in distress, raised his head above the water with one hand, and attempted to swim toward the shore with the help of the other. But he soon found the exertion of both arms necessary ; for, getting into a deep eddy, just under the bank, he was in danger of going to the bottom : he therefore put the other's thumb into his mouth, and biting pretty strenuously, he dashed the stream with both hands at once, and shortly reached the land, with the object of his compassion, in perfect safety. Some days afterwards, the gentleman who had thus generously risked his life, as he was walking along the street, perceived on the other side of the way, the very person who was indebted to him for his preservation. He instantly flies across the way to him : “ My dear Sir, I am heartily glad to see you.” “ —What the Devil are you there ?” replied the other, “ and be damn'd to you, you Rascal, you have almost bit my thumb off,” “ —and by G—d I'll never speak another word to you while I live.”

- Art. 5. *An Examination of a Letter published under the Name of L———t G———l B———h, and addressed to the Hon. W———m P———tt, Esq;* 8vo. 1s. 6d. Hooper.

As we gave no particular account of the spurious Letter \*, which is the object of this Examiner's attention, we shall say the less of the present production. Both the Letter and the Examination seem to have derived their existence from the same source: the subject appeared popular—and Authors must eat, sometimes, as well as other mortals.

\* See our last, p. 500. Art. 10.

- Art. 6. *The Nature and Utility of Expeditions to the Coast of France, &c. By an Officer in the last Expedition.* 8vo. 1s. Burnet.

Affords nothing worth notice.

#### MISCELLANEOUS.

- Art. 7. *The Happy Orphans. An authentic History of Persons in High Life. With a variety of uncommon events, and surprising turns of fortune. Translated and improved from the French original.* 12mo. 2 vols. 6s. Woodgate and Co.

We are very much mistaken if the above title-page is not *all a lie*. About fifteen years ago was published, in one volume, a novel entitled, *The Fortunate Foundlings*, written, as we believe, by the late famous Mrs. Haywood, of romancing memory. From that work the Happy Orphans appears to be taken, almost verbatim; the difference chiefly consisting in an alteration of the names: but what the pirate, or the copier, or the cobler, or by whatever title the honest editor chuses to be distinguished;—what he means by calling his book a translation from the French, is best known to himself. *Transformed from the English*, would, we apprehend, have been nearer the truth.

- Art. 8. *Memoirs of the celebrated Miss Fanny M———.* 12mo. 3s. Scott.

This article owes its existence to the same kind of industry which gave birth to the work mentioned in the preceding article. It is ill written, imperfect \*, and seems to be little more than mere invention.

\* The Author promises to finish it in another volume, provided the first part meets with success.

- Art. 9. *The Adventures of a Turk. Translated from the French.* 12mo. 2 vols. 6s. Coote.

Like the rest of the French novels, full of amour, but not destitute of sentiment. It must be confessed, that the *Grubs* of Paris beat those of London, *all to nothing*.

Art.

- Art. 10. *The Amorous Friars; or, the Intrigues of a Convent.* 12mo. 3s. Fleming.

This appears (as far as we can trust to our recollection of books we have not seen for many years) to be patched up from the well-known *Master-Key to Popery*, the *Intrigues of Priests and Nuns*, the *Frauds of Monks*, and such like anonymous trash; of which many impressions have been imposed on the credulity of the Public.

- Art. 11. *The South-Sea Fortune; or, the Chaplain advanced to the Saddle. Containing the genuine private memoirs of a worthy family in Gloucestershire, from the fatal year 1720, to the year 1748. Written by Mrs. Richwoud, one of the most interested parties.* 12mo. 2 vols. 6s. Wren.

This seems to be the mere *caput mortuum* of the whole tribe of the *Devil Dicks*, the *Apparitions*, the *Peter Wilkins's*, the *John Daniel's*, the *Dog-birds*, and all that endless train of Memoirs, Adventures, and Histories, of which the teeming presses of our modern Curls have been so extremely fruitful, for some years past.

- Art. 12. *The Cloister; or, the Amours of Sainfroid, a Jesuit, and Eulalia, a Nun.* 12mo. 3s. No Publisher's name.

A Translation, from the French, of a narrative, which, in our apprehension, has neither truth nor genius to recommend it.

- Art. 13. *The London Pocket-Book, for the year 1759. In two parts. Part I. A Compendious Memorandum-Book, properly divided, to answer the most common purposes in business for every day throughout the year. After which follow several useful tables, and, an approved recipe for making writing-ink. Part II. A Common-place Book, with an Index, after the plan laid down by the celebrated Mr. Locke. Very useful for registering, in a methodical manner, any miscellaneous hints and observations which may occur to the mind, or are to be met with in reading, and which are often lost for want of a proper repository. The whole equally adapted to the purposes of the Gentleman and Tradesman.* 8vo. 1s. 6d. Henderfon, &c.

The above needs no explanation.

- Art. 14. *Angelica; or, Quixote in petticoats. A Comedy, in two acts.* 8vo. 1s. Printed for the Author.

A wretched farce, borrowed from Mrs. Lenox's *Female Quixote*. But as the Author intimates, that his circumstances are as wretched as his writing, we shall add no more, except an honest hint to this *Quixote* in literature, to betake himself to some employment which

his talents may be better adapted to, than they are for procuring a subsistence by the trade of book-making.

Art. 15. *An Account of the Tragedy of Cleone.* 8vo. 6d. Cooper.

It is customary for little scribblers to catch at such opportunities as the exhibition of a new play; and they never fail to come out with six pennyworth of something, *how* and *about* the tragedy, or the comedy: in hopes to pick up a few of the superfluous pieces which the town is usually disposed to scatter, with liberal hands, in these occasions. Of this sort is the account of Cleone, and it therefore deserves no farther mention.

Art. 16. *Cleone, a Tragedy. As it is acted at the Theatre-Royal, in Covent-garden. Written by R. Dodsley.* 8vo. 1s. 6d. Dodsley.

This tragedy, which had been refused by Mr. Garrick, one of the patentees of Drury-lane Theatre, was this month acted with great success, at the other House; whence some have been led to question the judgment of the great Actor and Manager who declined it. But as it is not our business to attempt a discussion of that point, we shall only observe, that Mr. Dodsley's piece is not, upon the whole, in our opinion, inferior to any that have been brought upon either Stage, for some years past. At the same time, however, impartiality obliges us to add, that we imagine Cleone is greatly indebted for its success, to the exquisite performance of Mrs. Bellamy, who played the character which gives name to the tragedy. Mr. Rich's corps is not at present very strong; and till the present performance was brought on, it was generally thought impossible for a new play to meet with a fair chance at his Theatre. But, to the surprize of most people, the event, in the present instance, has shewn, that the connoisseurs were mistaken: and now the ice is broke, it is probable, that other poetical adventurers may bring their cargoes to the same port.

Cleone is ushered in by a prologue, written by the ingenious Mr. Melmoth, Author of a justly admired translation of Pliny, and supposed Writer of a volume of excellent letters, published under the feigned name of Fitzosborne. The epilogue is said to be the production of Mr. Shenstone, whose poetical performances \* have entitled him to a place in the first rank of the few British bards who do honour to the present time.

The tragedy itself is founded on the old legend of St. Genevieve written originally in French, and translated into English, about 100 years ago, by Sir William Lower. For this information we are obliged to the Author's advertisement; wherein he also tells us, that he shewed his first plan to Mr. Pope, so long ago as two or three years before the death of that great Poet, who told him, that in his very

\* Vid. Dodsley's Miscellanies,

early youth, he attempted a tragedy on the same subject, which he afterwards burnt; and that it was Mr. Pope who advised Mr. Dodsley to extend his plan to five acts. The suffrage of this great man was certainly enough to give a sanction to the design; and we are therefore not to wonder that the Author of *Cleone*, who is really a modest man, should think so well of his performance, after it had received his utmost finishing, as to presume it worthy of public exhibition; and so it undoubtedly is, as modern plays go.—It will not, however, stand in competition with those of Otway, Hughes, Smith, and other tragic writers of the 17th and the beginning of the present century: not to mention higher names, which would be a kind of prophanation. *Cleone* is, in short, a decent performance. It is equally free from the bombast and rant of a *Barbarossa*, and from the flowery whine and romantic softness of a *Philoclea*; but at the same time it wants the majesty of diction, and *high reach of thought*, (as the ingenious Author of *Virtue*, a poem, expresses it) essential to the dignity of a perfect tragedy. The plot is too thin, the scenes are too barren of incidents, (at least of important ones) and the language, in general, too much, though not altogether, destitute of poetry. Nevertheless, we have observed some happy expressions, and striking sentiments, which do honour to the Author, and, we believe, saved his play. In a word, *take it for all in all, we have not seen its like for some winters past, and probably shall not see it excelled for some seasons to come.*

Art. 17. *The Rout. A Farce of two acts, as it is performed at the Theatre Royal in Drury-lane.* 8vo. 1s. Cooper.

The silliest and most absurd of all farces. What the Author, and the Manager, could mean, by presuming to bring such ribaldry before an audience, we are at a loss to conceive. The former, indeed, who advertises himself a *person of honour*, may, perhaps, be thought somewhat excusable, as not being bred to the trade of writing; but we should be glad to hear what can be urged in excuse for the latter's thus daring to affront the understanding and taste of the public! We do not find that he has yet offered any apology for himself; but surely every person who paid for seeing this nonsense, (if we may use the expression) has a right to expect it.

Art. 18. *A Letter of Consolation to Dr. Shebbeare.* 8vo. 1s. Cabe.

Some friend to the government has here collected various instances of the severity with which state-libellers were punished, in the reigns of Dr. Shebbeare's favourites, the Stuarts; in order, by a comparative view, to shew the Doctor, how much reason he has to congratulate himself, that he lives in the milder and happier days of a Brunswick; under whom he has been so tenderly dealt with, for infinitely more heinous offences than those for which Lilburn, Leighton, Prynne, Bastwick, and Burton, (with many others, whose stories are here enumerated) so dreadfully suffered.

' O Shebbeare ! ' says the Letter-writer, ' thank God, that the times are altered, and that thou livest not in the times thou so highly commendest ; but in that reign thou so bitterly revilest, ' p. 11 — And again, p. 12. after enumerating the enormous cruelty of Mr. Leighton's sentence \* for writing against episcopacy, he thus apostrophises : ' Rejoice, O Shebbeare ! that thou livest in a reign, in which such cruelty is unknown. If thou preferest such an administration to the mild, the gentle government under which we live, thy nose unsplit, thy face undeformed,—thy ears which still remain on thy head, and thy back still untorn by cruel stripes, will witness thine ingratitude.'

He thus concludes—' Rejoice then in the lenity of thy fate, and be not cast down, O Shebbeare ! Give way to the joy of thine heart, and be filled with consolation. Put away bigotry, a love of slavery, and of slave-makers. Detest the memory of those tyrants who have ruled with a rod of iron, and love those princes who have been, and those who are still, the patrons of liberty, the fathers of their country, and the friends of mankind. May thy breast be filled with wisdom and integrity, and may truth and candour, sweeter than honey or the honey-comb, flow from thy lips and thy pen ; then shall thy breath be as fragrant as the spicy breezes of Arabia, and the odious smell of slander, defamation, and falsehood shall be forgotten. Then shall safety and peace compass thy steps, and all thy disgraces, and all thy follies, be hid in oblivion.'

\* He was fined 10,000 l. besides whipping, branding, nose slitting, ear-cropping, and perpetual imprisonment. Shebbeare's fine was but 5 l. with only three years imprisonment.

Art. 19. *An Account of a Stone, in the possession of the right honourable the earl of Stafford ; which, on being watered, produces excellent mushrooms. With the history of the Jesuites, or violet stone of the Germans. By John Hill, M. D. Illustrated with Figures.* 8vo. 1 s. 6d. Baldwin.

The *Lapis Fungifer*, or mushroom-stone, of which we have hitherto, according to Dr. Hill, had but an imperfect account, is most frequently produced among the Piedmont hills. That in the possession of lady Stafford, from which the Doctor borrows his description, is a hard heavy mass, of an irregular shape, and granulated surface, like shagreen leather: on examination, it appears to be composed of a loose, gritty, talky substance, the interstices of which are every where penetrated, and its outside covered with a tough, fungous production. This production is the perennial root of a peculiar species of mushrooms, different from, and greatly superior to, the common kind: it is permanent and full of vegetable life, and requires this porous stone as a nidus, or place of growth, as others do the stumps of trees, whence it is ready to shoot up perfect mushrooms by the assistance of moisture. This account of the mushroom-stone, which is extremely probable, the Doctor illustrates and confirms with analogous instances, drawn from other vegetable productions, particularly the *Agaries*.—The mushroom produced from the stone here described weighed no less than one pound two ounces, and measured six inches and a quarter on the head. The Doctor also takes notice of the violet-stone, or

*Lapis*

*Lapis Violaceus* of the German naturalists, and which he supposes a similar production with the foregoing. There are scattered throughout this piece some observations on mushrooms in general, and on some of the particular species, which, to readers who delight in such kind of subjects, may perhaps prove not unentertaining. The whole is illustrated by two engravings; the first represents the mushroom-stone, with a piece of it magnified, and also the violet-flower.—In the other is exhibited a figure of the mushroom itself.

## POETICAL.

Art. 20. *An Essay on the art of preaching, addressed to the clergy.*  
By Anthony Moore, A. B. Vicar of Stratton in Cornwall. 8vo.  
1s. 6d. Cave.

It is somewhat odd, that this *teacher of teachers* should crave the courtesy of his readers, who may be supposed to be his *pupils*, by intreating their 'favourable judgment of this essay,—the work of a 'young divine;—and, therefore—to be read with some *grains of allowance*,'—as he expresses himself in his preface. If he has a claim to indulgence, on account of his youth, that very plea disqualifies him for the high office he has assumed. At first sight, it appeared to us extremely absurd, for a man to set up as a master, a judge, a dictator, with the sneaking air of a Tyro; and we could not help suspecting from thence, that the apologist himself might be yet to learn the art in which he undertakes the instruction of others.

Consistently with what was to be expected from this stumble at the threshold, we find the poem itself, in the main, an injudicious assemblage of incoherent sentiments, ill judged precepts, and indifferent poetry. Not but that Mr. Moore has some just thoughts, and passable verses; but his defects are so disproportionately numerous, that we are at a loss to conceive how the Author had the courage to attempt so exalted a subject, and to publish with so bold and self-sufficient a title.

However, that our readers may be able, in some measure, to judge for themselves, concerning the merits of this young preceptor, we shall give them an extract from that part of his performance, in which he characterises those divines whom he proposes as models for the imitation of young preachers.

Great Stillingfleet is copious, clear, and full,  
Plain, but not low, sententious, tho' not dull:  
His mild persuasive arguments excite,  
In pious minds, devotion and delight.

Collier is strong, and his expression warm,  
Replete with sense the vig'rous periods charm.

Norris is full, and his conception clear,  
Informs our judgment, while he strikes the ear;  
His themes well chosen, practical and plain,  
A copious fund of useful truths contain.

Fleetwood's soft easy diction we admire,  
Not too intense, nor wholly void of fire,  
Like Silver-Cynthia, empress of the night,  
His works diffuse a pleasing solemn light.

Hickman is bold, and tow'ring in his flight,  
Truth from his lines breaks out divinely bright;  
His words both knowledge and delight impart,  
The strength of reason with the flow'rs of art.

In Manhingham's luxuriant lines we find  
Th' impetuous sallies of a daring mind;  
Crude were his early works, and writ in haste,  
But strong, and fraught with judgment are his last:  
So harshest fruits a flav'rous taste produce,  
When time and age improve their mellowing juice.

Smallldridge is plain, familiar, void of art,  
Thro' all his works you read his honest heart;  
Greatness of soul, simplicity of thought,  
And language pure with richest matter fraught.

Clarke is correct—his comprehensive view  
Deep truths explor'd, and pierc'd all nature thro';  
So full of sense each nervous page is wrought,  
Readers improve upon his ample thought:  
Were all his tenets orthodox and true,  
To whom more properly had praise been due?  
United now his glory with his shame,  
We justly praise him, or we justly blame.

We shall not trouble our readers with any animadversions on Mr. Moore's choice of examples. Indeed nothing in his performance merits a formal criticism: but we shall nevertheless take the liberty of hinting to him, the impropriety of a young Divine's presuming to decide, as he has done, concerning the tenets of so great a man, as the universally admired Dr. Clarke.

If this illustrious Writer's

‘ Comprehensive view  
‘ Deep TRUTHS explor'd, and pierc'd all nature thro'—

as this presumptuous Censurer confesses,—if his *nervous sense* and *ample thought*, are so *improving to the Reader*, what are we to think of a juvenile rhymist, who dares to charge him with the want of *truth* and *orthodoxy*? If, indeed, Mr. Moore has carefully and *impartially* studied the writings of Dr. Clarke; if he thoroughly understands them, and is able to refute whatever he judges erroneous in the Doctor's principles or reasoning, he may be deemed not unjustifiable in condemning this superior genius. but surely it was incumbent on him to have first shewn, that he himself is endowed with more learning and wisdom than Dr. Clarke possessed, as well as with a greater share of what he may set down for *orthodoxy*.

Art. 21. *The Capital. A satirical admonition. Addressed to every true lover of his country, but more particularly to the British clergy.* 8vo. 1s. Staples.

Our satirical Admonitor, whoever he is, like other self-delegated reformers of the public, has assumed a commission given to one of the Jewish prophets of old, and applied it to his own use. *Cry aloud! spare not!* is the command which he looks upon himself as under an obligation to fulfill.

That he is a well-wisher to his country appears evident from this exhortation to the metropolis; and if sung to the tune of *Now ponder well, ye parents dear, or, God prosper long our noble king*, it might pass for a first-rate performance in its way: indeed the measure and style slide so naturally into one or other of those tunes, that we can hardly help imagining the Author chanted away to them, while he was scanning and tagging his rhymes.

Patriots in print, we have in plenty, of all sizes; to whom we are indebted for advice, reproof, and good wishes. They may be useful members of the community in their private capacity, if their attachment to the pen does not unfit them for shewing it by action, and limit their abilities to *crying aloud* to others, who perhaps may be so ungrateful as not to listen. Just sentiments indeed always merit our regard; but when they are delivered in bad verse, we cannot help laughing at the poet, while we have no disesteem for the man. As to this Writer, let him speak for himself: he opens thus,

Now to the Capital, my muse,  
And speak the truth e'en there:  
From thence a warning you may give  
To those who guilty are.

He then gives us many good cautions, illustrated by classic examples. When he comes to our present age, he justly and seasonably observes:

Our former councils sure deserve  
To be corrected much:  
Did they not give Cape-Breton up,  
To save our friends the Dutch?

Yet do not politics entirely engross him. Bolinbroke, Tindal, Hobbs, Hume, and other scare-crows in divinity, are warmly attacked by him. It is, indeed, matter of no small comfort and consolation, when we consider, that though, among the rest,

—————e'en noble Shaftesbury  
Has tainted half the town,  
The gospel-law will be rever'd  
By Leland, West, and Brown.

His

His zeal cannot be sufficiently applauded, when he says,

From Whitehall e'en to Billingsgate,  
I fain would scour the way;  
Each reprobate I wou'd reclaim,  
Who wou'd his soul betray.

Neither his religion, nor his loyalty, are in the least exceptionable, when he expresses himself thus;

Then let us, for eternal bliss,  
Depend on holy Writ;  
And as for temporal affairs,  
Thank God for Legge and Pitt.

To which let all the people say *Amen*.

Art. 22. *Enthusiasm. A Poem, with notes variorum, &c. By* Edmond Fox. 8vo. 6d. Lewis.

This seems to be something in behalf of the *Methodists*; but it is such absurd and miserable stuff, there is no understanding it.

Art. 23. *The Providence of the Supreme Being. A Poem. By* George Bally, *M. A. Fellow of King's College.* 4to. 1s. Cambridge, printed, and sold by Merrill there, and by Whiston, &c. London.

In our account of the former poems of this gentleman, written for Mr. Seaton's Reward, (see Review, vol. xii. p. 159—vol. xv. p. 678.—vol. xvii. p. 400.) we sufficiently intimated our opinion of his poetical abilities. If we heretofore saw little reason for adding our plaudits to the prizes he has gained at Cambridge, neither do we yet find cause for entertaining a more honourable idea of his performances. However, he has again obtained the more substantial approbation of Messrs. Green and Wilcox; and one ounce of their applause will certainly out-weigh all the laud and praise of all the Reviewers in Europe. Let Mr. Bally, therefore, console himself with this reflexion. Let him, in sober sort, continue to enjoy his post of Laureat to the Kilsinbury Estate; and, regardless of any *unsalaried* one upon Pagan Parnassus, or of either the smiles or the frowns of a parcel of profane muses; —

————— Let him, (like the Reviewers) still keep  
His station, and with steady pace repeat  
His periodic journals —————

THE PROVIDENCE, &c. p. 6.

Art. 24. *The Eulogy of Frederic, King of Prussia.* 4to. 6s. Cooper.

This short and just Eulogy is an animated and excellent little piece. As the imitation is very free and paraphratical, the hints seem rather catch'd, than servilely transcribed, from one of the noblest odes of  
Horace,

Horace, which celebrates Drusus. The Application to the king of Prussia is apt and ingenious throughout; but particularly happy, when we put the words of Hannibal, in the original, into Marshal Daun's mouth, after what has happened in Saxony and Silesia, since the Austrians exaggerated account of the surprize at Hochkirchen.

Dixitque tandem perfidus	Now pride and fierce ambition groan,
Annibal;	Now Fred'ric's foes their fate bemoan,
Sectamur ultro, quos opi-	And agoniz'd exclaim;
mus	" Why follow him whom we should fly,
Fallere et effugere est tri-	" Whom to deceive is victory,
umphus.	" And to escape is fame."

Art. 25. *The Spouting-Club. A mock heroic, comico, farcico, tragico, burlesque poem. By the Author of the Robin Hood Society \*, a Satire.* 8vo. 6d. Withy.

From this pamphlet we gather, that a set of young taylors, barbers, shoe-makers, &c. are the members of the afore said Club; and that this worthy society meets at a certain beer-house, where each Spouter entertains the company, and edifies himself, by repeating passages from plays, and striving to emulate the principal performers on the stage. These ridiculous wrongheads are here satirically exposed, by one who appears to have been present at their assemblies. The Author briefly sketches out the characters of some of the principal spouters in humorous blank verse, somewhat in the strain of Phillips's Splendid Shilling.

\* Our opinion of this satire, on the Robinhood Society, was delivered in the Review for July 1756, p. 86. To which we refer for a specimen of the Author's poetry.

Art. 26. *Alpha and Omega, a Poem. Addressed to Alphonso, &c. By Lewis Jones, A. B. Vicar of Caldicut, in Monmouthshire.* 4to. 2s. Davy and Law, &c.

This reverend bard has here drawn his pen against atheism, which he styles, 'The most deplorable characteristic of the present age.' If atheism be, indeed, in any considerable degree, the characteristic of the present age, (which we hope, and are inclined to believe, is not the case) then is Mr. Jones's design greatly to be applauded: but, whether the Author is or is not mistaken in this respect, his purpose was, doubtless, a pious, and therefore a laudable one; whatever becomes of his reputation as a poet:—which we would not advise him to risk a second time, on so very exalted a subject. We say no more, as the gentleman seems modest, and diffident, with regard to his poetical talents: which, however, are not the meanest; though far inferior to those of a Pope or a Young. The following short passage may serve as a specimen.

What cause, say Casuist! from corruption freed,  
Re-kindles into life the dying seed?  
Why parts of matter, let Alphonso teach,  
Connect with parts connecting each to each!

Say why this particle of breath divine  
Lives the rich tenant of a mould'ring shrine ?  
Make nature all thy study, all thy care :  
Invent, improve, interpret, and compare :  
Each operation, virtue, pow'r explore ;  
Then sink, ambition ! and presume no more.

Unbias'd reason this conclusion draws,  
There is, there must be, some eternal cause.  
Yet Reason's self in proper bounds restrain :  
She errs, and maddens with too free a rein,  
Like the Sun's horses in yon starry plain. p. 13.

We cannot but think the allusion, in the last line, to the heathen fable of Phaeton, extremely inconsistent with the argumentative nature and christian design of this poem ; and therefore hope the reverend Author will alter this passage, in case of a second Edition.

Art. 27. *Virtus, an ethic Epistle.* 4to. 6d. Griffiths.

It is easy to observe the manner of our late celebrated ethic poet imitated, though not too servilely, but sometimes even happily, in this short and elegant epistle. The sentiments correspond to the title, being glowingly virtuous and philosophical. The versification is easy and harmonious, the diction pointed and happy ; while the poet's political notions breathe that generous passion for the glory of our country, which we hope has effectually awakened, after too long a slumber. The following just reflection, with the strong contrast annexed to it, will exhibit such a specimen of this performance, as we imagine must entertain our ingenious readers, and consequently cannot discredit our judgment of it.

With pow'rs to flourish through eternal years ;  
With thoughts to pierce beyond the rolling spheres,  
You'll own it something wonderful that man  
Should think and act as bounded by a span.

Yet see what humble homage fortune claims  
From birth, high titles, and illustrious names.  
See Arthur's knights their table fam'd beset,  
Peers, bubbles, gamblers, in proud circle met,  
Heroes at play, and worthies—at a bett.  
—At Fortune's shrine see legislators bow,  
There pay their late, and there their early vow ;  
The post of honour by a sharper's side,  
And greatness glorying in a gamester's pride.

When the foe threatens, and renews the charge,  
Shall honour sport in pleasure's gilded barge ;  
And at the helm, to indolence resign'd,  
Admire the streamers dancing in the wind ?  
O burst, ye Britons, the inglorious bands,  
Lo, virtue calls ; arm, arm your num'rous hands !

On the black vessel, from her post on high,  
 She pours her thunders, bids her lightnings fly;  
 Recounts past conquests, kindles fierce alarms,  
 Commands, solicits, fires the youth to arms;  
 To gain true glory by advent'rous deeds,  
 With Howe she conquers, or with Gard'ner bleeds.  
 Now with bold argument divinely strong,  
 She flows in eloquence from Pollio's tongue;  
 Or firm with Pratt, fair freedom's gen'rous friend,  
 Teaches the laws their salutary end;  
 Pleads liberty's just cause without a fee,  
 And bids each worthy Briton dare be free.  
 Now with high sense and zeal for England's fame,  
 She aids our navy in a Grenville's name;  
 Cheers the brave sailor in the doubtful day,  
 Impells thro' dangers, and insures his pay.  
 With Townshend now she awes invading hosts,  
 And pours our bold Free-Britons round our coasts.—  
 —In Q——y's gracious heart behold it shine,  
 With the mild lustre of a virtuous line,  
 Or, in a patriot minister, advance  
 One gem of price beyond the reach of France.

MEDICAL.

Art. 28. *The old Man's Guide to Health, and longer Life: with rules for diet, exercise, and physick; for preserving a good constitution, and preventing disorders in a bad one.* 8vo. 1s. 6d. Cooper.

We have been prevented, by some more important publications, from assigning this little one, as we first intended, to wait upon Dr. Mackenzie's *Treatise on Health*, as a small satellite; being wrote on the same subject, though executed in a very different spirit, and reflecting from more contracted motives. The gentleman just named had consulted the earliest, the greatest, physicians and philosophers, on this most interesting subject, with all proper acknowledgment and liberality. The present inspired or self-taught Pamphleteer (except mentioning Hippocrates and Cornaro once *en passant*) has neither named in his text, nor referred in a note, to any author, dead or living, throughout his production. This he thinks the more consistent perhaps, as he has not prefixed any name for himself to this performance, out of many obsequious ones he might have commanded; but left his readers at liberty to suppose him some physician in great request, from his quoting his own experience so abundantly. He observes however, 'the doctors will not thank him for some hints he gives his readers,' adding, 'he does not write for their service,' which is intentionally true, as he is known to write almost incessantly and solely for his own: it is possible, notwithstanding, he may write for their service more than he intends.

In his first chapter—How the old man may know he is in health—[which must be impossible for him to know without purchasing this pamphlet!] He is not to judge himself in health from his having a moderate good appetite, sleeping pretty well and refreshingly, and being as cheerful and hearty as his time of life commonly allows; but before he can inform any enquirer how he does in a morning, 'he must feel his pulse some time after getting up and before breakfast;' for we are very authoritatively told, 'It should be a rule never to omit this examination.' Now as the *tactus eruditus*, or skill in the pulse, is not allowed even to every regular physician, we are afraid, before the old man attains it, (till which time he has no right to know how himself does) he may easily become hypochondriac enough, when nothing else ails him, to send for a physician to inform him about his pulse, that he may diet himself accordingly,—that article being to be regulated solely by his pulse.

In his chapter—on preserving health in old age—he says, 'If the appetite fail, or the stomach be oppressed with wind after meals, let the person take more air and exercise, and read and study less.' Now may not an old man take too much as well as too little exercise? May not his appetite be impaired by the fatigue of it? And is it, in such a case, to be restored by fatiguing it more? Besides, do *all* men who are windy after meals read and study too much?—though our Author may possibly have regaled himself with a domestic instance of this sort. But certainly there are others in these flatulent circumstances, who are far from studying too much; and not a few perhaps who cannot read if they would; and some who cannot afford to read, that is, to purchase. For these indigent old men, indeed, it is plain our Author did not write, as his old men are ordered to drink green tea for breakfast of 16s. *per* pound; on which supposition our Author instructs them, p. 15. how to drink it as methodically, and with as good a grace, as monsieur Pourceaugnac breakfasted. And since his ordinance on this head may be considered as a curious and circumstantial formula of an old man's breakfast, (after having felt his pulse) we chuse to insert it in our Author's precise terms. 'Let the old man drink three moderate cups of this (16s.) tea, with a little sugar and a good deal of milk; and swallow it neither too hot, nor mawkishly cool. Let him eat with it a thin slice or two of good bread, with a little butter; and he will find it nourishing and excellent.' We may suppose the butter here intended to be as good in its kind as the bread: but such minute escapes we see, alas! are inseparable from the most consummate efforts of human accuracy.

In treating of a regulation of the temper, and of the passions, our Author very sagely advises his old man to be good humoured. This oracular counsel is equal to any that ever issued from a tripod; and if that supereminent skill in botanics, with which he often insults the faculty, has discovered any simple of sufficient virtue to render this counsel effectual, the communication of it, with a scratch or two of something like sculpture, will make a most saleable twelve or eighteen pen'orth; which we hope this fertile Author is already pregnant with, and will soon bring forth, to the great emolument of many old Cynics,

Cynics, and the felicity of their neighbours and acquaintance.—With respect to love, he prudently advises his old man 'to avoid a foolish fondness for women.' But when he immediately adds—'This will never solicit him, for nature knows her own time, and the appetite decays with the power'—we imagine his observation is very far from being universally right. Many pretty female naturalists, not inexpert in this branch of physics, will dissent from him here; and our famous ethic poet, whose knowledge of human nature was not inferior to our Author's, affirms, that where this fondness has formerly been the ruling passion, it will often tyrannize even in decrepitude—'Still to his wench he creeps with knocking knees, &c.' But if for *women*, indefinitely, we read *old women*, by supposing the compositor has overlooked that monosyllable, our Author will be very just in adding, 'That a fondness for *them* will never (or very rarely indeed) solicit him.' But above all the passions, he pathetically cautions his old men against covetousness; for to what purpose is he studying and prescribing longer life to them, if they are too miserable to purchase his precepts, and so die without them; as some very old and obstinate people have presumptuously done, without the aid of the faculty.

His chapter on the gravel and stone recommends Burdock root for them, which Dr. Crine Hill has recommended in his pamphlet for the gout; and of which indeed the present unchristen'd Dr. testifies—that 'numbers are now taking it for the gout with great success,' thus candidly advertising that pamphlet gratis. We can assure him in return, that Dr. Hill has perused his present performance with immense approbation, not to say partiality, and will, with equal gratitude, refer to it in his next production, if he does not omit it merely to discredit our prognostic. We should have rejoiced in the mean time, if any of these identical doctors had referred us, as the most communicative daily do, to a few of these happy arthritics; since the whole worth of that pamphlet depends on Burdock's being a certain cure, or at least an unequalled palliative, for the gout; for if it does not exceed such as we have already, it is a gross imposition on the public, and calculated solely to appease Dr. Hill's *Βελυμία*, which, however, is no exorbitant one, if we suppose each of his names to subsist on its proper stomach or ventricle.

Our Author's chapter on weakness informs his old men how to discover it, almost as plainly as lameness or blindness. There truly is, throughout this pamphlet, a grave profusion of such trite wordy information, with respect to the physical conduct of old age, as cannot be justly termed either false or wholly useless; but which yet is such, that most of his old men could inform him of it, as well as he has informed them. Indeed, without the prefixing any name, it wears such a visible image of the Author, whom we have more than hinted, that if this mortal, which relates to old men exclusively, be tolerably received by the many, we may venture to predict the speedy appearance of—The *old Woman's* or *Beldam's Guide* to more Health and the longest Life. Unfortunately for him the title of the *Child's Guide* has been long pre-occupy'd, and he cannot hope to recommend the love of physic to such young readers; but he can never be much

at a loss for diversifying a title-page, or adapting a subject to the different classes of readers. However, to suggest one or two—The School-boy's Director, or Truant's *Vade Mecum*, mentioning the different places where sloes and blackberries chiefly abound, and the seasons when they are in the greatest perfection; with an appendix on turnip-patches.—This may be no bad step towards the early institution of many young wandering botanists: our ductile writer can soften his style to their tender intellects, and slide readily down into pretty namby-pamby prose, to which we observe several happy approaches in this address to old men, who are often supposed in their second childhood. A taking subject and title page for lads of more advanced standing, may be—*The most effectual method of barring out*, with the art of raising contributions in the neighbourhood, and of reducing schoolmasters to proper terms.—This may prove no bad copy, and in time make a useful English classic. It is unnecessary to hint the proper seasons of such publications, to him.

But to be as grave as possible about this politic retailer of health and long life, the essence of all that is valuable in his treatise has been said by Floyer in his *Medicina Gerocomica*, and by others occasionally; and most of it better said, notwithstanding a want of words is not one of our Author's wants. That diversity of subjects, on which he has spun himself out to the public, has afforded him a plentiful expression; but seems to have extenuated those faculties, that, to render him more useful in his generation, ought to have been rather concentrated on a few relative objects, than dissipated on such a discordant variety. But possibly what commenced from vanity, has been extended by habit, and continued for convenience; till finding himself at length as cheap as voluminous, and saying with Narcissus, *Inopem me copia fecit*, he seems determined for a season to confine himself to one, but an extensive province; by retailing, in twelve and eighteen penn'orths, a body of physical practice, (with prescriptions to be compounded chiefly in the fields, or at the herb-market) which may make as many horrible pamphlets as diseases. It will be an easy transition from hence into the confines of surgery, which will ramify, as anatomists say, into numerous treatises containing more numerous chapters: a very recent example of which we have in our eyes. And thus, while he is persuading his patient readers, or reading patients, into fees, or *honoraria*, of thirteen pence halfpenny at most, he may hang forth his chapters, of which the present pamphlet contains twenty, at much the same price which the famous Dr. Case set upon his pills \*; and leave those to wonder at his shifts and his industry, who can discern no dignity in his writing, as they discover nothing ingenuous in his conduct.

\* Here's fifteen pills for fourteen pence,  
Enough in any man's own con-sci-ence.

## RELIGIOUS and CONTROVERSIAL.

Art. 29. *An Essay on the Hebrew Tongue, being an attempt to shew, that the Hebrew bible might be originally read by vowel-letters without the vowel-points.* By John Brekel. 8vo. 6d. Waugh, &c.

The Author of this short ingenious essay, discovers a considerable share of critical knowledge, together with an uncommon assiduity in consulting the various writers on the subject of oriental language; though this may have rendered him the less agreeable in his style and manner.

The occasion of proposing his thoughts on this subject Mr. Brekel tells us, was Mr. P. Whitfield's \* attempt to prove, in opposition to the learned Capellus, that the Hebrew Bible was never legible without the points. It is to be observed, however, that he intends not here any dispute with Mr. W. or any one else, whether the Hebrew points are of any service in reading the Hebrew *now*, when it is become a dead language, and has suffered many *alterations* as to the antient orthography; but only to consider whether, upon the supposition that the Hebrew points are not *coeval with Hebrew writing*, the Hebrew scriptures might not originally be intelligible enough without them: 'And here,' says our Author, 'I shall endeavour to maintain the following proposition.

'The Hebrew alphabet had a competent number of *vowel-letters*, (or which is the same thing in effect) letters that served instead of vowels, to render the Hebrew scriptures sufficiently intelligible at the first without the *points*, and as legible as any writings in other languages.'

We shall just give the arguments themselves which Mr. Brekel offers in proof of this assertion; and recommend what is said under each to the perusal of our readers.

I. The first argument is drawn up in the form of a syllogism, *viz.* 'If the Hebrew alphabet had *any* vowel-letters at all; it had a competent number of such letters, to render Hebrew writing legible at the first.

'But, the Hebrew alphabet had *some* vowel-letters.

'Therefore, the Hebrew alphabet had a competent number of letters, &c.

II. 'The next argument is taken from the *near-affinity* and agreement between the *Hebrew* and the *Greek alphabet*; as the latter was derived from the former: It is certain, that the *Greek alphabet* hath a competent number of vowel-letters; and therefore the *Phœnician* or *Hebrew* alphabet must have had the same; for there cannot be more in the effect than in the cause.'

\* See Review, Vol. XVIII. p. 305.

III. "It is now the *general opinion*, that *Aleph, Me, Vau, Jed*, and "*Am* did serve instead of vowels;" "as say the learned compilers of 'the Universal History.'

IV. 'I farther argue, from the *absurdity* of the contrary supposition, *viz.* that the Hebrew alphabet had no letters which served 'instead of vowels. For, according to *this hypothesis*, the letters 'above specified are, for the most part, of no significancy at all.'

We cannot conclude, without wishing our judicious Author may meet with encouragement, from the success of this, to give the public the other essay, which he intends, on the same subject.

Art. 30. *Contemplations on Butterflies, on the Full Moon, and in a walk through a wood. In a series of letters to several friends.* By Richard Pearfall. Vol. II. 12mo. 3s. Buckland.

In our Review, vol. IX. p. 232, we took notice of the first volume of this imitation of Mr. Hervey's famous Meditations; and it will be unnecessary now to repeat our opinion of Mr. Pearfall's work. Indeed, we find ourselves obliged to speak very briefly of it; for as we cannot say a great deal in its commendation, neither dare we presume to censure a production, which, as we understand, has already received the sanction of heaven itself; say more than a bare sanction: seeing the Holy Spirit was even concerned in the composition! at least we very much mistake the Author's meaning if this be not the case. Let his own words determine the point.— 'I have been led almost undesignedly into this work; and, whatever 'entertainment any of my readers may find in the perusal, I am 'confident I experienced more in its production; and some circumstances, which no one can so well judge of as myself, lead me to 'hope, that I have not been without the *Divine Conduct* in the 'beginning and progress of these contemplations.' PREF. p. 5, 6.

Art. 31. *Dr. Free's Edition of the Rev. Mr. John Wesley's first Penny-Letter \*, &c. With notes upon the original text, &c.* 8vo. 6d. Sandby.

Dr. Free now attacks his adversary with humour, as well as argument; which he desires his readers will impute 'to the various 'shifts and evasions of the *Proteus* with whom he engages: it being 'necessary,' says he, 'to pursue him in all his forms, till I shew 'him in that which may probably be his last.' The Doctor, it 'appears, has received a *second letter* from Mr. Wesley, on which 'he promises 'another round of animadversions.'

\* See Review for August last, p. 207. Art. 15.

[*This Catalogue to be continued in our APPENDIX.*]

A Plan

*A Plan for the establishment of Charity houses for exposed or deserted women and girls, and for penitent prostitutes. Observations concerning the Foundling-Hospital, shewing the ill consequences of giving public support thereto. Considerations relating to the Poor and the Poor's laws of England. Also a new system of policy, most humbly proposed, for relieving, employing, and ordering the Poor of England, &c. By J. Massie. 4to. 3s. sewed. T. Payne, &c.*

THE degeneracy and depravity of the age has ever been a standing topic for lamentable declamation to mercenary writers, discontented politicians, and mistaken enthusiasts. The two former have endeavoured to impose upon others by a false representation of reigning manners; the latter have deceived themselves by forming a wrong judgment of prevailing principles.

Virtue and vice are permanent qualities; though the modes of each are continually fluctuating: and however industrious Cynicks may find particular instances of depravity in the present age, which were unknown to our forefathers, yet, upon the whole, a comparison with former times, will not be to the disadvantage of the present.

Well-meaning moralists, who deplore modern degeneracy, do not consider that it is not the world which changes, but themselves that alter. In our youth, many modes of depravity do not disgust us; on the contrary, while our passions are warm, they are calculated to cherish that fatal ardor, which overheats the imagination, and stifles our judgment: but as years advance, and cool reason gains its prerogative, we then look through a different medium, and are shocked at various appearances which strike as new phenomena, because we were not before in a capacity to observe them in the same point of view.

But notwithstanding the malevolent suggestions of some, and the erroneous apprehensions of others, yet the character of the present age cannot be impeached as foul and degenerate. We have the satisfaction to perceive vices and follies, which have been too long prevalent, at length bend to reformation; and to find a spirit of benevolence and improvement diffuse itself thro' the kingdom.

Among the many reformers who have studied to promote public good, Mr. MASSIE has not been the least zealous and indefatigable. If he has inconsiderately published some schemes which were by no means unexceptionable, we have the pleasure

to observe, that he has made the public amends, by the copious and elaborate treatise which now lies before us.

If the enthusiasm of the projector is in some parts too conspicuous, if the Author has taken uncommon pains to prove, by a tedious chain of arguments, propositions which needed no illustration whatever, yet we should deem it invidious to attack such inaccuracies with severity, when we find so much knowledge, so much good sense, and good will, to compensate for those defects which might justify reprehension.

The Author opens his subject by recommending the establishment of *Charity-houses* for *exposed* or *deserted* women and girls, as well as for *penitent prostitutes*: and he very judiciously proposes to employ them in such branches of manufactory, as may not deprive other British women and girls of employment. For this purpose he recommends a set of fundamental rules, which seem extremely well adapted to answer the end proposed.

In the next place, he treats of the means of raising a revenue, in aid of voluntary subscriptions, towards the establishment of such charity-houses. To this end, he proposes an annual pound rate, of one penny in the pound, to be laid on houses, the number of which he computes at *fifty thousand*; and rating the rents of those houses at 40s. a year each, he makes the amount of the yearly revenue come to *eight thousand three hundred thirty-three pounds six shillings and eight pence per ann.* He thinks that this great charge ought to be equally born by all the opulent and substantial inhabitants of this great metropolis; since, equitably speaking, the exposed or deserted women and girls, as well as the common prostitutes, whom it is intended to relieve and reclaim, are part of the poor of London, Westminster, and Southwark, considered collectively as one great city, without regarding the legal subdivisions of them into parishes.

Our Author then proceeds to offer considerations concerning the *immediate* establishment of *temporary* charity-houses, to receive and employ, or educate exposed or deserted women and girls, until an increase of subscription money, donations, legacies, or a certain revenue, shall enable the governors of such charity-houses to have more proper houses, &c. purposely built for the reception of all such women and girls, and to defray the charges of relieving and educating them. &c. Under this head, he recommends a distribution of the *honorary* business of such charity houses, between the gentlemen and ladies who may become subscribers: and he states, very minutely, the various matters he deems proper to engage their attention, at their several meetings.

He likewise proposes the immediate establishment of temporary charity-houses, to receive, employ, and reclaim *penitent prostitutes*, till proper houses can be purposely built for their reception. He recommends such houses or reformatories to be erected at the distance of fifteen or twenty miles from London, one mile from a public highway, and about the same distance from a market town. For the better regulation of penitent prostitutes who shall apply for relief, he would have them properly classed, and proposes a method.

He then proceeds to point out proper business for the employment of penitent prostitutes of each class, with other minute particulars; and concludes this plan with several miscellaneous propositions for the better regulation of the projected establishment.

The next part contains observations relating to the *Foundling Hospital*, in which the Writer takes notice, that when people can have their children maintained at the public charge, it is most probable that inclination to ease will get the better of parental affection, and probably cause five children to be *made foundlings*, for one that is *really so*. He is of opinion therefore, that the establishment ought to be confined to the subscriptions, donations, and legacies of private persons, rather than extended by solemn grants of public money.

Here we cannot agree with our Author; for if such an establishment is necessary, surely it cannot be made too general. We do not apprehend that parental affection will be so easily subdued as he imagines. Instances of mothers giving up their children, whom they are able to support, must be very uncommon; for we often find that the most abandoned of the sex, though oppressed with wretchedness and poverty, refuse to part with their miserable offspring.

Our Author, in the next place, offers some considerations on the poor, and the poor's laws of England. He is of opinion, that the great increase of unemployed poor, is immediately owing to a parochial separation of them—that the great increase of thieves, prostitutes, and beggars, are immediately caused by a want of employment, partly by the want of proper provision for distressed working people when out of the parishes to which they belong, and partly by the severity of our poor's laws, in decreeing the same punishments for begging as for stealing. He observes, with great good sense and humanity, that the present treatment of poor people is repugnant to the decrees of heaven, and a vain contention against the necessities of human nature: and that till every distressed poor person is intitled to relief upon the condition of working, if able so to do, it is as reasonable to

expect a law against eating and drinking, as against begging and stealing.

The Writer apprehends that the monopolizing of farms, and the inclosure of common lands, are the general causes of a numerous Poor—that they have occasioned great depopulation within these two hundred years past, weakened the natural guard of England, and brought the woollen manufactures into a precarious state. He supports his opinion by a number of authorities, particularly by an extract from a very memorable act of Henry VIII. which indeed expressly favours his purpose.

He likewise cites authorities to prove a decrease of substantial people; and concludes, that the interior weakness, the precarious state of trade, and the great increase of the poor, are all of them primarily or principally caused by removing multitudes from our natural and fixed basis, *Land*, to the artificial and fluctuating basis, *Trade*.

In general we subscribe to our Author's propositions: but it may nevertheless be doubted whether the inclosure of common lands is among the causes of a numerous poor. It is certain, that inclosed land requires an additional number of hands to cultivate it, and if in its improved state it finds employment for more industrious poor than when it is waste, it has so far a tendency directly contrary to depopulation. As to cottagers, who live upon the waste, observation shews us, that they are generally wretched Beings, who, depending too much on their right of commonage, live in indolence and poverty; perhaps, therefore, it would be better for the kingdom if their numbers were lessened. Indeed, if our cottages were established agreeably to the regulations of antient statutes, and inhabited by substantial dwellers, such inhabitants might be considered as the natural guard of England, and the strength of the kingdom would in that case be more proportionably diffused: but that has long since ceased to be the condition of cottagers. There are, however, we must observe, many causes of depopulation, which the Writer has not enumerated; some, perhaps, interwoven with the very nature of our government: but our limits will not allow us to enter into further discussions on this head.

Our Author, in the last part, proposes a new system of policy for relieving, employing, and ordering the Poor, in which he recommends the following fundamental propositions.

- \* *First*---That the CHARGE of *Maintaining* or otherwise *Providing* for the POOR of ENGLAND and WALES
- \* should be EQUALLY BORNE by the wealthy and the
- \* sub-

- Substantial Inhabitants thereof; that the same should be
- ASSESSED by the RENTS of HOUSES, LANDS, &c.
- and that each Person's QUOTA should be determined by
- a Pound-Rate upon the full annual Rent or Value of his or
- her House, Land, &c.

- Second---That every POOR PERSON who shall want RE-
- LIEF, should be EQUALLY INTITLED thereto, in
- any City, Town, Parish, or extraparochial Place in Eng-
- land or Wales; without regarding where such Person was
- BORN, or had LIVED.

• *Many Objections will probably be made against this PROPO-*  
 • *sition, but every Person will be sure to find out the EQUI-*  
 • *TY of IT, by bringing the MATTER HOME to HIMSELF;*  
 • *for Hunger, Sickness, and Infirmary, are great HELPS to*  
 • *the Understanding in these Cases, and make MEN competent*  
 • *Judges of what is FITTING TO BE DONE for OTHER*  
 • *PEOPLE in the like Circumstances.*

- Third---In order to universally and effectually provide such
- RELIEF, it is necessary that there be established in every
- COUNTY, a competent Number of HOUSES of MAIN-
- TENANCE and EMPLOYMENT, for the Reception of all
- POOR PEOPLE within each County respectively.

- Fourth---That the POOR who are maintained by their Pa-
- rishes, or otherwise, and those PEOPLE who shall become
- POOR, should be all removed into such HOUSES of Main-
- tenance and Employment, there to be maintained and employed
- so long as they shall want Relief.

- Fifth---That all DISTRESSED PERSONS, whether Na-
- tives or Foreigners, who shall apply to be received into any
- HOUSE of Maintenance and Employment, should be imme-
- diately admitted, and hospitably treated therein, so long as
- they behaved well, without Warrant, Direction, or Recom-
- mendation, from any Magistrate, Officer, or other Person
- whatever; but that no such Person should be permitted to
- leave any HOUSE of Maintenance or Employment, without
- an Order in writing from the principal Officer therein.

- Sixth---That such of the said POOR PEOPLE as shall
- at the Time be capable of WORKING, should be chiefly
- EMPLOYED in sowing, reaping, dressing, &c. of HEMP
- or FLAX, or in spinning that or other Hemp or Flax into
- such sorts of YARN, or in manufacturing the same into
- such sorts of LINEN CLOTH, as are, or shall at the
- Time be imported into GREAT BRITAIN, from some
- Coun-

- ‘ Countries or Country which do not belong to the **BRI-TISH CROWN**:—and that whenever there shall be a  
 ‘ Want of People in the Neighbourhood of any *House of Maintenance and Employment*, to perform *occasional Work*,  
 ‘ and especially *Harvest-work*, such of the aforesaid *poor People* as shall be capable of doing the same, and shall be  
 ‘ applied for to assist therein, should be hired, or permitted  
 ‘ to hire themselves, at the customary or reasonable wages,  
 ‘ for the times they shall be so wanted.
- ‘ *Seventh*---That to each *House of Maintenance and Employment*  
 ‘ there should be appointed a proper Officer, to take Charge  
 ‘ of, govern, and punish, if necessary, all *idle, or refractory Persons* therein maintained; and likewise to take Charge,  
 ‘ &c. of all *Beggars*, who shall be brought there against  
 ‘ their wills; as also of those persons who shall with good  
 ‘ reason be suspected of having committed *Robberies*, or other  
 ‘ *punishable Crimes*, so as to make the Confinement of them  
 ‘ justifiable and necessary:---and that a proper *House of Confinement and Correction*, &c. should be erected near unto  
 ‘ each *House of Maintenance and Employment*, for the safe-keeping, &c. of all such *idle, refractory, or suspected persons*.
- ‘ *Eighth*---That all Persons who **BEG** should be immediately,  
 ‘ or as soon as may be, conveyed by Constables, or other proper Officers, to the nearest *Houses of Maintenance and Employment* within the Counties where such *begging* shall  
 ‘ be; that if any of those persons shall refuse to be so conveyed, or shall run away from the Officers who have the  
 ‘ charge of them, they should, if retaken, be carried there  
 ‘ by force, and be committed to the keeping of those Officers  
 ‘ who take charge of *idle, refractory, and suspected persons*;  
 ‘ and that if any such person be not retaken, an Advertisement describing his or her Person, &c. should be inserted  
 ‘ in some of the London Evening News-papers.
- ‘ *Ninth*---That two or more of the substantial Householders in  
 ‘ each Parish should be annually appointed **COLLECTORS OF THE POOR'S-RATES**, in the same Manner as **OVERSEERS of the POOR** are now appointed; and that such *Collectors* should *receive, pay, and account for the MONIES*  
 ‘ Raised toward *maintaining* and otherwise *providing for the*  
 ‘ *Poor*, according to Assessments, Orders, and Forms,  
 ‘ which shall be made, given, or prescribed, by proper Authority; but that they should not *OVERSEE the POOR*, nor  
 ‘ have any Power to direct in what manner *poor People* are to  
 ‘ be *maintained or employed*.

‘ *Tenth*

\* *Tenth*---That neither Parish Officers nor Justices of the Peace, should have Power to REMOVE any POOR PERSON, whether *Native* or *Foreigner*, farther than to the next, or to some other HOUSE of Maintenance and Employment within the same County, without express Direction for that purpose, from proper Authority ;---*because the Justices of Peace in one County cannot tell what PROPORTIONS of POOR PEOPLE there are in other Counties, and therefore they ought not to REMOVE them at RANDOM* \*.

Of these Propositions it will be sufficient for us to observe, that if they are not all practicable or adviseable, they nevertheless afford ample materials with which to furnish the work of reformation : the miserable condition of the Poor in this wealthy city being really deplorable.

It is with the utmost pleasure, that we hear of a scheme now in agitation, by which, in order to prevent the business of a Justice of Peace from being made a trade for the future, it is proposed to put the liberty of Westminster under regulations somewhat similar to those now pursued in London, with so much honour to the Magistrates, and such advantage to the Community.

\* *In this extract we have followed the author's singular method of printing.*

*Forms of Devotion for the Use of Families: with a Preface, recommending the practice of family-religion. 8vo. 2s. Johnston, &c.*

IT will readily be granted, by every one that has a serious sense of religion, that prayer is an excellent means of cherishing and strengthening every pious and virtuous disposition in the human breast, of purifying the soul from every irregular and corrupt affection, of raising the mind above the pleasures and enjoyments of the present life, and one of the best preservatives against the snares and temptations of the world : and amongst the various reasons that may be assigned for that coldness and indifference in religious matters, which is but too visible in the present age, the general neglect of *family-prayer* is, we are persuaded, one of the principal. To recommend and promote the practice of this important duty, is the design of the performance now before us ; and it gives us pleasure to observe, that it is extremely well calculated to answer the end intended. There is great judgment and propriety, both in regard to sentiment and style in the Forms of Devotion, into which nothing

nothing is introduced, but what every Christian may easily understand, with a little attention, and join in, without the least scruple or hesitation. The Author, or Authors \*, seem carefully to have studied a plainness and simplicity of manner throughout, and to have preferred a happy medium between a cold and languid, and a bold and figurative stile. They have likewise carefully avoided introducing doubtful and disputable opinions into their Prayers, as is but too common a practice in works of this kind; so that the whole is clear, easy, and intelligible.

In the Preface, the nature and design of Prayer is briefly considered; the obligations to, and advantages of, Family-Religion, are shewn in a plain and easy manner; and the principal excuses and apologies with which some are apt to satisfy themselves in the habitual neglect of it, answered. We shall only observe further, that the work itself appears to us to be one of the most rational, judicious, and useful performances of the kind we remember to have seen.

\* The celebrated Dr. Leland, Author of the View of Deistical Writers, &c. Dr. Duchal, and other reverend and learned gentlemen of Dublin, &c. we are informed.

*A short Explanation of the End and Design of the Lord's Supper. With suitable Meditations and Prayers, and a Preface recommending a due Attendance on that sacred Institution. To which is added, a Postscript, concerning Self-examination, with a few forms of prayer, for the use of those who need or desire such helps. 8vo. 1s. Johnston, &c.*

THE title-page of this little piece sufficiently explains the design of it; all that is necessary to be added farther, is, that it is written in a very plain, easy, and judicious manner; breathes an air of serious and rational piety, and seems very well calculated to promote the purposes of practical religion. In treating of self-examination, the Author considers the rule by which we should examine ourselves; the several particulars concerning which we should make enquiry; in what manner the enquiry should be made; what are the proper seasons for doing it; and concludes with representing briefly the advantages of frequent self-examination. What he has advanced on this Subject, though extremely plain and obvious, well deserves the serious attention of every one who is desirous of bringing his passions under proper discipline, of rectifying the irregularities

inertness of his temper, and of making continual advances towards the perfection of his rational nature. The Forms of Prayer are partly new, and partly taken from other Writers.

N. B. This tract is usually bound up with the *Forms of Devotion*, mentioned in the preceding article; but is also advertised to be had separately. Its Author is the Reverend Mr. Meares, of Dublin.

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*To the AUTHORS of the MONTHLY REVIEW.*

Gentlemen,

I Have read your Correspondent's letter on CARACATURAS, at the close of your Review for September last; wherein I observe a species of criticism, which, although by no means unfrequent, or unpleasant, is yet no valuable part of a Review.

It often happens, that a Writer, who has totally mistaken his subject, is criticised by another, who scarcely knows more of the matter than himself:—something like this is the case before us.

One gentleman has, it seems, favoured the Public with his opinion on the meaning of the words *Character*, CARACATURA and *outré*; he has thought it necessary nicely to distinguish their difference, and exactly fix the ideas he chuses they should convey: and for this he might have very good reasons. I should likewise observe, that he differs from the common opinion on each of these heads.

Another gentleman (your correspondent) with great submission to the above-mentioned Definer, endeavours to shew, that his definition of CARACATURA is entirely wrong: and he seems really to stand a good chance of being himself right, as he abandons not his opinion to the giddy direction of caprice, or the affectation of being singular;—but rather follows the surer guidance of the common sense and general acceptance, of the word.—There seems, however, to have been one mistake in common to both these gentlemen; they having certainly, from their skill in etymology, been led to suspect some affinity between *Character* and CARACATURA. Characters are tokens or marks, expressing some specific meaning, or conveying some particular notions or idea. There are characters expressing sounds; and the alphabet of every nation is generally supposed to supply a complete set of these characters. There are *characters* of

of the passions and dispositions of the human mind ; which are by painters and sculptors; and even *virtuosi*, frequently seen on the human face, and exterior form; and which convey pretty certain ideas of what passes within.---Of these a collection has been published in France, called *Caractères des Passions, &c. par Monsr. le Brun*.

The turn of genius, or state of mind of the person represented, is marked, or characterized, by painters, and by comedians, with some distinguishing strokes, traits, touches, denoting specifically, the appearance of figure, or turn of sentiment, which is to be exhibited on the stage or the canvas. This word is likewise used in other senses---and is (you will, I think, Gentlemen, agree with me) a word abounding in meanings. But CARACATURA has (some people will be surprized at it) no meaning whatever: nor is there any such word in the Italian, the French, or the English Dictionaries. There is, indeed, a word used by the Italian painters, which is written *Caricatura*, which in English we should translate a charging, or a loading, and perhaps an over-charging, or an over-loading,—and is derived from *carica*, a charge or load; hence *caricato*, loaded; *Cavallo caricato*; *Humo caricato*; *Nave caricato*, in the literal sense; and *Carica*, a charge or office, *incaricato degli affari, o di tal negozio*; *caricato di anni*, *caricato di affanni*; cum multis aliis.

But to return to *Caricato* and *Caricatura*, as technical terms of painting, we shall observe, that the masters in Italy have frequent occasion for the first of these words, when they point out the faults of their disciples, who, in the copies they make, commonly exaggerate those almost imperceptible flexures and curvatures of the outlines, which probably, by their delicacy, occasion the elegance of the original. The master then says, *Avete troppo caricato questo muscolo, questo naso, questo Ginecchio, &c.* That is, You have loaded, or charged, or exaggerated, this muscle, this nose, this knee, &c.

*Una Caricatura* is the technical term used precisely to express a kind of drawing, which delights in an artificial exaggeration of particular features, by means of which exaggeration the portrait of a very decent person may appear strikingly like, and at the same time be rendered whimsically ridiculous.

Of these *Caricaturas* excellent examples may be seen among the works of Leonardo da Vinci, Annibale Caracci, Carlo Maratti, &c. and even of Mr. Hogarth, *that are not totally divested of every stroke which hath a tendency to good drawing*;---but then there is as much difference between these odd things, and the more just and elegant representations of nature, as between *Virgil*

*gil Travestie*, the *London Spy*, or Punch's burlesque opera, and the poems of Homer, Virgil, and Milton; or as the coarse, farcical strokes of——Merry Andrew, compared with the finer and more delicate touches of——our most exquisite Comedian.

The French word for *una Caricatura*, is *une Charge*; as *chargé* is *caricato*, *un contour chargé*, or *uno contorno caricato*, is in English, *an outline exaggerated*.

What *outré* has to do in the dispute, I know not: nor what quarrel the ingenious Mr. Hogarth has with it, unless that some squeamish people may have found *his characters OUTRE*; a phrase not used by artists, but by which some pretender to *virtù* might claim an acquaintance with taste and the French language, and might perhaps, with that fondness for censure which accompanies smatterers, express, in this manner, his idea of what is meant by *caricatura*: this may possibly have occasioned our *admirable* artist, in the passage before us, to set about explaining and defining himself out of the scrape.---Be that as it may, the Public is, without doubt, prodigiously edified by the several disquisitions on this important subject.

I cannot conclude without observing, that your Correspondent's sensibility, which discovered a mistake without being quite able to account for it, and the candour with which he has submitted his opinions to correction, are both highly commendable; and at the same time that I take upon me to contend with him on the same subject, I cannot help expressing my esteem for him. I am, Gentlemen,

Your Friend and Well-wisher,

Worcester, Oct. 18, 1758.

\* \* \* \*

P S. Your note on the facility with which characters strongly marked by nature are expressed by the Painter, is certainly most judicious; and might have been extended with equal justness to the Poet and the Actor. No great sensibility is required, to be struck with such characters; no great powers are necessary to execute them: while, on the contrary, rightly to conceive, and justly to express, unaffected grace, genuine elegance, decent dignity, greatness without pride, and simplicity without insipidity, (which do not always affect the multitude) requires, doubtless, the finest perceptions, and the strongest faculties.

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## ERRATA in our Last.

Page 456, 3d Par. L. 1, for *so* read *to*. P. 464, L. 25, for *well* read *well*. P. 487, L. 1, for *master* read *masters*. P. 512, last line before the Sermons, for *even* read *ever*.

A N  
A P P E N D I X  
T O T H E  
M O N T H L Y R E V I E W,  
VOLUME the NINETEENTH.

*Grammatica Linguae Hebraeae: cum notis et variis questionibus philologicis, in quibus praecipue differitur de natura et indole linguae Hebraeae. De antiquitate Quadrati et Samaritani characteris. De literis י ך ם, earumque natura et usu. De punctorum vocalium natura, antiquitate et novitate. De convenientia et affinitate linguae Hebraeae cum Arabica, &c. &c. In usum juventutis academicae. Jacobo Robertson, A. M. Ling. Orient. professore in Academia Edinburgensi, Auctore. Edin. 8vo. 6s. Hamilton, &c. Sold also by Wilson and C<sup>o</sup>. in London:*

**T**HIS performance, which is dedicated to his grace the duke of Argyle, contains the most useful and necessary of those principles and rudiments of the Hebrew language, which are laid down in a larger work of the famous Schultens. As our Author had frequent occasion, in his lectures at the university, to illustrate such of them, as he found to be attended with some difficulty to the students, and to add his own observations, he has acquitted himself with honour, at least as far as respects the method of teaching this language with the points.

In his notes and questions he has shewn himself to have been an industrious searcher into the oriental languages. His close attention, however, and studious attachment to this branch of learning, may have tended to give him that too high opinion (as we think it is) which he professeth to entertain of the Hebrew language, both with respect to its origin and its copiousness. As a proof of the latter, take the following instance, *viz.*

‘ Alia est Hebraeae et linguarum orientalium proprietas, quod  
 ‘ verba primitiva ex diversis consonantium conjunctionibus per  
 ‘ triadas composita sunt; et uti existant viginti duae literae, va-  
 ‘ riae copulationes et combinationes per tres literas 10,600 effi-  
 ‘ ciunt, quod planè copiam et divitias hujus linguae ostendit;  
 ‘ nam iis conjunctionibus vitatis, quae asperae nimis vel in-  
 ‘ commodae videbantur, ad minimum calculum, decem millia  
 ‘ radicum exsisteret. Quod haec hypothesis non omnino abso-  
 ‘ luta sit, apparet non tantum ex linguae analogia, sed etiam ex  
 ‘ magno illo numero radicum, quae jam in Hebraea, Chaldaea,  
 ‘ Syriaca, et praecipuè Arabica, existant. Specimen dabit haec  
 ‘ thematum digestio, אבך אכך אכך אכך, &c. atque ita  
 ‘ porro per omnes literas: item אבך אכך אכך et sic ad finem.  
 ‘ Eodem modo progreditur per caeteras literas. Praeterea, hae  
 ‘ omnes radices suas propagines et derivata fundunt. Hinc te-  
 ‘ meritatem et ignorantiam quorundam observare liceat, qui  
 ‘ Hebraeam linguam pauperem et imperfectam pronuntiare au-  
 ‘ deant.’

But as this property cannot be reckoned any great excellence in the language, so we are at a loss to understand the inference which he would make from it, viz. that the language is not a poor and imperfect one. It appears to be but a very uncertain way of judging of the copiousness and perfection of any language, by the number of different combinations which the letters of an alphabet may form in triads, or roots of three letters. Besides, we find that a language becomes copious and enriched from two causes more especially, one of which, at least, our Author will readily allow, did not contribute to enrich the Hebrew, viz. the borrowing words from other languages, and the culture of arts and sciences. Both these circumstances contributed to enrich and adorn the Grecian, and Roman languages. These have given to the French and English a copiousness which perhaps neither of the former could boast, and are every day bringing them nearer to a state of perfection. But if the Hebrew, which we read at this day, be the original language, from which all others have borrowed, while it remains unmixed with foreign words, it cannot be supposed, from this circumstance alone, to be very copious; and it is as certain, that it hath received no very great addition from the cultivation of arts and sciences.

Our Author, however, may think he obviates these objections, by supposing its origin to be from God. ‘ Ex hoc verò con-  
 ‘ spectu indolis linguae Hebraeae a prima origine sua, hanc  
 ‘ perfectam formam obtinuisse videtur, adeo ut auctor ejus, vel  
 ‘ sapientissimus omnium mortalium, vel, uti verum fatear, po-  
 ‘ tius ipse Deus, fuit: nam nullo modo concipere possum, quo-  
 ‘ modo

‘ modo rudes homines, linguam, quae in se continet tam varia  
 ‘ et manifesta summae sapientiae et artis indicia, invenire potu-  
 ‘ issent. Divina etiam ipsa ars videtur, quae sonos literis efferre  
 ‘ deceat, et conspectui aliorum, omnia quae putari aut dici  
 ‘ possent, diversis 22 litterarum variè dispositarum conjunctioni-  
 ‘ bus, exhibeat. Talis reverà ars omnes humani ingenii vires  
 ‘ superare videtur.

‘ Denique, Arabica, Syriaca, et Chaldaica, radices suas ex  
 ‘ diversis consonantium copulationibus per triadas etiam for-  
 ‘ mant, eodem modo quo lingua Hebraea: quae planè osten-  
 ‘ dunt eas non esse diversas linguas, sed tres posteriores dialectos  
 ‘ esse Hebraeae, uti etiam ex nominibus hominum et locorum  
 ‘ in Bibliis patet, quae omnia derivari ex una vel altera illarum  
 ‘ commodè possint.

‘ Antiquitatem si spectemus, quae summam rebus conciliat  
 ‘ dignitatem ac venerationem, lingua Hebraea omnium anti-  
 ‘ quissima, originem non a Mercurio, non a Cadmo, non a  
 ‘ Phoenicibus, sed ab ipsius mundi primordiis ducit, ut quae nata  
 ‘ est cum orbe nato, Dei et angelorum lingua, hominumque  
 ‘ primorum vernacula. Haecce ejus antiquitas a nominibus,  
 ‘ primis hominibus, locisque, quae in historia sacra occurrant,  
 ‘ impositis, confirmatur.

But upon this supposition, should we not rather judge that the Divine Being would suggest to his creatures such a language only as was suited to their circumstances, than that he would suggest one so very perfect and copious, that a great part of it would be useless to them in their state of infancy; and since we observe that language always naturally grows (as we may say) out of the circumstances of mankind, there is no necessity for supposing the first language to be any other than as simple as possible.

We shall conclude our view of this work with an extract from the appendix to the fourth chapter, which will serve as a proper specimen of our Author's style and manner of writing, and of his sentiments concerning the famous question respecting the antiquity of the vowel points. After having set down, in a concise manner, the arguments of the Authors that have written, *pro* and *con*, on this point, he takes occasion to give us the following as the true state of the question to be resolved, *viz.*

‘ Argumentis hinc et inde delibatis, et quibusdam, ex utra-  
 ‘ què parte, pro modulo nostro, annotatis, quae minus ponde-  
 ‘ ris in se habere nobis videbantur; ut veritas hic inveniatur, et  
 ‘ cuius parti maxima argumenti vis adsit videamus, contri-  
 ‘ versia simplicius proponenda est. Amputemus igitur omnes  
 ‘ R r 2 quæf-

quæstiones appendices : De hodiernis vocalium figuris et nominibus ; de *schewatibus* ; de accentuum numero et munere multiplici. Disquiramus dein, Quid verisimilius : adfuerintne, inde ab antiquissimis temporibus, *vocales* et *vocalium characteres*, an non. Vel, quæstio adhuc inter angustiores limites restringatur, An non ibi saltem *vocalium notulas* adjectæ a Sacris Scriptoribus, in iis saltem locis, ubi aliquod dubii, vel errandi periculum, et ubi necessitas id postulabat. Hoc negare vix aliquis poterit, qui attentè linguas Orientales consideraverit. Idem verò de *schewatibus* asserere, imprudens et bonæ causæ noxium. His finibus si lis hæcce semet coercet, major concordia inter Criticos et Theologos sponte coibit, et puncta vocalia, communi consensu, justum illum et naturalem locum obtinebunt, quem indoles linguæ Hebrææ, quem usus Orientis, inde a primaeva origine, iisdem, inter Chaldaeos Syrosque assignavit. Qui aliter in hac re pronuntiarunt, in eam non nimis accuratè inquisivisse videntur. Certè, Vocales omnes coevas esse literis, nunquam in contentionem venisset, si modo status controversiæ purus atque impermixtui mansisset. An, qui literas *consonantes*, i. e. *corpus* linguæ, primus *figuris* convestivit, animam neglexisse censendus est? Ipsa res et ratio, cum consonantibus repertis quoque, a sapientissimo hoc Inventore scribendi, quasdam notulas et puncta, quibus *a, e, i, o, u*, exprimerentur, indicat. Ante Masorethas, procul dubio, et Muhammedem, lectio antiqua cum ipsa lingua nota erat: Masorethæ subdiola tantum addere potuissent, ad vivam linguam, quantum potuerant, repræsentandam, et ob oculos ponendam. Doctiss. Simonius, et nuper clar. Hutchinson, Judæos puncta sua vocalia ab Alcorano habuisse, contendunt. Arabes verò notulas vocalium notulas ante Muhammedis tempora habuisse, neque unus vel alter probaverit, neque probare posset. Verisimile quidem est, levem quandam mutationem in punctis vocalibus Ibn Mocla Vezyrium illum introduxisse, quum characterem quadratum et tardissimum in celeriores mutaret. Non tantum res et ratio Arabes ante Muhammedem notulas vocalium habuisse suadet, sed historia literaturæ Arabicæ hoc confirmat. Verisimile videtur, notulas vocalium diversas et pauciores hodiernis fuisse. Tali signo usos esse Arabes, quali antea monuimus, docuit clar. Hottingerus: "Arabum scripta, et sacra et profana, quam plurima suis vestita leguntur vocalibus; at non iisdem, vel nunc, vel olim. Unico olim puncto, in antiquissimis Alcorani exemplaribus (quod, quia a doctissimis, et linguæ Arabicæ peritissimis, hæcenus negatum est, moneo) diversas innuebant vocales, prout vel supra litteram ponebatur, vel infra, vel in ventre. Paulatim figura hæc rotunda mutabatur in apicem transversum vel curvatum, bantem,

“ bantem, apud Occidentales : declinantem verò, seu acclivem  
 “ a dextra sinistram versus, apud Orientales in denotandis voca-  
 “ libus, *a, e, et i*; *o* verò et *u* semilunulâ significabatur. Pri-  
 “ oris punctationis fidem facit elegans Alcorani, caractere  
 “ Cussico exarati, fragmentum, cujus aliàs meminimus, Isag.  
 “ ad Lect. Pat. Posterioris, apud Occidentales aliud vene-  
 “ randae vetustatis monumentum, a Joanne Marquhardo a  
 “ Konigseck, Barone libero, anno 1535, 20 Julii, in expug-  
 “ natione Tuneti, metropolis Barbariae, in Europam allatum,  
 “ &c.” Vid. Hotting. Thesaur. Philolog. p. 403.

“ Ex hisce patet, Arabes semper habuisse signa et notulas, ad  
 “ vocales suas designandas; et nunquam Arabibus in mentem  
 “ venisse, literas *א ב ג* locum vocalium sustinuisse.

“ Sic, antiquissimis Hebraeorum similiter quaedam signa fuisse  
 “ ad vocales suas designandas: et Moses, caeterique Scriptores  
 “ Sacri, sine dubio, veram et genuinam lectionem Sacri Codicis  
 “ quibusdam notulis, vel vocalium signis, determinarunt; sal-  
 “ tem, ubi aliquod dubii, vel errandi periculum, occurreret.  
 “ Pro hac hypothesi contendimus, quam quisque doctus facile  
 “ agnosceret: et si hoc concessum sit, ad integritatem textûs mu-  
 “ niendam, et vocalium lectionem quam nunc habemus pro-  
 “ pugnandam, sufficit. Nam si vocales hodiernae in hisce Sa-  
 “ crorum Scriptorum notulis fundatae, et secundum harum vim  
 “ et sonum, constitutae fuere, parum refert, quod forma et  
 “ figura illarum aliquantulum immuta, et postea alia nomina  
 “ illis attributa, vel, postquam lingua vernacula esse desierit,  
 “ quaedam alia puncta et accentus, ad veterem verborum pro-  
 “ nuntiationem conservandam, introducti fuerint.

“ Sententiam Hottingeri, de hac re, gravem, et studio par-  
 “ tium vacuum, hîc apponere libet: “ Arabes, Syros, Chal-  
 “ daeos, etiam vocalium expressas notas habuisse, semper nul-  
 “ lus dubito: idem persuasissimum mihi est de lingua Hebraea.  
 “ An verò ab initio statim, hae, quas habemus, vocales, con-  
 “ sonis additae sint, et figura et numero, in medio nunc relin-  
 “ quo,” &c. uti supra.

“ Denique, cum de sonis vocalium nulla lis fieri possit, sed de  
 “ figuris et characteribus, concludimus, Si soni vocalium erant  
 “ aequales consonantibus, procul dubio characteres, vim et va-  
 “ lorem horum sonorum exprimentes, etiam exstiterunt. Ratio  
 “ etiam et indoles linguae requirebat, ut in propriis locis appo-  
 “ nerentur: cuivis enim Sacrum Textum incipienti, vix millesi-  
 “ mam in illis vocem occurrere, cui *matres lectionis* sic infe-  
 “ runtur, ut vocalium officio fungantur. *Aleph* rarissimè occur-  
 “ rit; annotarunt enim Masorethae quindecim tantum locos,  
 “ qui vulgò cum *Aleph protractivo* scribi dicuntur.

Et procul dubio, si Muhammedani, etiam vivente lingua sua, curarunt, ut Alcoranus punctis vocalibus muniretur adversus sui textus corruptionem; Mosi et Prophetis curae erat, ut Oracula Divina ita describerentur, ut omne periculum aberrandi a scopo sensus evitaretur.

Non negatur, linguas Orientales sic esse comparatas, ut in bene multis, quam expeditissime, sine vocalibus adjectis, tum legi, tum intelligi, possint: sed in multis locis, a doctissimis, eas adesse debere, audiamus clar. Schultensium, qui in hac palæstra diu sudaverat, in Praefat. ad Institut. Hebr. “ Id tamen ego, post triginta quinque annos, partim discendo, partim docendo, hac in palæstra exactos, nego, pernego, hæc nostras linguas nuspiam adjectione et subscriptione punctorum vocalium indigere. Infinitae sunt in Arabicis, Syriacis, Chaldaicis, Thalmudicis, pericopae, sententiae, sensus, qui, si puncta absint, a nemine mortalium, ne peritissimo quidem harum linguarum, intelligi et ritè explicari possint. Miratus semper fui *confidentiam* virorum quorundam doctissimorum, nimis liberaliter et magnificè hic loquentium: quamvis etiam saepe imperitiam et jejunitatem aliorum riserim, qui ne unum quidem periodum sine punctis legi posse dictitant. Si *Haririi Confessus quinquaginta*, toti veteris linguae floribus et gemmis contexti, sine punctis lectioni Arabum fuissent traditi, ne centesima quidem pars eorum luceret, non dicam nobis, sed vel linguae patriae peritissimis. Alcorani lectio et sensus nuspiam satis constaret; priscos Arabes, inter quos multi non ultra Muhammedis solum, sed etiam ultra Christi Domini aetatem ascendunt, haudquaquam venerata esset universa Natio, tanquam eloquentiae et Grammaticae simul supremos arbitros et magistros; ni vocales eorum consonantibus appictae fuissent, quae ad utrumque praecluserent, atque nihil, nec in sensu obscuri, nec in pronuntiandi ratione ambigui, paterentur.”

Quisquis aequus iudex, ex hoc solenni testimonio Viri Doctissimi, de vana ostentatione et jactantia quorundam judicare possit, qui prae se ferunt, se libros omnes, tum Poeticos, tum Propheticos, sine ullo punctulo adscripto vel adjecto, pulchrè callere posse. Noluit clar. Schultensius talia jactare, post quadraginta annos et plures, improbo labore in hac palæstra, exactos.

Roverà, variae et adversae sententiae eorum qui punctorum vocalium antiquitati repugnant, validum argumentum pro genuina antiquitate horum suppeditant. Quod attinet ad eos qui huic argumento se opponunt, verè dici possit, *Quot capita tot sensus*. Cappellus, aliique viri docti, novitatem punctorum affirmantes, utilitatem punctorum linguam Hebraicam discantibus, veramque et genuinam legendi rationem iisdem conservatam

conservatam esse, agnovere. Clar. verò Hutchinson, punctis et lectioni linguae Hebraicae secundum horum normam renuncians et valedicens, omnibus punctis vocalibus Sacrum Textum, more Cabbalistarum, exuit, ut vi imaginatrici suae, et luxurianti ingenio, magis indulgeret, Textum Sacrum, *figmenta*, et *principia* sua prioribus seculis *inaudita*, eloqui cogeret. Alii etiam inter nos, indolem linguarum Orientalium ex Occidentalium genio, quae toto coelo dissident, revocantes, necessarium duxere, ut characteres vocalium omni alphabeto inferantur. Sed, si simplicitatem naturae et antiquitatis speciemus, nihil mirum, vocales, quae sunt animae literarum, diversis characteribus a consonantibus depictas fuisse, videbitur.

*The Riches of God's Free Grace, displayed in the Conversion of Cornelius Cayley, late Clerk in the Princess Dowager of Wales's Treasury, to the faith of Jesus Christ, his Lord and God. Being a faithful account of the Lord's remarkable Dealings with him from seven years of age; the trials and temptations he met with in a course of several years. As also how he was called to preach the glorious gospel of Jesus Christ; and what he hath met with particular in the exercise thereof, in many parts of England and Wales. 8vo. 1 s. 6 d. Norwich printed. Sold by Lewis in Pater noster-row, London.*

THIS peculiar favourite of Heaven, whose 'infant-soul' was often captivated with glimpses of the Lord's divine beauty, *before he was seven years of age,* is a Methodist, of the sect of Whitefield, and a preacher of the gospel, by commission from above. He was bred up, it seems, in a carnal place, at court, notwithstanding his early call to a more spiritual employment; but growing towards manhood, grace began more and more to abound; till at last, in Kensington-gardens, as he was sitting and 'reading a religious discourse, all on a sudden,' says he, 'I was overpowered with such an extraordinary sensation of God, that I was in an extacy; it seemed to me as if I was near God, and perceived his love: I burst into floods of tears, and was filled with an unutterable joy, beyond all earthly pleasures: I was made very sensible of the sweetness of God in an uncommon manner, and felt his presence in my soul: this transport lasted about an hour, and when I got home, I longed to have it again, but it was gone. Now nothing would content me but this, day by day I fought for it, and no religious duty would content me without it. This enjoyment was so great, it allured my heart more than ever from the frequent use of pleasures and diversions, and made me more diligent in reading, meditating, and going to public places of worship, and receiving the sacrament, &c.

‘ Often I went to the same place in the garden, in hopes to get the same enjoyment, but could not obtain it.’

About the age of twenty-three, Mr. Cayley fell in love with the late Mr. Hervey's famous Meditations; but growing restless about the doctrine of IMPUTED RIGHTEOUSNESS, he resolved to consult Mr. Hervey himself. But while he was thinking of his journey to Weston-Favel, it came into his head to enquire of a clergyman, what the imputed righteousness of Christ meant, *as mentioned by Mr. Hervey*. ‘ Upon which,’ says Mr. Cayley, ‘ he [the clergyman] turned it off with indifference, and gave me no satisfactory answer; but said that Mr. Hervey was a Methodist, and then in London at Mr. Whitefield's house. Now as to the Methodists, I knew nothing of them, only by some hearsay, and that very little; though from what little I had heard, I imagined they were a company of deluded people, who ought to be avoided; for I had never been with any persons so called. When I heard where Mr. Hervey was, notwithstanding what the clergyman said, I was determined to go to see him at all events, and was much rejoiced to hear he was in London: Methodist or not Methodist, my soul thirsted to enquire about this wedding-garment, and I was resolved to lose no time.

‘ The next day, I wrote a letter to Mr. Hervey, wherein I asked his instruction concerning these things, and went with it myself, and by good providence found him alone; and having delivered the letter to him, after reading it, he received me in a very courteous affable manner, that at once recommended him to me. I had expected (from the strict piety displayed in his Meditations) to have found a severe solemn aspect, gloomy and monastic; instead of which, I found a courteous, well-behaved gentleman, a pleasing cheerfulness, shining in his countenance. After a proper introduction, he took a Bible, and proposed reading a chapter, which being quite agreeable to me, he chose the 37th of Ezekiel; and commented upon it as he read in such a manner, that my very soul burned within me; the power of God breathed upon the word, that it was sweeter to my spirit than the honey or the honey-comb; and after he had done, he spoke of man's fall by nature, and salvation by grace, so as to captivate my very soul.—Oh thought I what have I been doing of all this while, that I have lived a stranger to these things: surely, surely, true joy is only found in religion. Thus I reasoned with myself, while the evangelic sounds flowed from his lips. In short, the sacred fire so glowed in my heart, that I thought I was in a Paradise; after staying till pretty late I took my leave; and as I walked home, I felt such mental pleasures, as  
‘ tar-

'tamed all my sin and vanity. I was now convinced the only way to be happy, was to be given up to God. This discourse made too great an impression upon me, to be easy without going again the next day to my spiritual guide, who appeared to me as a messenger from God, to point me out the way of peace: accordingly I went, and found more and more reason to be satisfied; each day's converse blowing up the heavenly flame in my soul to such a degree, that I was all a-thirst for God.

' Thus I went on for above a week, when being with Mr. Hervey one afternoon, he asked me to go to Mr. Whitefield's Tabernacle, where, says he, you will hear heavenly doctrine. I gladly accepted his proposal, and now was the first time of my entering into a Methodist congregation: my friend having placed me properly in the place, some time before the service was begun, I had time to make reflections on what I saw. And I must confess, notwithstanding the warmth of my soul, the meanness of the place, and poor appearance of the people somewhat disgusted me; which disgust increased, when I saw a mean looking man enter the pulpit, poorly clothed, in a lay habit: What, thinks I, is this a fit person to preach God's word? Well, soon after the service begun with a hymn, which agreeably struck me; but when the preacher had done his prayer, I was amazed: I thought I never heard any thing so excellent before: my prejudices now began to vanish, and was now reconciled to hear the sermon. Accordingly the preacher took his text in the Hebrews, chap. xiii. and the latter part of the 5th verse; the words were as follows, *I will never leave thee, nor forsake thee*. Upon which he preached in such a manner, that he appeared as an angel from Heaven to my soul. He opened the glorious gospel in so comfortable a manner, that I was filled with peace and spiritual joy, that was full of glory. I was enabled to see this text belonged to me, as also God's unchangeable love. My soul drank in every word as eagerly as the parched ground doth the falling rain. Oh, said I within myself, this is what I have wanted ever since I was born, but knew it not. I was then made sensible, that the gospel of Christ's redemption was the only thing could make me happy. As soon as the sermon was over, the concluding hymn quite delighted me; in short, the place, the people, and minister, all appeared to me quite glorious. My prejudices were all gone, and I was now content to be taught by any one.—

' After I was returned to Mr. Hervey's from the preaching, he asked me how I liked it? My heart was too full to make any regular answer; but I believe I said enough to convince him

‘ him of my having been deeply affected with it. I ~~must~~ not forget to inform the Reader, that this preacher’s name was Humphreys, by trade a shoe-maker, and yet I do declare to God’s glory, that his sermon was to my soul the most excellent discourse I had ever heard.’—

It was not long after this remarkable period of Mr. Cayley’s history, ere his acquaintance began to look upon him as a ‘ mad-man, or a fool.’ But for fear his Readers also should begin to apprehend something of the same sort, he gives them the following account of his library; which alone cannot but suffice to wipe off every suspicion of his mental imbecility.

‘ The very sight,’ says he, ‘ of a spiritual book, where Christ’s glory was displayed, would make my heart glad.— And here I must mention one thing, for the mortification of the pride and wisdom of this world; which is, that the books which gave my soul the most comfort, and spiritual edification, were such as I gathered from stalls in *Moorfields*, and other streets in London; where several of them were exposed to sale, with this title over their heads, *Pick and chuse for Two-pence, or Three-pence, a-piece*. Poor, old, shabby-looking books, quite despicable to appearance, and the Authors chiefly persons of low estate in life. How hath God made foolish the wisdom of this world! and provided for the humble in heart! These books were more precious to me than mines of gold; and are now those with which I think my library highly honoured: and as they contain the marrow of Christ’s gospel, they appear to me compleat without Morocco-bindings, or lettered backs, or such like things; and notwithstanding their torn and mouldy garb, the beauties of the glorious truths which they enfold, sufficiently recommend them to my esteem.’

At length our Convert, yielding to the divine impulses upon his mind, and not tempted by any *prospects of filthy lucre*, p. 73, began to think seriously of entering upon the sacred function. His account of his *out-set* may prove a curiosity to most of our Readers. He had, it seems, for some time, much doubt, and fear, and hesitation about the matter: but while he was thus *possessed in his mind*, ‘ it pleased the Lord to open a door for him in the following manner. ‘ One morning,’ adds he, ‘ being very earnest in prayer concerning these things, and wrestling with the Lord even to an agony, prostrate on my face; a person knocked at my chamber-door, upon which I rose up and opened it, and found it was a minister of the gospel, who was lately come to London, and whom I had heard preach sometimes with much approbation; but had no further ac-  
quaintance

acquaintance with, than exchanging a few words in our way home from the meeting. After he had sat down a little, he surprized me exceedingly, by saying, that he came to tell me that he was persuaded in his mind, that the Lord had called me to preach the gospel of his grace: and though he said he could not tell where, or with whom, I should labour; yet he was urged in his mind to let me know, he was strongly persuaded that I was called to the work.

Let the Reader judge how surprized I must be, to hear this from one who was a stranger to me, and quite unacquainted with my thoughts about entering into the ministry.—And also coming at the very time I was praying to the Lord for direction in this point.—After he had delivered his message, I made many objections, and concealed from him the workings which I had had in my own spirit, as well as what I was about, when he came and knocked at the door. But though I seemed not to take any great notice of what he said, yet I pondered it much in my mind, and found the more I conversed with him, the more plainly the hand of the Lord appeared in this unexpected visit. Amongst many other things, he told me, that if I would exercise myself with a few friends in private, I might be enabled to discern whether the Lord opened my mouth or no? For he urged, that if I was really called by the Lord, I should find both enlargement of heart, and freedom of speech; and by some trials of this sort, with the help of the judgment of experimental Christians, I might come to know more evidently the mind of God, whether it was my duty to speak in his name, or to hold my tongue.

Now this advice appeared to me far from being contemptible; and I was resolved, with God's leave, to pursue it. Accordingly, some short time after, I gathered about forty or fifty persons in a private society, and (for the first time) went to exercise in prayer. And it pleased the Lord so to fill my heart with the spirit of prayer and supplication, that I could not refrain from overflowing in floods of joyful tears. After this was done, I began to speak from that text, *Rejoice always in the Lord, and again I say rejoice.* And I found such enlargement of heart, and freedom of speech, that I was astonished, and the company appeared to be much affected; and one woman in particular, who had been in great distress of soul, received much blessing from the same. This encouraged me to a second meeting, in which I found the Lord was much with me; and the woman before-mentioned was (under this second trial) set at liberty in her soul, and enabled to rejoice by faith in God her Saviour. I now began to get more courage, and found, that (in repeated exercises of this sort)

‘*fort*) the Lord blessed and comforted my own soul; and I  
 ‘ was more and more persuaded, that I was moved by the  
 ‘ Holy Ghost to take upon me the work of the ministry.—And  
 ‘ let no man judge this as an enthusiastical fancy, for it is quite  
 ‘ agreeable to Scripture, and what every church of England  
 ‘ minister declares of himself before he is ordained; our Pro-  
 ‘ testant reformers thinking it highly necessary that every true  
 ‘ minister should be so called, and so declare.

‘ Thus I went on, as I remember, for some weeks, but still  
 ‘ in private. At last, I thought I would venture a trial in pub-  
 ‘ lic preaching, in one of the Methodist congregations at Lo-  
 ‘ rinors Hall. And now being about to appear so openly, some  
 ‘ days before the time, I studied, and wrote down a sermon,  
 ‘ which I designed to get off by heart; being afraid to trust the  
 ‘ Lord for a sufficient supply, when the time came. But alas!  
 ‘ I found this wisdom of mine was meer folly, and sprang from  
 ‘ unbelief. For what cause had I to doubt of the Lord’s as-  
 ‘ sistance now, as well as heretofore? It was the fear of being  
 ‘ confounded before a public congregation, which induced me  
 ‘ to take a step that I judged the most likely to prevent such a  
 ‘ thing. But in this particular, I found by experience how  
 ‘ empty and vain a thing it is, to trust *an arm of flesh*; for  
 ‘ when I was going into the pulpit, notwithstanding I had got  
 ‘ my lesson so well, my heart failed me, and my knees knocked  
 ‘ together: for as I had trusted to my memory, and not to the  
 ‘ Lord, I found myself destitute of the assistance of his spirit;  
 ‘ and after I had given out my text, I forgot my plan and me-  
 ‘ thod, and was not able to remember my heads, nor any thing  
 ‘ else; and’ [we doubt not the Author’s veracity] ‘ made the  
 ‘ poorest piece of work of it that could be.—Thus was the  
 ‘ Lord pleased to let me see my folly, and permitted me to ap-  
 ‘ pear in such a broken disconcerted manner before the people,  
 ‘ as filled me with grief and shame.

‘ As soon as I got home, I pondered upon what had past,  
 ‘ and thought that I would preach no more; but as I began to  
 ‘ suspect, that my ill success was owing to my unbelief, and  
 ‘ trusting to myself, I thought I would venture to preach again;  
 ‘ and entirely trust the Lord, both for matter and manner; and  
 ‘ if I found that he did not assist me, then I would conclude it  
 ‘ was a call for me not to proceed any further in the work of  
 ‘ preaching the gospel.

‘ With this resolution, I soon after entered the pulpit a se-  
 ‘ cond time, without premeditating what I should say; and,  
 ‘ blessed be God! I then had a most sweet enlargement of  
 ‘ heart, and liberty of speech; so that it was very manifest that the  
 ‘ Lord was with me. Upon this I was quite revived, and re-  
 ‘ solved, that for the time to come, I would entirely depend on  
 ‘ the

‘ the Lord for the assistance of his holy spirit to enable me to preach. And, blessed be his holy name ! for near six years that I have laboured as an unworthy servant of Jesus Christ in the ministry of the gospel, I have never had any reason to repent this trust : but he has been pleased to help and assist me even beyond my expectations.’

The rest of the book contains a delightful narrative of the wonderful success of our Author’s ministry, of the miracles that were wrought by him in many parts of England and Wales, and of God’s farther dealings with Mr. Cornelius Cayley, down to the year 1758 ; the whole being *epilogued* with a most delectable poem, intended to illustrate the *mystery of the new birth*.

We have dwelt the longer on this out-of-the-way article, merely to let our Readers see what sort of stuff our modern saints are made of.

*The Method of cultivating Madder, as it is now practised by the Dutch in Zealand (where the best Madder is produced). With their manner of drying, stamping, and manufacturing it for use. Embellished with draughts of their buildings, and kilns, erected for that purpose. To which is added, the method of cultivating Madder in England, from many experiments made in the course of thirty years on the culture of that useful plant. By Philip Miller, F. R. S. Member of the Academy at Florence, and Gardener to the worshipful company of Apothecaries. at Chelsea. 4to. 2s. 6d. Printed for the Author, and sold by Rivington.*

**T**HAT it ought to be among the first objects of attention in a country which depends principally on its commerce for its wealth and welfare, to render all the materials necessary to its manufactures as cheap and as easily attainable as possible, is an uncontrovertable truth ; nor is it less certain, that Madder (the subject of this performance) is not only an useful but an absolutely necessary material to a great variety of Britain’s most valuable manufactures.

In proof of the advantages that would accrue to England from a due encouragement of the cultivation of Madder, our Author observes, that ‘ the Dutch have received from hence, for it, ‘ for many years past, upon an average, more than one hundred ‘ and eighty thousand pounds a year.’ Besides, as our demands have increased for this commodity, our neighbours have adulterated it in such a manner, that an allowance of twenty pounds

were forced to abandon most of their possessions in Italy. In the course of these transactions, our Historian exhibited the first proofs of his military capacity, in his defence of Reggio and Parma.—On the first of December 1521, died Leo X. whose character is thus drawn by Guicciardini, than whom nobody knew him better.—‘He was a Prince worthy to be praised, as well as blamed, on many accounts, and who greatly deceived the expectations conceived of him at his *assumption* to the pontificate, since he appeared to be endowed with greater prudence, but with much less goodness, than all had imagined.’

The eighth volume opens with the reception of Adrian (Leo's successor in the papacy) at Rome, where he made his entry on the 29th of August, 1522, amidst a vast concourse of people, ‘by whom,’ says our Author, ‘though his coming was desired with the utmost impatience, because Rome, without the presence of Pontiffs, is more like a desert than a city, yet the sight created a sort of uneasiness in the minds of all who considered, that they had got a Pope of a barbarous \* nation, quite unexperienced in the affairs of Italy, of the court, and even of those nations which, by long intercourse, were grown familiar to Italy.’

The success of the Turks, who had taken the island of Rhodes, and threatened to extend their conquest, made Adrian, on his first coming to Italy, very solicitous for a general peace; but when he found his endeavours for this purpose ineffectual, he attached himself to the interests of the Emperor. However, he did not long enjoy the papal chair, dying the 24th of September 1523, ‘to the no small detriment of the confederates, who were deprived not only of the pontifical authority, but also of the subsidies for which, by the articles of the treaty, he was engaged.’ His successor was Julius of Medici, who assumed the name of Clement.

In the mean while, the French had again invaded Italy with a powerful army. The war was carried on with vigour on both sides; but as we have neither room nor inclination to recite the particulars of marches and counter-marches, sieges and battles, let it suffice to mention, that on the 25th of February, 1525, was fought the famous battle of Pavia, where the French were totally defeated, and their King made prisoner.

\* We hear see, that the Italians, even at that time, still retained so much of the old Roman pride, as to consider all other nations as *Barbarians*.—And when it is remembered, that Adrian (a Fleming by birth) had been preceptor to Charles V. of Spain, the propriety of these reflections, and the reasonableness of the people's terrors, may be justly questioned.

The

The captivity of Francis, and the conditions of his release-ment, are matters so well known in history, that it is needless to dwell upon them here. The Emperor furnishes an instance, that even too much success may be dangerous. They who at first courted his friendship, began to fear his power; for the reduction of which, various schemes were formed, and new alliances entered into.—With the particulars of these alliances commenceth volume the 9th.

The confederates against the Emperor were the Pope, the King of France, the Venetians, and the Duke of Milan: this alliance was made in the year 1526, but without any apparent advantage to the confederates, as the Imperialists continued victorious till 1528, when Fortune seems to have changed sides, and brought the French troops before Naples.—The consequence of this siege we are to expect in the succeeding volume.

There is not, perhaps, any history capable of furnishing stronger instances of the abuse of the pontifical power, or more cogent reasons for restraining it, than this before us.—But, as was observed in the beginning of this article, we are now only giving a summary of the contents; reflections must be reserved till the work is completed.

*The Principles of Agriculture and Vegetation.* By Francis Home\*, M. D. Fellow of the Royal College of Physicians in Edinburgh. The second edition, with additions. 8vo. 3s. Millar.

THE first edition of this ingenious work was published about two or three years ago; but not having been yet mentioned in the Review, the new impression has a just claim to our present notice.

A preliminary advertisement, from the Author, informs us, that the Edinburgh Society, established in the year 1753, for the improvement of arts and manufactures, named, amongst other articles, the following:

‘For the best Dissertation on Vegetation and the Principles of Agriculture, a Gold Medal.’

In order to promote so useful a design, we are further told, Dr. Home’s papers were composed and delivered in to the So-

\* Author of the Experiments on Bleaching; see Review, vol. XIV. p. 428;—and of *Principia Medicæ*, see Review for July last, p. 169.

ciety; and the judges determined on a competition in their favour.

Their general scope is thus briefly summed up by the Author: 'In so necessary an art,' says he, 'where the terms are inaccurate, confused, and differ so much in different countries, to fix these terms, and ascertain their meaning; where there is nothing systematic to lay down a regular plan; where the different parts are generally looked on as complete, to mark the deficiencies, and shew that there is much wanted; where the means of improvement are unknown or neglected, to point out the only road that can lead with certainty to it; where there are few experiments to build on, to relate some, and on these to lay a foundation for more; where the reasonings are in general so very unphilosophical, to settle some fund for discourse and argument; where the proper helps have not been called in, to make use of these, and introduce a new science to the assistance of this art; in short, where there is but little ascertained, to fix some general principles on which the artist may depend: this is the design of the following papers. That no more has been done, will be most readily excused by those who are best acquainted with the difficulty of the undertaking.'

Dr. Home observes, that every art has undergone some considerable improvements in this and the last century, except agriculture; which he thinks is little better understood by the moderns than it was by the antients: and that Virgil and Columella may be still reckoned among the best Writers on that subject. This he very rationally accounts for in the following manner. Husbandry is in general practised by people whose minds have never been improved by Science; who have never been taught to make observations, or draw conclusions, in order to attain the truth: or by those who, though better qualified by nature, are disabled, by the narrowness of their fortunes, from carrying their schemes into execution. But supposing the fortune easy, and the judgment improved, yet the difficulty of the art itself, is sufficient to retard its progress. 'How delicate,' as our judicious Author observes, 'are the circumstances that must attend each experiment! What a number of different observations on heat and cold, dry and wet, difference of soils, grains, seasons, &c. must be exactly made, before one can be certain of the general success of an experiment! What a disagreement from a small difference in one of these circumstances! How seldom can these experiments be repeated, which take a whole year before they can be brought to a conclusion! How unequal for such a task are the few years of judgment and activity we enjoy! How liable are observations to die  
 ' with

‘ with the observer, when not made public ! And how averſe  
‘ is human pride to do it, unleſs it could erect a ſyſtem ! Agri-  
‘ culture, ſeemingly ſo eaſy, appears, from the ſcarcity of good  
‘ authors, to be the moſt difficult of all arts.

‘ But theſe are not the only obſtacles that Huſbandry has  
‘ met with. It has yet had a greater to ſtruggle with. It does  
‘ not, like moſt arts, lead to an account of itſelf, or depend  
‘ on principles which its practice can teach. Something be-  
‘ yond this art is neceſſary to the knowledge of the art itſelf.  
‘ The principles of all external arts muſt be deduced from me-  
‘ chanics, or cheſmtry, or both together. Agriculture is in  
‘ the laſt claſs ; and though it depends very much on the  
‘ powers of machinery, yet I’ll venture to affirm ; that it has a  
‘ greater dependence on cheſmtry. Without a knowledge in  
‘ the latter ſcience, its principles can never be ſettled. As this  
‘ ſcience is but of late invention, and has not yet been culti-  
‘ vated with that regard to utility, and the improvement of  
‘ trades and manufactures, as it ought and might, Agriculture  
‘ is hardly ſenſible of its dependence on it. The deſign of the  
‘ following ſheets is to make this appear ; and to try how far  
‘ cheſmtry will go in ſettling the principles of Agriculture.’

In the application of cheſmtry to Agriculture, and the aſ-  
certaining the principles of Huſbandry by chemical experiments,  
conſiſts, indeed, the great merit of Dr. Home’s performance :  
wherein he has at once ſhewn himſelf a good philoſopher, a  
worthy citizen, a ſenſible man, and a judicious writer. As to  
any little imperfections in his laſt-mentioned capacity, the moſt  
perceptible to us are a few northern idioms, which here and  
there break in upon the elegance and perſpicuity of his language :  
but theſe are minutæ beneath the critic’s notice, eſpecially with  
reſpect to works of this kind ; in which utility ought ever to  
take place of ornament.—But we offer not this as an apology  
for our Author, who, in truth, ſtands in no need of it ; for,  
in general, he writes like gentleman and a ſcholar ; and appears  
not only to have employed much *thought*, but much *reading* alſo  
upon this branch of natural philoſophy.

In this work he does not pretend to teach the *practice* of  
Huſbandry ; his deſign being only to ſketch out the great out-  
lines of this art, and to ſhew that it is capable of being reduced  
to a ſyſtem. ‘ If in this way,’ ſays he, ‘ we can fix ſome  
‘ ſettled principles from the facts which are already aſcertained,  
‘ thoſe who apply to practice will find their benefit in it. The  
‘ juſt theory of an art leads directly to its improvement, as it  
‘ leads to thoſe experiments which yet remain to be tried.  
‘ Without this guide we may ſtumble on truths by accident ;

‘ but when led by it, we have the secret satisfaction of thinking, that we are indebted to ourselves for the happy issue of the experiment.’

To enter particularly into our Author's system, or the principles of his philosophy, would lead us beyond our limits; suffice it, therefore, that we apprize our Readers what are the general out-lines of the scheme on which he proceeds; and this we shall give in his own words:---the most unexceptionable manner of representing any Writer whatever.

‘ All organized bodies receive their increase from the reception and application of certain particles, which are designed by the author of nature for their nourishment. Without these nutritive particles there could be no increase. As plants belong to the class of organized bodies, they thrive in proportion to the quantity of nourishment they receive at their roots. Hence arises a simple, but very comprehensive, view of Husbandry. The whole of the art seems to center in this point, viz. nourishing of plants.

‘ But how can the farmer understand the art of nourishing plants, unless he knows the nature and qualities of each kind of soil, whether it be proper or improper for that office; unless he can provide suitable food for the nourishment of plants, and discovers what that food is; unless he assists the plants in reaching and acquiring that food, by rendering the soil loose and open; unless he knows and endeavours to remove, so far as lies in his power, all impediments to this nourishment? These are the great outlines of Agriculture. In following these, then, we shall divide our subject into five parts. 1. The nature and qualities of different soils. 2. The nature and qualities of the different composts. 3. Their manner of acting. 4. The different methods of opening the soil. 5. The impediments to vegetation, and their cure.

‘ The operations of bodies are to be accounted for only from their known qualities, ascertained by experiment. Reasoning on any other plan, can never certainly lead to truth. I shall not, therefore, proceed a single step, without fact and experiments: and when I am not supplied with them from others, shall endeavour to make them myself. It is laborious, but it is necessary.’

As those parts of Dr. Home's book which have the most immediate relation to practice, may prove the most generally useful to our country Readers, we shall give them an abstract of two or three of his sections, as specimens of his industry with regard

regard to his experiments, and of his judgment in respect of his conclusions from them : And first,

*Of the Sandy Soil.*

‘ Sand cannot detain the water so long as the rich soils, because it does not contain those saponaceous and mucilaginous juices which these do, and with which the water is combined and detained. Hence sandy soils often want a sufficient quantity of moisture for the nourishment of plants. Hence they are very hot, because sand is susceptible of a greater heat from the influence of the sun, and will retain it longer than water does.

‘ Sand cannot swell by the addition of water, because that quality in rich soils is owing to an intestine fermentation, which goes on in them. But in sand there are no particles, and in sandy soils too few, which are capable of fermentation. Hence a defect of nutritious particles in sandy soils. Instead of swelling, it diminishes in bulk when wet; because the water rushing in, disposes the particles more regularly, so that the interstices are better filled up than before, and its bulk lessened.

‘ The faults, then, of the sandy soil are, that it lets water pass through it too easily, and that it contains too few nutritious particles. Whatever compost is used to this soil, must correct one or both of these faults. Clay will help it to retain the water; but then it is not richly stored with vegetable food. Woollen rags answer both purposes very well, as they contain a great quantity of mucilaginous juice, which serves equally well in nourishing plants, and in detaining moisture.

‘ The compost that appears to me to be one of the fittest, is moss: for it is as impervious to water as clay, nay, perhaps, more so; and as it is a vegetable, contains more oil than any other that I know. This reasoning is confirmed by fact. A gentleman laid some of this manure on a small part of a field, consisting of a very light sandy soil. The oats which grew that year, and the clover which grew the following, were much better on that part than on the rest of the field.

‘ The following experiment was tried on equal portions of about three feet square, in a very light sandy soil, during the last summer, which being very dry, makes the experiment more conclusive.

‘ *Exp.* 8. N<sup>o</sup> 1. was covered and incorporated with two inches deep of clay. N<sup>o</sup> 2. with three inches. N<sup>o</sup> 3. with four inches. N<sup>o</sup> 4. had two inches of clay with the com-

mon quantity of lime laid on ground. N<sup>o</sup> 5. had three inches of clay with the same quantity of lime. N<sup>o</sup> 6. had four inches of clay with the same quantity of lime. N<sup>o</sup> 7. had two inches of clay with the usual quantity of dung. N<sup>o</sup> 8. had three inches of clay with the same quantity of dung. N<sup>o</sup> 9. had four inches of clay with the same quantity of dung. N<sup>o</sup> 10. had six inches of clay. N<sup>o</sup> 11. had the same with lime. N<sup>o</sup> 12. had the same with dung. N<sup>o</sup> 13. was the light poor sandy soil without any addition. N<sup>o</sup> 14. had the usual quantity of lime added to the soil. N<sup>o</sup> 15. had the usual quantity of dung added to the soil.

July 2. N<sup>o</sup> 1, 2, 3, 4, 5, 6. are all bad. N<sup>o</sup> 7. very good. N<sup>o</sup> 8, 9. exceeding good. N<sup>o</sup> 10, 11. very bad. N<sup>o</sup> 12. exceeding good. N<sup>o</sup> 13. is the worst of all, and scarcely bears any thing. N<sup>o</sup> 14. bad. N<sup>o</sup> 15. pretty good.

August 13. N<sup>o</sup> 1, 2, 3, 4, 5, 6. bad. N<sup>o</sup> 7, 8, 9. exceeding good and heavy grain. N<sup>o</sup> 10, 11. are all withered. N<sup>o</sup> 12. exceeding good. N<sup>o</sup> 13, 14. carries nothing. N<sup>o</sup> 15. pretty good.

From this experiment the following useful conclusions arise.

Corol. 1. A poor sandy soil, when of itself it was able to produce no grain in a dry season, was fructified to a considerable degree by dung alone; but clay alone, and lime alone, did it but very little service.

Cor. 2. Light sandy soil is not much benefited by a mixture of clay and lime; but clay and dung enrich it to a prodigious degree, and make it capable of bearing a dry season, which of itself it can so little stand. While all vegetation was stopt in the soil alone, an addition of clay and dung produced one of the best crops that I ever saw.

Cor. 3. Though these conclusions agree in general with regard to all sorts of grain, yet as different kinds were sown, I observed that oats agreed better with clay, and clay and lime, than either barley or pease; but that the two last agreed better with the clay and dung than the oats.

This ingenious and accurate observer of nature, has three other curious experiments in this section; for which we refer to the Book itself, and proceed next to his remarks *On Vegetables in an intire and in a corrupted state, and on dunghills.*

Here we have a number of curious observations on those manures which are drawn from the vegetable kingdom, on putrefaction,

faction, and on the right management of the stercoreary. Referring to the book itself for his philosophical and chemical observations with respect to the first head, we shall extract a practical hint or two from the last, for the benefit of those who may think too slightly of the Oeconomy of the Dunghill.

‘ Dry vegetables,’ says the Author, ‘ require a considerable degree of moisture before they can be brought to putrefy. I think dunghills are generally kept too dry, as they are commonly in this country placed on a high situation, and are themselves raised to a considerable height. A hollow situation, which will retain the moisture, is the best. Too much moisture is likewise bad. This may be prevented, by having hollow places, with clay bottoms, at the side of the dunghill, into which the superfluous moisture may be allowed to run, and from whence it may be restored again by pumps to the dunghill at pleasure.

‘ But there is yet a worse consequence from such a situation. The juices of the dunghill are dissolvable in water, and are continually washed off by the rains which fall. Hence a great part, nay almost the whole of the vegetable food, is lost. It is a bad advice, therefore, which the *Journal OEconomique* gives, to place the dunghill on a declivity. A hollow situation, where the bottom is clay, or where it is causeyed, is the properest to carry on the process of corruption.

‘ As the sun and wind exhale the volatile salts and oils, and as too much air rather retards this process, I should think it very reasonable, to place the dunghill in a situation shadowed and surrounded by trees. There is a closeness and moisture in this situation, which will very much favour corruption.

‘ I see that practical farmers advise, that the dunghill should be covered with earth, to hinder the volatile particles from flying off. But how can this be done, when there are fresh additions made to the dunghill every day? It would indeed putrefy sooner; but then it must lose the influence of the air, by which only it becomes fit nourishment for vegetables. The effects of the air on the dunghill must be considerable, as it is so loose and pervious a body. I am more inclined to agree with them in another observation, that the north and east winds should have free access, especially in winter, to the dunghill. We shall afterwards see, that these winds are found, by experience, to be more impregnated with the aerial nourishment than the others, and particularly at that time.

‘ As the process of corruption, in the common way, goes on very slowly; and as great part of the dung which is carried

' out from the dunhill, is not half putrefied, and consequently  
 ' not sufficiently prepared for vegetables ; - it would be of use to  
 ' quicken that process, if we knew of an easy method to do it.  
 ' There are ferments for the putrefactive fermentation, as well  
 ' as for the vinous. Hence *Stabl. Corpus in putredine existens,*  
 ' *alio a putredine libero facillime corruptionem conciliat ; quia illud*  
 ' *ipsum, quod in motu intestino jam positum est, alterum quiescens,*  
 ' *ad talem motum tamen proclive, in eundem motum intestinum fa-*  
 ' *cile abripere potest.*

' Animal substances already putrefied, such as stale urine,  
 ' human dung, the carcases of animals, &c. are the proper pu-  
 ' trid ferments. If the urine of horses, and stall-fed cattle, is  
 ' carried into proper reservoirs, and there allowed to turn stale,  
 ' it will, if thrown on the dunghill, very much quicken the  
 ' fermentation.

' Putrefied bodies are of a very volatile nature ; inasmuch  
 ' that if exposed to a dry hot air, they continually diminish in  
 ' bulk, until all the volatile parts being carried off, the re-  
 ' mainder is found to be an earth mostly of the absorbent kind.  
 ' This shows, that dunghills should not be kept too long after  
 ' they are sufficiently putrefied ; and that dung should not be  
 ' exposed on the surface of the ground in hot weather, as often  
 ' happens ; but immediately ploughed in, if carried out at that  
 ' time. It is asserted by some farmers of observation, that  
 ' dung, when exposed for five or six weeks on the surface,  
 ' fructifies ground more, than when it is directly ploughed in,  
 ' and mixed with the soil. If this observation is found to be  
 ' true, the winter and spring will be the properest seasons for  
 ' exposing it. A superficial ploughing after the dung is spread,  
 ' would seem to bid fairest for attaining the advantages and  
 ' shunning the disadvantages of both methods.'

Though we have already extended this article to a sufficient  
 length, yet we cannot deny ourselves the pleasure of communi-  
 cating to our readers the Section on *Vegetation*, which will, with  
 great propriety, conclude our extracts from Dr. Home's very  
 valuable performance.

' It is worth our pains to take a short view of what must hap-  
 ' pen to the vegetable food in the vessels of plants. To enter  
 ' into a discussion of the anatomy of plants, would be foreign  
 ' to the subject. I shall take that as demonstrated by botanists.

' The nitrous salt being formed on the surface of the soil,  
 ' will be washed down by the dews and rains. It will dissolve  
 ' what oils it meets with in its way, and constitute with them a  
 ' saponaceous juice, containing, besides the former principles,  
 ' fixed

fixed air and fixed fire. This juice will be retained in the soil; because I showed by experiment, that fertile soil acted like a sponge with respect to water. This natural descent from gravity, and the natural ascent from the heat of the earth and influence of the sun, must keep the nutritious juice in a continual motion; so that it must be continually applied to the roots of plants destined for the admission of nourishment.

The first question which can raise any doubt here is, In what manner do the juices arise to the tops of plants and trees? Malpighius thinks, this is owing, in a great measure, to the air-bladders which he discovered in the structure of plants, and which he thought behaved to dilate and contract, according to the different changes of heat and cold which happen in our atmosphere. To me it does not appear, that the dilatation of such vessels would force it more upwards than downwards. I should rather imagine, that such a dilatation would stop the motion altogether.

The cause commonly ascribed, viz. the action of capillary vessels, appears to me sufficient for that end. Hales has demonstrated the fact to the eye, by several experiments, in which a part of a branch, being cut at both ends, and having its under part immersed in water, a moisture was immediately perceived in its upper part. This effect of capillary tubes must arise from the attraction betwixt the substance of which they are composed and water.

The attraction betwixt wood and water appears to be very strong, by an experiment related by Dr. Taylor, in the *Philosophical Transactions*, N<sup>o</sup> 368. He hung at a pair of scales a piece of fir board, soaked it in water, weighed it, and then immersed it again in water. To raise this piece of wood, which had a surface of an inch square, in contact with the water, fifty grains over and above its former weight were required. The additional weight in the different trials, he says, was always proportional to the surface. The distance of the under surface of the board from the surface of the stagnating water, at the time of separation, measured upwards of  $\frac{1}{100}$  of an inch. This additional weight is the real measure of the attraction betwixt that surface of wood and water in contact.

There is another force that must contribute to raise the sap, viz. the natural attraction betwixt the constituent parts of the fluid. This must certainly be the case, when the sap moves quickly, as in the vine in the bleeding season. Both these causes acting, and the evaporation going on continually from

the superior parts of the vessels, the sap rises from the roots of the plants to the extremity of their branches.

But nature does not intend that this shall be done too quickly. There are many spiral vessels, and many cells into which the sap is deposited, and by which it must be retarded. In these the sap will be much altered in its nature, by the motion of the plants, by the continual motions of the air-vessels, and perhaps by the particles of light taken in at the leaves. The juices are rendered richer by the expulsion of the watry particles. The remaining ones are partly applied to the extremities of the vessels, which run in all directions, horizontally as well as perpendicularly, and make the plant increase in breadth and length; and partly go to the formation of leaves, flowers, fruit, &c.

It is easily conceived how plants, by the different combinations of the five principles of which their food is composed, and the combination of these in different degrees, must differ very much in their juices and products. If their grosser particles are to be separated for any use, the subtiler are all carried off by lateral vessels, until none are left but what are wanted; if the subtiler particles are to be used, they are to be separated by small vessels fitted to receive them, implanted in the larger, or in the cells where the juices are deposited. In this way particles of any size may be lodged in any part of the plant. Hence all that variety in the salts, oils, and figures of plants. Hence all that variety of smells, tastes, virtues, and other qualities.

How strong the power inherent in the vessels of plants to change and alter those substances which are taken in, appears from an experiment of Homberg. He filled two pots of earth mixed with some salt-petre. Into one he put cresses, which is an alkalescent plant, and affords a volatile alkaline salt, but no acid; into the other fennel, which is an acescant plant, and affords an acid on distillation, and no alkaline volatile salt. He filled two other pots with earth, which had all its salts washed out, if there were any in it. Into one he planted fennel, and into the other cresses, as in the former. The two plants in the nitred pots grew much better, and weighed much more than in the pots without nitre. The cresses in the nitred pot, when distilled, gave no acid salt, though fed on a salt which contained an acid. The fennel fed in the washed earth gave an acid, though there was none in the earth. This experiment shows, that the vessels of plants have a power of changing the salts taken in from the earth, into their own particular natural one, probably by combining

‘ combining them with different proportions of water, oil, earth, air, and the particles of light which issue from the sun.’

‘ But how shall we account for the different external forms of plants? Shall we fly to the immediate hand of the Supreme Being? or, as this ought to be the last step in philosophy, can we find no chymical agents capable of this effect? From many experiments, which show the natural inherent power in salts, especially the nitrous kind, to run into vegetations, as they are called, and to take the figure of plants, with branches, leaves, nay even an appearance of fruit, owing to the strong attachment subsisting between them and water, I have often been led to think, that the vegetative power of plants, nay their particular forms of vegetation, were owing to that vegetative power inherent in their salts. In effect, we see that vegetative power strongest when most salt enters their vessels; that is to say, in the spring.

‘ Thus I have endeavoured to account for the effects of manures on the different soils, and for the rise and changes of the vegetable food in the vessels of plants, from those remarkable attractions and affinities which the Author of all has endued the smaller particles of matter with. These are not, as is commonly imagined, mere passive bodies; but active, vigorous, and capable of producing those changes by which nature is supported. I have demonstrated these affinities by experiment; I have assumed no other principles; I have built my whole plan on these; I hope, therefore, that its simplicity will be a strong proof of its truth.

‘ But whence these elective attractions which move the whole? Whence acquires matter the power of acting without itself? for that must be the case, unless we suppose an endless chain of material agents. Whence but from an immaterial being, who, by his order, first fixed these properties to matter, and, by his immediate will, constantly supports them in the same tenor? It is on particles too minute for human eyes, that the omnipotent hand chuses to exert itself, and on their powers to erect this beauteous system. Hence the origin of all motion, adhesion, increase, and organised matter.

‘ But as all individual forms were designed to be of finite duration, he established other particles with repulsive powers, and mixed the seeds of dissolution with the first rudiments of organical life. While the vessels are pervious, and the motion of the fluids subsists, the attractive over-balance the repulsive powers, and the vegetable or animal life continues. But when that motion ceases, and other circumstances concur,

‘ the

- ' the repulsive become too strong for the attractive powers, dis-  
 ' solve the composition, and reduce the body to those particles  
 ' of which it was at first made up. This is the great circle  
 ' that Omniscience has marked out, and Omnipotence circum-  
 ' scribes itself to, for the greatest good of the whole.'
- 

*Kymber. A Monody. To Sir Armine Wodehouse, Bart. By*  
*Mr. Potter. 4to. 1 s. Pridden.*

**T**HERE appears a certain peculiarity both in the manner and structure of this Ode or Monody, which the Author probably intended as a recommendation of it to the connoisseurs in poetry; and if mere novelty is not without its charms, it must become still more agreeable when combined with elegance. He begins with invoking the British muse to the Banks of the Yare, in Norfolk, observing, in contradistinction to the classic, that she does not inhabit near the Thames, Cam, or Isis; though he supposes she may range the rough Cambrian mountains (making hence a compliment to Mr. Gray on his late ode concerning the old British bards) or near the Humber, by which, we imagine, he glances another at the ingenious Mr. Mason. But having persuaded her, wherever she makes her capital residence, to visit, at least, the environs of Wodehouse-Tower, watered by the adjoining river Kymber, this River-God is soon introduced to hail the lofty structure rising on its banks; and then recounts, in chronological order, the military achievements and civil virtues of this worthy and ancient race, whom Juvenal's \* axiom has essentially ennobled also. This strain of the River-Deity, who existed through the days of the illustrious ancestors of Sir Armine Wodehouse, is continued through twelve long stanzas: the conclusion of which personally calling on, and solemnly adjuring him, by their glories and virtues, to live mindful of them, at length awakens the Genius of Britain, who arises all vindictive of her past wrongs, arms her sons, and by rendering them victorious at Cape Breton, lays the foundation of ensuing triumph, and final peace.

The stanza consisting of eighteen lines, with different metre and different returns of rhyme (though the texture of each stanza corresponds exactly to that of the whole) seems to require a repeated reading and attention, to render the melody familiar,

\* — Nobilitas sola est, atque unica virtus.

and, as it were, intelligible to the ear. But a specimen or two, while it exhibits something of the spirit and manner of the performance, will give a better notion of the stanza than any possible account or description of it. Thus then the monodizing River-Deity commemorates the general merit of this worthy stock, p. 16.

Here the firm guardians of the public weal,  
Inspir'd with freedom's heav'n-descended flame,  
Rose nobly faithful to their country's fame;

In frequent senates pour'd their ardent zeal,  
Dash'd the base bribe from curs'd corruption's hand,  
And sav'd from scepter'd pride the sinking land.

Or, prompt to answer bleeding Europe's call,  
To distant realms bore Britain's high behest,  
Bade the sword sleep, gave gasping nations rest,  
And taught the doubtful balance where to fall.

But in the softer hour of social joy,  
When ceas'd the high employ,

These woodland walks, these tufted dales among,

The silver-sounding muses built their bow'r,

Made vocal with the lute-attemper'd song;  
While blooming courtesy's gold-spangled flow'r,  
Cull'd by the graces, spread its brightest glow,  
To deck unswerving honour's manly brow.

And thus again the Kymber, named from the British King,  
Kymbeline, according to Mr. Potter, calls upon and adjures the  
living representative of this heroic house.

And thou, to whom thy Kymber tunes this strain,

If strain like this may reach thy nicer ear,

O deign in mine thy country's voice to hear,

Which never to a Wodehouse call'd in vain!

By the proud honours of thy martial crest,

The trophy'd tombs where thy fam'd fathers rest,

By Lacy's, Clervaux', Hunsdon's, Armine's name.

By manhood's, glory's, freedom's, virtue's praise,

Wake the high thought, the lofty spirit raise,

And blazon thy hereditary fame.

That fame shall live, whilst pride's unrighteous pow'r,

The pageant of an hour,

Fades from the guilty scene, and sinks in night:

That fame shall live, and spread its constant rays,

Warm like the blessed sun with genial light;

Whilst vice and folly spend their baleful blaze,

As meteors, glaring o'er a troubled sky,

Shoot their pernicious fires, amaze, and die.

## MONTHLY CATALOGUE,

For DECEMBER, 1758, continued.

## MEDICAL.

Art. 1. *An Essay on the Nature and Manner of treating the Gout, &c.* By R. Drake. 8vo. 5s. Printed for the Author in York-buildings. Sold also by Wilkie in St. Paul's Church-Yard.

THIS treatise may properly be considered as an extended, or (to use the Author's phrase) a *genteel advertisement* of the great importance of R. Drake, and the marvellous efficacy of his *nostrum* in the cure of the Gout. The presumption of this *member of the faculty of medicine* (as he styles himself) is very singular: other empirics generally instruct their patients concerning the nature of their disease *gratis*, but R. Drake taxes the readers of his performance at the rate of Five Shillings; deriving hence a double advantage, as a Doctor and as a Bookseller. We cannot, however, help thinking this genius in *Arte Medicinali* somewhat unreasonable and inconsistent; for after telling us, that his medicine 'has been proved, by a variety of incontestible evidences, in the course of many years practice, to be invaluable,' and giving a detail of a great number of cases, where he has happily restored to health, wise, rich, eminent, honourable, and right honourable patients, who, we doubt not, nobly gratified their preserver; he nevertheless ungratefully remits his reward to futurity. 'The time may come' (says he) 'when this *neglected medicine*, for its singular efficacy and virtue may appear in its deserved lustre, and do honour to the Author's memory.' And again, in one part he intimates, that money is the object of his pursuit, 'or that praise and profit shall go hand in hand together, at least till he has made his couch as soft as theirs,' meaning his wealthier brother-members of the *faculty of medicine*.—The good man, notwithstanding, concludes his preface with piously declaring, that 'his whole aim is the glory of God, the comfort of the afflicted, and the perfection of physic.'

We shall not enter into any particular discussion of this performance, equally to be admired for its author's regard to truth, medical knowledge, clearness of method, and scrupulous adherence to sense and grammar. In short, what Lord Bacon says of nonsense, may, with great propriety, be applied to this production: 'It stands on its own basis, like a rock of adamant: there is no place about it weaker than another.—its questions admit of no reply: and its assertions are not to be invalidated: if it affirms any thing, you cannot lay hold of it: or if it denies, you cannot refute it.'—

Art. 2. *The Fabrick of the Eye, and the several Disorders which injure or destroy the Sight, explained in a clear and useful manner,*

*ner, for the service of those whose Eyes are weak or impaired, &c. &c.* 8vo. 36d. Waugh.

Ever since the real of learning, when reading became a general amusement, pes of ghosts and apparitions, bloody battles, inhuman murders, terrible earthquakes, and all new and wonderful phænomena, have been reckoned the undoubted property of those subaltern Authors, who took their name [Grubeans] from the usual place of their abode.

With the above materials, variously modified, these ingenious gentlemen often, and successfully, moved the passions, and touched the pockets, of their afflicted but curious Readers: their art, however, like many other arts of late years been greatly extended and improved, both as to the variety of the subjects, and size of the performances: to such perfection has it arrived, that we see numerous instances of history, philosophy, physic, divinity, and even husbandry, and architecture, offered to the Public in catch-penny FOLIOS, to the great emolument of that useful employer of the labours of the learned, the industrious trunk-maker. But the piece now before us, like Dr. Douglass's treatise on impotence, or Dr. Uvedale's on the nerves, is of a very peculiar species of authorism; and seems to be the offspring of the same great dealer in the trade of book-making.

Hitherto the unnecessary crop of medical publications hath chiefly sprung from the vanity or selfishness of Physicians, whose performances may be regarded as so many advertisements to acquaint the world with their learning, skill, or importance: but this singular Author strikes into a new path. He first selects for his subject some general and *taking* distemper; conceals his own, or assumes a fictitious name; and then, by boasting of an experience which he has never known, relating facts which probably never occurred, and extolling the virtues of medicines which, perhaps, he never tried, he thrives by the diseases of mankind: not by the receipt of fees in the ordinary way, but by the sale of his pamphlets. We are credibly informed, that an ingenious Author, whose name is neither Uvedale, nor Crin, was replaced in his chariot by the *gout*; that *nervous disorder* greatly improved the hilarity of his countenance; and that the virtues of *valerian* cured him of a remarkable fit of the hypp: nor should we much wonder, were we soon to hear of his blood being enriched by the venereal distemper, or to see him grow plump from the effects of a fever.

Some have judged this pamphlet to be the work of the voluminous Author above hinted at: and we have heard it whispered, that having already impaired the sight of many of the King's liege subjects, by the enormous extent and multiplicity of his other works, in despair, he aims this publication as a *coup de grace*, or finishing stroke at the eyes, by inducing his Readers to become their own doctors.

In this extraordinary production, we are first presented with an anatomical description of the structure of the eye; in the next place, the diseases to which it is subject are enumerated, and the method of cure peculiar

peculiar to each is pretended to be the structure of the eye, it is obvious our Author of antients, *hold it sacrilege to violate the but* A regard to the structure of those who, with the me; his description of this organ being evidently borrowed from penny treatises of our London spectacle-makers. He may boast, ed, the merit of rendering them more obscure, by making *crit* of the appropriated names of the several coats of the eye, viz. *cornea*, *uvea*, *retina*. By the same rule, too, he ought to have called the *iris*, *rainbow coat*, which we humbly hint to him, for the sake of uniformity, in case of a second edition — The *conjunctive*, which he describes as one coat, is by accurate anatomists divided into three, namely, the internal, the external, and the tendinous. His description of the *uvea* is unintelligible, nor is that of the *retina* much plainer, which is supported, he says, by the vitreous humour. Neither is he more accurate in his account of the distempers of the eye, or the remedies proposed for them. — The *catarrh* and *glaucoma*, for example, he makes the subjects of two different chapters, though they are exactly the same, being both glaucomas — Among his medicines, *eye-bright* and *peruvain* hold a distinguished rank. The latter, he sagaciously intimates, is possessed of more virtues than is commonly imagined. The first, however, by all sensible practitioners, has been long and justly disregarded; and as to the last, it is a simple so merely herbaceous, that one would wonder how it ever gained admittance into the *Materia Medica*. — Further remarks would be thrown away on a performance which we suppose the Author only threw out with the mere view of raising contributions on the ignorant and the unwary.

Art. 3. *Remarks on a serious Address to the Public, concerning the most probable means of avoiding the dangers of Inoculation\*. To which are added, a few short and useful directions for the conduct of Inoculation.* By Thomas Cooper, Surgeon. 8vo. 1s. Marks.

It is not our design to interfere in this invidious squabble: Mr. Cooper makes a considerable use of the learned Author to whom we referred in our mention of the pamphlet here animadverted on, nor indeed could he have appealed to a more competent authority. This justice is at least due to the Remarker, that if he is not a better reasoner, he is a much better writer than the Addresser.

\* See Review for last October, p. 410:

### ERRATA in our Last.

P. 563, L. 1. for *papists* read *patriots*. P. 592, L. 25. dele *and*.

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